

# HOME AND FOREIGN JOURNAL.

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PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

## BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, FEBRUARY, 1859.

News from our Missionaries.

Brother Reuben Ford, pastor of the

Street Baptist Church, Nashville,

Tennessee, writes Dec. 18th, 1858:

"The walls of our house of worship are  
being built up. I hope they will be finished next  
year. When finished, it will be one of the  
best of the kind in the city. I am sure the brethren of the  
city will be glad to put a brick, or drive a  
nail in this house, and thereby help us to  
the glory of God. We shall need an appropriation for  
the year, of this fact, the clerk of the  
Board will inform the Board if he has not  
yet done so. I think in a few years our  
house will pay back to the Board, with inter-  
est, all that they appropriate to their sup-  
ply."

December 24th, Brother Ford says:

"Since my last, we have received three  
letters by letter, all male, and one lady from  
Tennessee. She was a Cumberland Presbyte-  
rian. The Lord be praised for his goodness to  
us."

Brother Henry H. Butler writes, Wash-

ington, D. C., Dear Brother:

"We have a Sabbath School, but not in  
the Church. The Church has been occupying a  
house, which was called for by the  
Board, at a very short notice, which threw us  
such a condition as to compel us to dis-  
continue all our meetings for some two or  
three weeks, and our Sunday School about  
the same. But thank the Lord we have  
a small and comfortable house, which  
we moved on the 19th inst. (Dec.) We  
opened our Sunday School on the 3d of  
Jan. 1859. The Lord willing I shall or-  
ganize a church in Georgetown, D. C., in the  
space of three weeks. The prospects are  
brightening in my soul. I hope I shall be  
able to say much to give joy in my next re-  
sponse to that subject."

Brother J. J. Fleming writes Dec. 18th:

"The white congregations in Manning, S. C.,  
are encouraging our meetings interesting,  
all hope in time to have a Sunday School  
the monthly concert of prayer regularly  
held. We have given out a contract for  
a building 30 x 40 with a dome or  
cupola at the pulpit end, and  
I have raised during the quar-  
ter additional towards its subscription.  
We have the house completed during  
coming year. I have recently baptized  
a young man, a distinguished and most  
worthy, who had been very intemper-  
ate, a most estimable lady and their  
a youth of considerable promise. Re-  
gularly they came forward together, were  
baptized and baptized at the same time.  
The scene at the water was one  
of solemnity and impressiveness will not  
be forgotten.  
Sincerely, your Brother in Christ,  
Brother D. Buckley, writing from Charles-  
ton, Dec. 15th, says:

"I have great reason to rejoice at the suc-  
cess of the gospel throughout my field of  
labor. As soon as the minutes of our Asso-  
ciation are read, I will send you one of  
them. You may see what the Lord has  
done for us, whereof we are truly glad.  
I have given in my report what relates  
to the churches which I have been  
visiting. The true all the churches in our  
field have been receiving the benefits  
of your missionary either direct-  
ly or indirectly. Two of the churches which  
were of the number eight, did not  
send themselves in the Association on  
account of sickness. Total number of mem-  
bers in the eight churches, you will find in  
the report. The names of these churches are,  
Holly Springs or Fellowship, Ma-  
son's Oak Bend, New Prospect,  
and Dardanelle.  
There are several candidates waiting for  
baptism at the Union and Macedonia Churches,  
and who are expected to unite with  
the Prospect Church by letter anon."  
Yours, most sincerely,  
L. M. Berry writes, Dec. 31st,  
in the Southwestern portion of  
Alabama, and very destitute of Bap-  
tists:

"I was baptized during the quarter 18  
and 4 others; others have been re-  
baptized.  
I am remembered that his commis-  
sion was an agency for the collec-  
tion of his salary. His commission ex-  
pires in the report.  
Brother W. Thomas, who has been  
in Kansas for some time past,  
has moved to Texas and accepted the  
charge of the Church in Austin, Dec.  
he writes:  
"This day reached Austin, after a  
long and tedious journey overland from  
Kansas. I hope our good brother will find his  
much blessed in his new field of  
labor."

Brother W. D. Rice writes, Sumpter, S. C., Dec. 30th:

"There is a very decided interest here  
among the blacks. There are enquirers among  
them almost every week. One colored woman  
has just called at my house, who has been a  
member of the Presbyterian Church 14 years,  
says she has never been satisfied with her  
baptism—was not satisfied with it the day she  
received it. I was much interested in the  
conversation with her. She had no dreams or  
visions. I held extra services for the colored  
people every Sabbath afternoon. And truly  
we have some most delightful meetings. They  
are unlike white people. They all sing to a  
man. The meetings with them are cases in  
the desert. I am feeling constantly more and  
more interest in these people. Many of them  
are hungry and thirsting for the bread and  
water of life, whilst many others of them are  
the most patient, humble and devoted Chris-  
tians I have ever seen."

Brother S. O. Boston writes, Petersburg,  
Virginia, Dec. 31st.

"During the quarter we have held a short  
series of meetings, mostly for prayer and  
exhortation. I have baptized 3 interesting  
young men and one young lady. Our Sab-  
bath congregations continue gradually to im-  
prove, and our weekly meetings, considering  
the size of our membership, are well attended.  
When we entered upon our labors here, Dec.  
1857, the church numbered 49; since then 15  
have been received by baptism and 15 by  
letter—30 in all. One has been excluded.  
Present number, 78, of those received by  
baptism and letter 11 are males, and 16 of  
these are young men. Our young brethren  
have recently organized a young men's prayer  
meeting, which they have taken hold of with  
considerable interest. With all our discor-  
agements, I think there is a future for the 2d.  
Baptist Church of Petersburg. Pray for us."

Brother D. B. Hall writes, Shelbyville,  
Tennessee, Dec. 23d:

"I have baptized during the year 27 into  
the fellowship of the church here, and re-  
ceived 7 by letter. Our church are engaged  
in repairing their house of worship. We  
have an excellent house of worship for the  
colored portion of our church just about com-  
pleted. They have services twice nearly  
every Sabbath, and their regular prayer  
meetings every week."

Brother W. L. Geiger, whose field of  
labor is Bullock and the adjacent counties  
in Georgia, writes, Dec. 21st:

"The cause of religion seems to be prosper-  
ing in our midst—we have had some very ex-  
tensive revivals of religion in this low country  
during this year. And may God grant to con-  
tinue them."

Brother T. P. Gwin writes, Oxford Ala-  
bama, Dec. 31st:

"I baptized 9 at Salt Creek Church, among  
which there are several young men of prom-  
ising usefulness. 5 baptized at my other  
churches during the quarter. In the bounds of  
my field I have found heads of families that  
never heard a Baptist preacher until they heard  
me, and that never witnessed the ordinance of  
baptism till they saw me administer it."  
Is it not time the gospel should be sent  
to this country that its institutions may be  
known and honored? As the Lord said  
unto Joshua, he now says unto us, "There  
remaineth yet very much land to be pos-  
sessed."  
This is the work of the Marion Board,—  
to provide the gospel for the poor and des-  
titute. Help us, brethren, and we will try  
and do it.

## Report on Domestic Missions.

We publish below the report of the Com-  
mittee on Domestic Missions at the late Ala-  
bama State Convention. It will be read with  
profit.

The Committee on Domestic Missions beg  
to submit the following as their Report:  
"Brethren, my heart's desire and prayer to  
God for Israel is, that they might be saved."  
Such was the patriotic and pious exclamation  
of the great Apostle of the Gentiles, in regard  
to his "kindred according to the flesh," but  
a short time before the utter overthrow of  
their commonwealth. Though he had just  
been discussing the mysterious doctrines of  
predestination and election, in which he had  
declared that "whom God did foreknow, he  
also did predestinate to be conformed to the  
image of his Son; . . . Moreover, whom  
he did predestinate, them He also called; and  
whom he called, them He also justified; and  
whom he justified, them He also glorified."—  
and though he doubtless had a prophetic view  
of that hopeless ruin impending over that na-  
tion stained with Messiah's blood, and whose  
cup of iniquity was full,—yet obeying an ir-  
repressible impulse of patriotic devotion to  
his countrymen surpassed only by the con-  
straining love of Christ which filled his heart  
and soul, and which brought our Saviour from  
heaven, he bewailed an infatuation which he  
could not dispel, and a terrible doom which he  
could not avert.  
Our object in recurring to the foregoing  
passage is to show, that patriotism may be  
combined with Christian philanthropy, and  
recognized as a legitimate motive for HOME  
EVANGELIZATION. Indeed, the combination of  
these two principles as intended to operate

upon the hearts of believers in spreading  
abroad the "glorious Gospel of the blessed  
God," is distinctly sanctioned by our Lord  
himself. In commanding them to "go into  
all the world, and preach the Gospel to every  
creature," He distinctly directed that they  
"should begin at Jerusalem," i. e., begin at  
home. We desire, therefore, in as short a  
compass as possible, to point out some of those  
more prominent considerations which must  
ever give to HOME MISSIONS a prominent, if  
not the most prominent, place, in every properly  
regulated system of Christian benevolence.  
And

First. OUR LORD HIMSELF WAS FIRST A HOME  
MISSIONARY. "I am not sent," says He, "but  
to the lost sheep of the house of Israel."  
"And He said unto them, 'Let us go into the  
next town, that I may preach there also; for  
therefore came I forth.'" With us, as a de-  
nomination, the word and example of Jesus  
Christ is an end of all strife. Whatever comes  
to us under such sacred directions and sanc-  
tions, we regard as possessing all the author-  
ity of a controlling principle. We delight to  
walk in the footsteps of Him who went  
about doing good. It is this consideration  
which enables the young disciple to breast  
the tide of popular ridicule, and follow his  
Redeemer into the baptismal stream, and be  
"buried with Him in baptism." It is this  
which sustains him in the fierce temptations  
and contests of life, when contending with  
"principalities and powers, with spiritual  
wickedness in high places." In a word, the ex-  
ample of Jesus in any position, either of duty,  
of privilege, or of suffering, is sufficient to  
awaken in the hearts of all His followers a  
joyful emulation to follow in His footsteps.  
Let us remember, then, that in prosecuting the  
great work of home evangelization, we are fol-  
lowing the example of Jesus just as much as  
when we were "buried with Him in bap-  
tism."

Secondly. THE NATURE OF THE CHRISTIAN  
RELIGION unites with the example of Christ  
in directing our efforts first to evangelize our  
own country. "Philip findeth Nathanael, and  
saith unto him, we have found him, of whom  
Moses in the law, and the prophets, have writ-  
ten, Jesus of Nazareth, the son of Joseph."  
"Come and see." "I say the truth in thee, I  
lie not, my conscience also bearing me witness  
in the Holy Spirit, that I have great heaviness  
and continual sorrow in my heart. For I could  
wish myself accursed from Christ, for my  
brethren, my kinsmen according to the  
flesh."—Rom. ix: 1-3. Perhaps no lan-  
guage ever embodied a deeper, nay, a more  
mysterious expression of human sympathy  
and concern for the spiritual welfare of others,  
than the last quoted passage; and yet it is  
the affectionate concern with which an em-  
inent Christian minister contemplates the  
spiritual condition of his own people, who  
on coming into a new country were long to  
whelm them in hopeless ruin. The last and  
deepest tide of sympathy which rests in the  
Christian heart, can only be reached by those  
whose interests and destiny are identified  
with those of our own. The first feeling of  
concern, of which the newly converted soul  
is conscious, is poured forth through these  
channels of natural affection. "Go home to  
thy friends," says Jesus to the poor demo-  
niac, out of whom he had just cast the Legion  
of devils, "and tell them how great things  
the Lord hath done for thee, and hath had  
compassion on thee."—Mark v: 19. And the  
reason of this is quite obvious: Those who  
are most endeared to our hearts, and to whom  
we have given the most unmistakable evi-  
dences of regard, are the very persons who will  
most likely be benefited by our Christian la-  
bors. No created being in the universe can  
so readily reach the heart of a child as a  
Christian parent. No Missionary from any  
nation on earth can so readily reach the popu-  
lation of our own country, as our own mis-  
sionists. Christianity, so far from destroying  
the ordinary channels of natural affection,  
only consecrates them to higher purposes: so  
that instead of their being wholly directed to  
the supply of mere bodily and earthly com-  
forts, they are set upon that infinitely more  
important supply of the soul with the "bread  
that cometh down from heaven," and the  
"garment of righteousness" wrought by the  
blessed Redeemer. The nature, then, of the  
Christian religion enforces the infinite impor-  
tance of HOME MISSIONS.

Thirdly. OUR COUNTRY HAS CLAIMS UPON  
OUR DENOMINATION, which are peculiarly bind-  
ing. "And seek the peace of the city whither  
I have caused you to be carried away cap-  
tives, and pray unto the Lord for it; for in  
the peace thereof shall ye have peace," was  
the direction God gave to his ancient people.  
It is no less the duty of Christians to seek the  
peace and prosperity of the country in which  
they sojourn, than it was the duty of the chil-  
dren of Israel to do so. The seed which has  
produced the "Tree of Liberty" was planted  
by Baptist hands; and it were not unreason-  
able to suppose that the Baptists would flour-  
ish under its boughs. In saying this, we would  
not detract an iota from others who were in-  
strumental, in the formative period of this Re-  
public, in giving it that form and consistency  
which now make it the freest and happiest  
government on earth. "But religious lib-  
erty," says our national historian, Bancroft,  
"in its most unlimited sense, was from the  
first the trophy of the Baptists." At least  
we may venture thus much without the fear  
of contradiction, that this confederacy is the  
production of an unfettered Bible; Without  
doubt, the purest Christianity on earth is  
found in the United States. A converted  
church membership is the great distinctive  
feature of American, as contrasted with Eu-  
ropean Christianity.

Now it is an enquiry worthy our serious  
consideration, What do we, as Christians, owe  
a country whose free, and happy institutions  
are but the legitimate products of the Religion  
we profess? Political freedom never can be

perpetual, except in vital connection with spir-  
itual freedom.

"He is a freeman whom the truth makes free,  
And all are slaves besides."

It has almost grown into a proverb, "that  
bad men may rebel, but cannot be free." Pol-  
itical parties may meet and resolve, that the  
stability of our institutions depends upon the  
predominance of this, that, or the other party.  
The fact is, the pulpits of our country are the  
pillars which sustain that noble superstruc-  
ture bequeathed to us by a godly ancestry.  
They are at once the great means of popular  
enlightenment, and the conservators of public  
morals. Our forefathers, with the Bible as  
their guide, struck for liberty and indepen-  
dence, and succeeded; France attempted the  
same without the Bible, trampling it under  
her feet, and failed. The one gave the world  
the brightest, the other the darkest, chapter  
of its political history. What then is our  
duty to our own land, under these circum-  
stances, at a time like this, too, when dark  
clouds lower over its prospects? The churches  
of the saints are indeed the only hope of our  
country. And let us know that in multiply-  
ing them, and sending out godly men to preach  
among our people the unsearchable riches of  
Christ, that we are doing far more to perpet-  
uate the priceless heritage bequeathed to us  
by our fathers, than if we were celebrating  
with bonfires, illuminations, and jubilant  
shouts, the triumphs of some political party.  
By how much, then, we would preserve our  
happy civil institutions unscathed, an unfet-  
tered Bible as the priceless boon of our chil-  
dren, and the purest form of Christianity for  
the world at large—by so much are we im-  
pelled to supply our own country with the  
Holy Oracles and the living ministry.

Finally. We desire to offer some ENCOUR-  
AGEMENTS to our brethren to increase their  
efforts in the blessed work of HOME MISSIONS.  
And we would begin by recurring to the  
past as affording abundant reason why we  
should adopt the language of the venerable  
prophet, and say, "Hitherto hath the Lord  
helped us." The Financial Reports of the  
Domestic Board, from the 1st of April, 1846,  
to the 1st of April, 1858, (twelve years,) show  
that \$181,270 26 have been paid into the  
treasury and expended within the territory  
occupied by the Southern Baptist Convention.  
The following table will exhibit the amount  
each State has contributed of this sum, within  
that period, twelve years:

Maryland, . . . . .	\$4,181 31
District of Columbia, . . . . .	89 60
Virginia, . . . . .	35,857 73
North Carolina, . . . . .	1,935 09
South Carolina, . . . . .	25,168 19
Georgia, . . . . .	38,442 41
South Alabama, . . . . .	37,639 78
Alabama and North Alabama, . . . . .	4,742 23
Mississippi, . . . . .	12,272 14
Louisiana, . . . . .	1,063 30
Arkansas, . . . . .	3,718 32
Missouri, . . . . .	2,774 21
Texas, . . . . .	1,283 50
Florida, . . . . .	75 00
Kentucky, . . . . .	1,488 07
California, . . . . .	3,365 15

It is proper that we add here, that the first  
year's operations of the Board is not included  
in the foregoing, for the reason that the treas-  
urer did not distinguish the amounts contributed  
by each State. This, added to the receipts of  
the Board this year, will swell the amount  
received and disbursed to at least two hundred  
thousand dollars from the time of its organi-  
zation, something over thirteen years ago.

And what has been accomplished, by the  
blessing of God, by this expenditure? Let  
us see.—Our Domestic Mission Board have  
commissioned 885 missionaries and agents,  
during the last thirteen years. The mission-  
aries have baptized more than thirteen thou-  
sand persons, besides those converted through  
their labors amounting to at least one-half  
this number, baptized by others. They have  
constituted 173 churches; ordained 118 min-  
isters and 219 deacons; organized 689 Sab-  
bath Schools, and been the means of erecting  
122 meeting-houses. Perhaps no Mission  
Board in our country has enjoyed a higher  
degree of success. There is a gradual in-  
crease in its labors and success almost every  
year. "Brethren, whereunto ye have al-  
ready attained let us walk by the same rule,  
let us mind the same thing."

But the future is no less encouraging to us  
than the past. Every year brings to our  
shores tens of thousands from all the na-  
tions of the old world. Our western terri-  
tories are filling up from those sources, as well  
as from the increasing population of our own  
country, with a rapidity unparalleled in the  
history of nations. Shall this country prove  
a blessing to these emigrants, or shall they  
prove a curse to us? This is a question the  
Christian portion of our people will have to  
decide. Politicians cannot do it. Let us meet  
them with the living ministry and the Bible,  
and with the blessing of God they will first  
be made free by the Son, then shall they be  
prepared to share the blessings of civil lib-  
erty. It is only by the means of the Gospel  
that this immense crude material can ever be  
assimilated by our glorious commonwealth.  
It is said that "when the Lion eats the Ox,  
the Lion does not become the Ox, but the Ox  
the Lion." So with a healthy Christianity  
pervading our entire country, we shall be able  
to incorporate these materials not only in the  
"body of Christ," but into our body  
politic.

Again: It is a matter of infinite importance  
that our means of evangelization should keep  
pace with that tide of emigration which is  
rolling Westward with a velocity almost in-  
credible. We know from experience and ob-  
servation, that those denominations which  
first occupy a new country are most apt to be  
the predominating denomination in its fu-  
ture history. If, therefore, we would scatter  
those principles which we believe are the

purest form of Christianity, where they will  
command the most controlling and far-reach-  
ing influence, let us send our ministers with  
their Bibles to accompany those emigrants  
who fall the first trees of our vast Western  
wilder.

In conclusion, we offer the following res-  
olutions for the adoption of this Convention:  
1st. Resolved, That our Domestic Mission  
Board has an undiminished hold upon the  
prayers, the sympathies, and the benevolent  
considerations of this Convention.

2d. Resolved, That it is no less our duty as  
Christians than as patriots to aid in supplying  
the destitute regions of our beloved country  
with that Gospel, of which its happy institutions  
are the products, and to which it looks for  
their perpetuation.

3d. Resolved, That in giving the Gospel to  
the destitute of our country, we not only man-  
ifest the highest and best form of patriotism,  
but we furnish at the same time, the most in-  
dubitable testimony that we are followers of  
Him "who went about doing good."

4th. Resolved, That we will redouble our  
efforts during the coming year to increase the  
means of the Board to supply the immense  
distinction which is constantly appealing to it  
for aid.

## California.

We clip from the Baptist Circular, pub-  
lished and edited by Rev. J. Lewis Shuck,  
the following article.

It will be gratifying to the Board and  
friends of the Goshen Association of Vir-  
ginia, by whose liberal contribution brother  
Shuck is sustained, to learn the success at-  
tending his labors.

"The above house of worship has been un-  
dergoing repairs, and on last sabbath morn-  
ing was opened for public worship. It has been  
repaired within and without and tastefully  
arranged. The pulpit in imitation of marble,  
is a masterpiece of work, and the drape-  
ry is certainly exquisite. The aisles have been new-  
ly carpeted and everything done in the neatest  
possible manner. A large congregation as-  
sembled on Sunday, and the Pastor preached  
an appropriate sermon from 2d Ps. viii. verse,  
'I have loved the habitation of thy house, the  
place where thine honor dwelleth.'" The mem-  
bers of the church have taken great interest in  
the refitting their house of worship, and have  
already raised a considerable amount toward  
paying for the improvements. The writer of  
this was present on last Sabbath, and shall not  
soon forget the heartfelt gratification and pleas-  
ure it afforded him to be present and join in  
the services which were so appropriate and so  
pleasing, and as the pastor announced his text,  
"I have loved the habitation of thy house," I  
have loved the habitation of thy house. The  
house is now as neat and pretty internally as  
any in the city, and it is pleasing to see how  
the members of the church and congregation  
enjoy their nice little church at home. At the  
close of the evening services the Lord's Supper  
was administered, when the Pastor gave the  
hand of fellowship to three new members.

T.  
Sacramento, 8th Nov. 1858.

## Our German Interest in New Orleans.

Brother Fasching, who closed his labors as  
pastor of the German Baptist church in this  
city, in December last, thus writes us:

"Another month has gone and I am now to  
give you my last report for the present time,  
whether it will be for all time I don't know, I  
think it is not the last because my wish is to  
come back again. But now I have to leave and  
try what I can do for my former church (Wil-  
liamsburg, N. Y.)

"In the month past, I had many blessed  
hours, as well in preaching as in conversing  
with the people in private. I will name only  
a few cases; one man, who comes regularly to  
our meetings, a very selfish one, says, I always  
thought I was a good Christian, but the longer  
I go to your meetings, I feel the more that I  
am not. Often, very often, I have thought  
that I would commence to be better, but I see  
that I am not able to convert myself, which I  
never knew before. With another one, I had  
a long conversation and very close; the first  
time he knew so many back doors and ex-  
cuses, but after awhile every thing was broken  
down, all his hope was gone. He said, O, my  
dear pastor, you are a very hard man, you are  
too strict, though all you have said is written  
in the Bible—but who will be saved? None  
but only those who believe in Jesus Christ and  
follow him in all his footsteps. O, he says, no  
pastor has ever said to me what you have  
said—you are a hard man. But, sir, I answer-  
ed, I am not as hard as Christ himself, because  
we hear him say, Except a man be born again,  
he can not be saved. Some new ones came to  
our meeting during the past month and their  
earnestness and sometimes tears, lead us to  
hope that the word will bring forth fruit in the  
right time if we only keep on in the faithful  
prayer. Our work here is in its first begin-  
ning, therefore I feel very sorry to leave.  
"In the hope then that I may be able to  
come back again very soon, I remain very re-  
spectfully,  
Yours,

## First Fruits.

BROWNSVILLE, TENN., Dec. 22d, 1858.

Dear Sir,—A Missionary Society has been  
formed at the Barboursville Female College, and  
as a Christmas offering we send up the first  
fruits of our society to be devoted to the In-  
dian Mission. We feel much interested in the  
labors of brother Buckner and others, among

the Creek Indians. We send but a small sum, only thirteen dollars, yet, we hope it will be blessed in doing something to advance the cause of our Divine Master. The officers of our society, at present, are Mrs. Shelton, President; Mrs. Stillman, Vice-President; Miss A. E. Lanier, Treasurer, and Miss Lucetta Bass, Secretary. We hope to hear soon that you have received our donation. By order of the Society. With much respect, I am, LUCETTA BASS, Sec. M. S. B. C.

Accompanying this letter was the following interesting account of the origin of the Society.

*Brownsville Female College Missionary Society.*

The Missionary Society of Brownsville Female College, was formed under the following circumstances: A strolling company of tragedians were here, and were attracting crowded houses every night. The girls at college, hearing of the fascinating entertainment, soon became very anxious to attend. It was prohibited, and they were privately requested to meet in the college parlor that night.

They met, and were there counselled as to the manner of spending the means that God had given them. It was suggested that they could use the 50 cents that they wished to spend at the theatre, much better, by putting it into the Lord's treasury. It was maintained that instead of encouraging such characters as stage actors, who diffuse bad taste and corrupt morals among the civilized, it is much better to help to support our poor missionaries who have left home and its comforts to tell the heathen of a Saviour's love, and thus to enlighten and Christianize the depraved and benighted. Immediately that whole set of noble-hearted girls assented, and thereupon this society was formed, and we hope from time to time to send up a small contribution.

CARRIE.

**Drawing to a Close.**

Our financial year will close with the month of March, at which time our annual report must be made up. The salaries of missionaries for the quarter ending with April 1st, will be then due. At this time we have only funds sufficient to meet the salaries now due the missionaries in the Domestic department. Will our friends remember us and send in, before the first of April, sufficient money to pay the salaries due at that date? Do not fail brethren, we do not wish to report a debt at our next convention.

**It Gladdens our Hearts.**

To see what the Lord is doing throughout the extent of our land. The letters from our missionaries are cheering. True, their fatigues are great—their sufferings are many—their sacrifices are not light, but their spirits are often enlivened as they witness the displays of the Divine mercy, and experience the blessings of God upon their poor, humble efforts in the salvation of sinners. Let us pray, dear reader, earnestly, perseveringly, that our labors may not be in vain, that our work may be enlarged to meet the urgent necessities of a vast and growing country. Then will the number of those be increased who shall join us in our praises to Zion's King.

**A Worthy Example.**

The young ladies of the Brownsville Female College, Tennessee, have formed a missionary society, and gone to work in good earnest. Instead of foolishly spending their money to encourage the trifling and demoralizing exhibitions so often found in our towns and villages, they have resolved to do something towards sustaining the cause of Christ. And who is under greater obligations to the religion of Christ than the females of our land? Let them contrast their condition with the females of heathen lands and then ask—why this difference? Many of our Female Colleges have already organized similar societies, and we hope all will. We shall be glad to hear from them. We return our thankful acknowledgments to those young ladies of the Brownsville College and wish them a prosperous career. We would call the attention of the reader to the communication in reference to this matter.

**Good Fruits.**

The reports of Missionaries read before the Board at the January meeting furnish the following fruits: Baptisms 143—by letter 99. Conversions in connection with missionary labor, and not baptised by them, 99. Not half the quarterly reports had come to hand at the time of the meeting.

**New Appointments.**

- Rev. M. P. Lowrey, Corinth, Miss.
- " Nelson Conner, Providence Ch., Texas.
- " A. Jones, Jackson, Tenn.
- " W. C. Crane, Oxford, Miss.
- " C. Harris, Habersham Co., Ga.
- " L. R. Simons, Holmes and Walton Counties, Fla.
- " G. E. Davis and J. B. Hopps, San Ransom Valley, Cal.

" M. Garrett, Talladega and Calhoun Counties, Ala.

**RE-APPOINTMENTS.**

- Rev. R. L. Butler, Independence Co., Ark.
- " Z. G. Henderson, Pensacola, Fla.
- " R. Ford, South Nashville, Tenn.
- " J. F. Smith, Louisiana Ch., Mo.
- " T. M. Bailey, Cahaba, Ala.
- " S. C. Boston, Petersburg, Va.
- " D. S. Snodgrass, Vicksburg, Miss.
- " Lewis Parker, Walterboro, S. C.

**Something to Remember.**

"Honor the Lord with thy substance, and with the first fruits of all thy increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11: 21.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9: 6.

"Preach the gospel to every creature."—MARK 16: 15.

"And how shall they preach, except they be sent?"—ROM. 10: 15.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. 8: 1, 2.

**INDIAN DEPARTMENT.**

**From our Friends.**

MURFREESBORO, TENN.

Enclosed please find Twenty Dollars, my annual contribution to Indian Missions.

Very Truly Yours,

MACON, GA.

Enclosed please find a check for One Hundred Dollars. It is a present to Indian Missions from a brother who wishes to promote the cause of his Redeemer, but does not wish his name to be known. Hoping your Board may receive many such Christmas presents,

I am yours in Christ,

GILLISONVILLE, S. C.

I enclose you three dollars for missions. Fraternally Yours,

**Indian Missions.**

We are sorry to say nothing has reached us from the Indian field for this number. High waters must have intercepted the mails.

We give the following interesting facts gathered by the Religious Herald from the Commissioner's late report. Hoping to hear from the West in time for the next issue.

**REPORT ON INDIAN AFFAIRS.**

The Commissioner states that the whole number of tribes and separate bands is 175, with 44 of which we have treaty engagements. The number of ratified Indian treaties since the adoption of the Constitution, is 303, nearly all of which contain provisions still in force. The quantity of land acquired by these treaties is about 581,163,188 acres. The entire cost of these treaties will be \$49,816,344. From a part of these lands the Government received no pecuniary advantages, because they were ceded to the respective States within whose limits they were situated. From those sold, the Federal Treasury received not only the whole of the expense incurred for their acquisition, survey and sale, but a surplus of at least \$100,000,000.

The amount applicable for the fulfilment of the treaties and other objects connected with the Indian policy for the present fiscal year, was \$4,552,107, of which sum \$204,662 was derived from investments in trust funds. The whole amount of trust funds held on Indian account is \$10,590,649, of which \$3,502,441 has been invested in stocks of various States; the remainder, viz: \$7,088,407, is retained in the Treasury, and the interest thereon annually appropriated by Congress.

The Commissioner thinks it worthy of consideration whether it will not be advisable, when the national treasury shall be in a condition to admit of it, also to invest the above amount of \$7,088,407 in like manner with the other Indian trust funds. The Commissioner points out three fatal errors which have marked our policy towards the Indians from the very beginning—1st, Their removal from place to place as our population advances; 2nd, The assignment of too great an extent of territory to be held by them in common; and 3rd, The allowance of large sums of money as annuities. He recommends that the tribes should be permanently located upon reservations embracing not more than is necessary for actual occupancy; to divide the land among them in severalty; to require that they should

settle upon and cultivate the land thus assigned; to give them in lieu of money annuities, stock, animals, agricultural implements, mechanic shops, manual labor schools, &c.

He recommends the ratification of treaties made in 1836 with the Indians of Washington and Oregon Territories, as a means of preventing the recurrence of hostilities. He gives a general statement of the condition of the Indians, and calls attention to the urgent necessity for a complete and thorough revision of the laws relating to Indian affairs.

Governor Denver, though not having time, since the resumption of his duties, to examine closely the facts stated in the report, concurs generally in the recommendation of Mr. Mix, his temporary predecessor.

**BIBLE BOARD.**

NASHVILLE, TENNESSEE.

**"The Wilderness and the Solitary Place shall be glad for them."**

Assuming that the above language of Isaiah refers to the moral character of the world, how appropriate the figure in which the prophecy is clothed. The world a wilderness! a solitary and barren desert! Spiritually barren, morally as well as physically smitten by the curse of sin. To the eye of its Creator, this world, with all the pomp and splendor that art has thrown over it, with all its splendid trappings of wealth and magnificence, is nothing more than a gilded and costly ruin. All that survives the apostasy of the work of His hands, appears like the chaos of old night, and so must it appear to the eye of every Christian. Instead of temples and altars dedicated to the living and true God, we behold, in the semi-civilized portions of the globe, the Mosques and the Pagoda and the Mother of Harlots wielding an impious sway over the heritage of the eternal. In the desolate domains of heathenism we behold altars wreathing with the blood of human sacrifices—and idols of wood and stone deified to fill the void of nature's longings after Deity.

Nor is the desolation much less melancholy in that part of the world on which the light of the Sun of Righteousness sheds its healing light. Here, it is true, we find some fruitful spots upon which the eye of Omniscience may look with favor. But even here, how destitute of the fruits of righteousness must our earth appear in the sight of a jealous and transcendently holy God? I have often thought that if it were possible for us to reach some mountain top, whence we could view all this world's ruins, from the flood until now, how sad and impressive would be the scene of physical waste and disorder thus presented, and yet how trifling this confusion of merely perishable matter, when contrasted with the moral desolation which reigns so darkly over the souls of men! "How doth the city sit solitary that was full of people? How hath the Lord covered her with a cloud, and cast down from heaven to earth the beauty of Israel?"

But blessed be God, while such is "now" the moral condition of our race, we are assured that a better day will soon dawn upon us—a day when this world, though a "wilderness, shall rejoice and the desert shall blossom as a rose." Yes, glory be to Him, who is able to accomplish it. The time is coming when the principles of God's holy word shall not only be proclaimed, but practically embraced by all the dwellers upon earth.

"Then shall wars and tumults cease,  
Then be banished grief and pain,  
Righteousness and joy and peace,  
Undisturbed shall ever reign."

O glorious hour! O blessed abode. Reader, is there nothing animating in the prospect of a world thus redeemed and given to Christ as a sanctuary for His saints, and as reward for His sufferers? Animated with the certain prospect of triumph through the truth, does not your heart swell with earnest longings for its consummation. Are you not willing to do more for the circulation of the Bible, without which the wilderness and the solitary place cannot be made glad, but with which, through the operation of the Holy Spirit, "a nation shall be born in a day." Let us receive a new year's gift for the benighted by an early mail. Your contributions will be sent to any point you may designate.

EDWARD PAYTON WALTON.

Nashville, Tenn.

**Triumph of Truth in Sweden.**

AN APPEAL FROM WIBERG.

To the Beloved Brethren and Friends of Christ in America.

Grace, mercy and peace be with you for-

ever! Under circumstances of a deeply interesting nature, I sit down to make an appeal to your sympathies and benevolence in behalf of my native country, Sweden. You have already done much, yet, far beyond my most sanguine expectations, not only while it was my privilege to sojourn among you, but since my return here. Your reward is on high, and I doubt not that in that day when the righteous Judge shall openly reward his faithful servants, you will have many souls which shall shine as stars in your crown of rejoicing. \* \* \*

At present, our Colporters, as well as myself, are exceedingly straitened for want of Bibles and Tracts. The British Bible Agency at Stockholm, instead of letting us have Bibles at the former colporteur price, now make us pay the full amount, and it is very difficult to get them at that. I have applied to America and England for Bibles, but, as yet, in vain. . . . Could not some Sunday school raise funds for this object?

These, dear brethren in America, are our wants. Will you not help us? You have already aided us greatly, for which we are truly thankful; but the work of the Lord in our country is so great and wide-spread, that we are not equal to it, and we therefore beg you to help us more. Blessed harvests may be reaped, while the revival continues. For the sake of perishing souls,—for the sake of the glory of Christ, who loved us and gave himself for us, we implore your help.

Yours affectionately,  
Stockholm, Oct. 7, 1858. A. WIBERG.

Who will be the first to respond to this touching appeal of our brother Wiberg? Who will send a supply of Bibles to the souls in Sweden that are now panting for the Word of Life? This is a propitious seed time in that benighted land. Seed sown now must bear fruit to everlasting life. Brethren you may never have so favorable an opportunity of redeeming Sweden as is now afforded by the gracious out-pouring of the Holy Spirit in that land. Send on, by mail, your contributions to your Bible Board, and we will forward them immediately.

EDWARD PAYSON WALTON,

Corresponding Secretary.

Nashville, Tenn.

**Openings for the Bible.**

At the late monthly meeting of the Managers of the American Bible Society, communications were read from agents and correspondents in Puh Chau, China,—Lima, Peru,—Athens, Greece,—Madras, India,—and Oregon and California, reporting progress in the work of Bible distribution. In China, the young converts love the Bible, and in California, there has been a great demand for it.

**The Bible in Public Schools.**

There is a very general awakening among the Protestants in New York on the subject of Bible reading in the public schools. The efforts of Roman Catholics to exclude sacred oracles have succeeded to a fruitful extent. And nothing but a vigorous effort can defeat their plans for a total exclusion of the Bible from the established schools of that city. This is a significant feature of modern Romanism. The friends of the Bible do not design that a word of comment shall be given by the teachers. They only ask that God's word may be read at the opening of each day's exercises. To this Bishop Hughes objects, as a scheme for proselyting the children of Catholics. In such an undisguised opposition to the revealed will of Heaven who can fail to see the true lineaments of anti-Christ. Shall we not send up our prayers to God that this opposition may be overcome by the gracious outpourings of his spirit, which that city is now enjoying? E. P. W.

**The Bible the Power of God Unto Salvation.**

The following interesting incident,—related to me by Dr. Howell as having occurred in the family of one of his intimate friends,—will show how much may be accomplished by the Bible alone among those who have settled in sparsely inhabited portions of our country, where the mind is not distracted by the thronging cares and conflicts of our crowded sections. In a certain county of the old North State, Mr. —, had a very large estate upon which he resided. As his estate covered a very large tract of country, there were but few settlements or neighbors near him. Most of his time therefore was spent at home with his own family. On one occasion, however, he was called to the Courthouse of an adjoining county. While there, and just as he was about starting for home, he chanced to see a book-peddler's cart standing in front of the Courthouse. Thinking that he might have something with which he could while away his leisure hours, he stepped into the crowd and found that the auctioneer was crying a magnificently finished folio Bi-

ble. Being pleased with the appearance of the book, and remembering that he had no Bible, he determined that he would buy it as a present for his wife. Accordingly it was struck off to him at a handsome sum of \$25. He took home to his lady, who received it with the same feelings that would have been excited by the presentation of an equally valuable volume of Byron's poem or Warburton's Novels. She was an entire stranger to saving truths contained in the precious book. But as it was highly ornamented she laid it on the centre-table, in the sitting room.

Time rolls on, and that book is permitted to lie dumb and unheeded on its mark. One evening Mr. —, having cast his eyes towards the centre-table, the costly volume was lying there, when he thought that he had never taken time to examine it came across his mind. He said he, turning to Mrs. —, who was sitting near the fire, engaged with her work, "was not I a fool to pay so much money for that book and then never to read it?" So saying he took it up and began to read carelessly and at random wherever he chanced to open it. While Mrs. —, seeing that he seemed to be entertained with his reading, did not read aloud for my benefit, so; and spent the evening in this way. The next night, being seated together on the same fireside, it was proposed that they should begin at Genesis and spend the evenings in reading the book through. Accordingly they did so. It became more and more interesting to some times, through the engagement in his business. Mr. — himself impatiently wished to come that he might read the whole Bible. Nor had it vainly studied as might be supposed interest on the subject of it, came deep and abiding. They decided to resume their readings of And, before they had gone through a second perusal, both were saved knowledge of the truth of Jesus. Reader will you send a Bible to some secluded home in the western benighted heathen-home, that it may be a similar blessing to those that are living in their sins. E. P. W.

**Bibles.**

The South Carolina State Bible Society at its last session, resolved not to suspend its efforts for the distribution of the volume in that State, but to raise above the sum necessary to that \$3,000 to send to benighted and benighted heathen-homes, that it may be a similar blessing to those that are living in their sins. R. Herald.

**The Bible.**

The Scriptures are the manna from Heaven, to feed us in the desert world.—Bishop Jewell.

**Liberality.**

The Mercer street Presbyterian Church, New York, contributed the most benevolent object, the sum of \$9,000 to the church \$25,000.

**The Dying Child.**

A little daughter, ten years of age, died. It was hard parting with the flower of the household. The dying blue eyes, the beautiful truthful, affectionate, large-hearted child! How could she be so young! Between this child and her father, ways existed, not a relation, but the love of congenial nature. He held his knees by his darling's head, and bled for her. He strove to say, "Thy will be done!" It was a scene between grace and nature, such as is experienced. His wife, a devoted woman who had been lying apparently dead for some time, opened her eyes and looked at the child. "Papa, dear papa," said she, "What, my darling?" answered the father, striving for composure. "Papa," she asked, in a low voice, "how much—do I cost you—every day?" "Nonsense, dear, be quiet!" said the father, agitation, for he feared delirium was on. "But please—papa, how much do I cost you?" "To soothe her he replied, though with a shaken voice: "Well, dearest, perhaps two hundred dollars. What then, darling?" "Because, papa, I thought—maybe—I would lay it out this year—in Bibles—for children to remember me by." With what delicate instinct the child touched the springs of her father's heart! of heavenly joy glanced in the father's eyes, the bliss of one noble, loving spirit meeting with its like. Self was forgotten—the agony of parting, the lonely future, the anguish of the mission of love, and a grateful gratitude that in it he and his beloved co-workers. "I will, my precious child," he replied, kissing the brow with solemn tenderness.



**The Bible in Turkey.**  
Mr. Schaeffer writes from Constantinople that among the fruits of the new Muslim reformation, there is already perceived a large increase in the sale and dissemination of the Bible. The missionaries see no discouragement in this, but rather the contrary. They regard this as indicating a resort to moral warfare, which they are much more at home than in fighting with force and violence, and in which

Our personal acquaintance with our departed brother, commenced in 1855, (we think,) at the Georgia Convention. But we had come to entertain a high respect and earnest affection for him previously, from the statements of the senior Secretary, brother Taylor, and from his letters. Since then we have met with him at different times, and also enjoyed the hospitality of his house. At every succeeding interview we came to love him more and more. He was a man to be loved and respected. Union University and the Baptist denomination in Tennessee.

It is well known that many regard this

how before me; and I must say that I feel with you, that "mysterious are the ways of God, yet just." Our number here is indeed fearfully reduced, by death and departure from the country; but the Lord's power is not shortened in the least by that. He can accomplish great things with a few, and it only remains that we should be faithful to our trust. The work is his own, and he will accomplish it in due time. My prospects in Lagos, however at present, look very dark; none of the heathen, except one attend chapel. In fact, it is the same case with the other missions. The Wesleyan missionary told me this week that he only knew of two persons in his connection who have been real heathen, and nine-tenths of the others have only a name to live while they are dead in trespasses and sins. We are very much disturbed by noise during the time of worship in the chapel. So much so that when we wish to commemorate the dying love of our Lord, we are obliged to do so at my dwelling house. Still I hope for better days. These poor people are very swift to promise repentance, but very slow to perform it. Sometimes I think that they are like Ephraim, joined to their idols. But it may be that the Lord is preparing us by a series of trials and disappointments, that we may be better able to receive an abundant outpouring of his Holy Spirit. America

Since the injury to my back, of which I

informed you by the last mail, my health has become so impaired, that I considered it indispensable necessary to leave the care of the station for a time, and endeavor to recruit some. I have accordingly come down here to spend a while, and think of going to Abokuta before returning to Ogbomishaw. I am very much reduced in strength now, but hope I will soon improve as my appetite is returning, and my food agrees with me now much better than it has been doing. I was threatened with a severe bilious attack about ten days ago, but have succeeded in keeping it off, and feel now no apprehensions of it. I need something to give tone to my stomach, which, if I can get, I will soon be up again.

The Lord has afflicted me much since my sojourn in this country, which will result in my good according to the precious promises of God, which I have felt more comforting and consoling in this country than ever before. Although I have been the subject of affliction, I am not discouraged, but full of buoyant hope that I shall yet live to see the salvation of God manifested among this people to some extent. Even should it please God to take me to himself, as he has done my dear companion, my hope and prayer for the conversion of Africa would not be shaken. I believe as firmly as it is possible that the Lord has a people here, and he will save them.

We are much pleased with the kind reception which the Board and others have given Brother Clark since his arrival at home. It is nothing but what his indefatigable labors in this mission deserve. We hope and pray that he may be the instrument of doing great good in arousing the churches to more active duty, and be enabled to impart much valuable information to them regarding our mission.

I regretted much to be under the necessity of leaving the Ogbomishaw station, for there seems to be an increasing interest among the people, because many attend our Sabbath exercises and some appear very attentive to what is said to them. My old friend still seems to be firm and decided regarding his faith in Christ, and I am so well satisfied of his conversion, that as soon as his health will admit of it, I expect to baptize him. When I left him he expressed great fears that I would not return to baptize him and preach to the people. I endeavored to reconcile him by telling him that the Lord would do all things well. He told me he believed it and he felt resigned to the Lord's will whatever that was. One of the females is perfectly firm, and despite of all the threats of her owner, she comes to see me frequently, and sometimes to church, always nearly in a cheerful mood. The other is timid, consequently a little wavering. Though recently she has been to see me to talk to me, and I think will soon overcome her timidity, and come to hear instructions from the word of God. Her people, with all their threats, cannot make her return to her former customs. I think it will all soon pass off, and they will be allowed to attend to religious services.

I sympathize much with our China missionaries, and hope and pray that they will soon be strongly re-inforced, and their health restored.

Dear Brethren, wrestle earnestly with the God of missions, that the desert land may yet blossom like the rose, "heathen nations be seen bowing before the God we love," and the church of God triumphing over the wiles of the wicked one.

By the September mail we received the January and February numbers of the *Commission*, filled with thrilling intelligence. Send us every number.

Your afflicted brother,

T. A. REID.

## MONROVIA—LIBERIA.

Letter of Rev. John Day.

MONROVIA, Oct. 25th, 1858.

REV. JAS. B. TAYLOR:

Very Dear Sir.—I am pleased to inform you that affairs in some parts of the Liberian mission field are quite interesting. At Cape Mount, on the 17th and 18th inst., brother Richardson baptized fourteen for that church. In Sierra Leone lately Mr. Brown, at our native Station in Waterloo, baptized three, and in his church at Freetown, he baptized eight.

My church is in an interesting state. Some weeks ago a wild fire was kindled among my people by some ranting brother, which has subsided into a genial heat, developed by attention and tears.

I hear glowing accounts from Palmas, Sinoe, Bassa, and of some little warmth at Clay Ashland. Poor Millsburg church! The stroke which filled poor White and Locket has left the blight of death upon it. The only deacon worth the name has followed in their wake to heaven, and left a good-natured preacher, without energy, weight of character, or any needful quality to sustain the church but a poke-easy, whining piety; and a membership, worth for energetic purposes in this world not one cent a thousand. Poor lambs of Christ! What shall we do for them? They need to be carried in the heart, and on the shoulder, pressing heavily on the pocket.

I am looking with great anxiety to the establishment of interior missions. If my information is correct, there is a decided change of feeling in the native mind in reference to the religion of Jesus Christ. The disposition for assimilation to colonists increases. Their desire for education and the preached word also increases. Indeed

every development seems to unfold a God at work, and seems to say, "Thrust in the sickle." If you were not sick of such statements, I could tell what a few years ago, would have delighted you. But the multitude of disappointments and failures attending a missionary life, make a modest man fear to write when a bright side is out.

## LITTLE BASSA—AFRICA.

Letter from L. K. Crocker, a native African.

MOUNT HOPE, Little Bassa, }  
September 21th, 1858. }

REV. JNO. DAY:

Highly respected Brother.—It was with unspeakable pleasure I acknowledged the receipt of your kind favour dated August 25th. I am happy that you have written to the Board for an appropriation for me to labour in this part of the Lord's vineyard.

Pray that the Lord may pour out his Holy Spirit upon me, that I may study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. It is, indeed, a great consolation to us that the Lord has inclined your heart to remember this place.

Since the reception of your kind letter, I have sent for all the native chiefs within my reach, and spoke to them about the prospect of having a mission in this place and neighbourhood. They are all elated with joy, and said, "We be very glad to hear God word all time, and we want we sons to learn book, to be all same you."

Sir, the people are ready to listen to the truths of the Gospel, and a great and fundamental change has taken place—*id est*, the observance of the holy Sabbath. There are nine small towns besides the one I reside in, which are under my immediate supervision. The inhabitants of these never work on Sunday. They have seen the disadvantage experienced by violating the Sabbath: for many of them have come to me voluntarily to say that in former times they used to work on their farms on Sunday secretly, but when they found that I, who observed the Sabbath strictly, would raise more rice or cassava than they, they abandoned working on the Sabbath on their own accord—*id est*, without compulsion.

No doubt you have heard of the death of the late king Bargay of Little Bassa: and by Prince Zovle and my request Saltwater, who was next to Bargay, has been made a head chief of the country. He is a particular friend of mine; but though a nominal king, the management of the affairs in the country involves on me entirely. In a short time ten chiefs of Little Bassa have died in succession lately, and not any of them have been buried. I am looking forward to the time of the burial, if the Lord spare my life, to preach to them at the time on human frailty and on the immortality of the soul. Saltwater and Zovle having requested me before to write and inform you their desires of having a school in their place, I now advise, or suggest, that, as Saltwater and Zovle are not far apart, that the missionary reside at Saltwater's, and we can unite our efforts for the proclamation of the Gospel of Christ. Be pleased look out for a brother full of the Holy Ghost,—one whose object is to do good. I hope the Lord will direct you to find out such a brother.

About two or three weeks ago, since I received your letter, I have received another from Dr. James L. Smith, whom I believe is acting as agent for the Episcopal mission, to furnish that mission some educated native young men, to act as interpreters, &c., &c. I have not answered his letter, as I must give preference to my own denomination. I have here with me two young men—George Peck and Levi Crocker; if their services are not needed, I then will recommend them to the Episcopal mission.

Sir, as I am now anxious to commence to build my school-house which will answer for the meeting-house also, i. e. before the next year, so I may be ready to commence the school in January. Please inform me whether I may have some ones to assist me in building. I will shortly send you the half dozen boys you requested me to send by some Bassa men.

I remain yours in Christ

L. K. CROCKER.

I send you this letter that you may see the state of feeling cherished in favour of our mission. Kong, or as he is now called, Lewis K. Crocker, Esq., went to school to me, and through my instrumentality was brought to the knowledge of the truth. His character has ever since been exemplary so far as I know. He has been charged with fondness for strong drink. The charge was not sustained. He, however, confessed in a letter which I sent you, that being induced once to drink, though but a little, it stupefied him, and that he informed his church, who pardoned him,—and afterwards he quit the use of ardent spirits.

Zovle is an older brother and had a right to the kingdom. But they conferred it on an older relative. Kong has been, virtually, for several years of Bargay's life the chief, and the reign of his relative is merely nominal.

Now, then, what is before us? The establishment of a mission in a native Chris-

tian kingdom,—whose executive chieftain is a Baptist preacher, who reads the New Testament in the original! What hath God wrought? and what must I say? Huzza? That won't do! Glory? Too much rant. What then? Thank God, and take courage.

Dear brother Taylor, when I was sowing in that field I sowed in tears. Well, do I remember a flood of tears shed on a mountain top, a little in the rear of those towns. I looked around; behind was a barren waste. Before, but a prospective hope, such as I had often seen end in disappointment. Now, many towns have adopted the institutions of Christianity, and speak in tones of thunder in favour of educating heathen youth.

Kong's acquaintance with Natural Philosophy raises him above the superstitions of his race.

Vive Day's Hope. Live and shine on Africa's sable sons, until the rays of the Sun of Righteousness reflected from them shall kindle a light to shine over this dark land. "God moves in a mysterious way."

Peck will make a good teacher. Let him be employed. Let L. K. Crocker preach.

I am yours, much encouraged,

JOHN DAY.

## NEW VIRGINIA.

Letter of Rev. J. T. Richardson.

NEW VIRGINIA, Oct. 20th, 1858.

REV. JAMES B. TAYLOR:

Very Dear Brother.—With much pleasure I sit down this morning to write you a few lines, to inform you that I am still spared in the land of the living, and am laboring in the mission-field with some little success. There is quite a religious excitement at our mission station at Cape Mount, which has lasted something over six weeks. The result of which is great. Fourteen added by conversion. The few laborers having had to labor so constant, and the interest of the meeting being so encouraging, they made request that some one would come up and assist them a few days, and also baptize for them. It fell to my lot to go. So on the 18th instant, I went on board the Mary Atwell of Baltimore, Capt. Ashton, who received me very kindly on board, and treated me with every mark of respect. On the 14th instant, at one o'clock, P. M., we anchored at Cape Mount. I went immediately on shore, and was received by brother Wilson and many others with great joy; in half an hour's time I was invited to the chapel—held meeting—after which had an experience meeting; received two for the water. I preached every afternoon up to Sunday. Sunday forenoon, preached on baptism, from the 28th chapter of Matthew, 19 and 20th verses. Had good attention. After service, moved off for the river, where there was much water and baptized those who I believe were truly converted. The blessed work continued to grow in interest up to Monday afternoon. After preaching, opened a door, and received two more for baptism. Tuesday morning, received one more. By this time the vessel that gave me passage up, was ready to sail for Monrovia; so I was obliged to baptize the three received Monday and Tuesday immediately. After which, I had to give the parting hand to the beloved ones, (the church,) and go right on board, homeward bound. This little town, of two years growth, bids fair to be, in the providence of God, a great place; here superstition reigned without molestation but a few years ago, and every other vice. But behold! I see the banner of Jesus unfurled with great success, and the light of the gospel penetrating the dense forest, shining with such brilliancy that sinners have, and are, being brought out of nature's darkness into the marvellous light.

I am marvellously rejoiced at the pleasing prospect before us; at no distant period these little towns on the Liberian coast will accomplish great good in civilizing and Christianizing the wild sons and daughters of the forest. At Cape Mount I saw them in every family, bowing with the family, at a throne of grace. The seed thus sown among them, will take root and spring up to the glory of God, and the salvation of their souls. These little towns are so many aids to the missionary cause.

## COMMUNICATIONS.

### A Missionary Society.

MR. EDITOR.—The members of a small country church and congregation were desirous to do something directly for the cause of Missions; but, they said, we are poor. The pastor, a believer in systematic effort, suggested that because they could do but little, was no reason why they should do nothing. He therefore proposed the plan that they organize a Missionary Society, to hold monthly meetings to encourage a missionary spirit, and its members to contribute three cents a month—honorary members fifty cents a year.

The society was organized, a constitution adopted, officers elected, and names enrolled. They will raise 25 or 30 dollars a year at least by this simple and easy plan. The members of the church, of the Sunday School as well as any other persons who may wish to join, are eligible to membership. If any of your readers can get a plan from this to enable them to do something for the cause of missions, some good may be done by holding up the 'Youths' Missionary Society of C.' for example.

GRAPHO.

## NEW BOOKS.

THE GREAT DAY OF ATONEMENT: Translated from the German of Charlotte Elizabeth Nebelin. Gould & Lincoln: Boston.

This work has been sent to us by the enterprising publishers. It is a series of meditations of prayers for every hour of the last day and the Redeemer's suffering. The author indicates a deep, ardent pity in these effusions, and none can enter into their spirit without being profited.

SALVATION BY CHRIST: A Series of Discourses on some of the most important Doctrines of the Gospel. By FRANCIS WAYLAND, Gould & Lincoln: Boston.

This is in the main a reprint of the University Discourses—some being omitted and others added. The usually clear and simple style of the author characterizes this work, while the importance of the subjects upon which he treats, cannot but command the earnest attention of every reader. On some points a difference of opinion may be entertained, but all will arise from the perusal of the book both gratified and profited.

JESSIE; Or, Trying to be Somebody. By WALTER ANWELL. Gould & Lincoln: Boston.

The enterprising company from which have proceeded so many excellent works, have sent us the above named book. It is admirably adapted to children—being designed as the preface states, "to kindle in the hearts of the young, especially the children of misfortune and poverty a pure and noble ambition."

The above books may be found at the bookstore of Thomas J. Starke, who has on hand an excellent supply of books.

ANNALS OF THE AMERICAN EPISCOPAL PELPIT. By W. B. SPRAGUE, D. D. New York: Robert Carter & Brothers.

This is the fifth, in a series designed to spread information respecting the deceased, prominent men who have labored in the various religious denominations of the country. The author has exhibited a peculiar talent for securing and arraying the facts which must otherwise have soon passed into oblivion. The book before us is a beautiful specimen of typography.

## Receipts for the Journal.

Thornton J Bonfield \$1, Rev C D Mallory 1, J B Hale 25c, Rev Geo W Sampson \$10, Mr M Vandigrest 25c, Mrs V Thomas 25, John Sampson 25, Wm S Watt 25, Rev A M Catledge \$1, Elizabeth M Porter 1, Henry Webster 1, Mrs L W Nicholls 27c, Wm H Billingslee 25, Jas Cox 25, John Moseley 25, Mrs Christina Daniels 25, Isaac P Shelby \$1, P Nicholson 1, Uriah Jennings 21c, Dr Thos R Russell 25, Rev J Faulkner \$1.75, Jordan Wornale 25, W E Steid 75c, Jackson Lewellin 48, Rev W D Thomas 75, Austin Harris 25, Lizzie F Noel 50, Jerry Cleveland 75, Martha F Sely 75, Bettie J Thomas 75, Elizabeth Burgess 25, W Pardue 25, Thomas M Casey 25, Jesse M Casey 25, A W Martin 25, Thos Patterson 25, H C Peck 50, Rainwater J S Turner 75, Mrs M Stenson 25, Mrs Ellen Green 25, M P Lowrey \$1, Thos H A Skinner 25, Rev Geo F Cowper 25, J J Chappell 25, Henry J McDunkin 25, James Powers 25, Henry Davenport 25, Wm R McLung 25, D McLung 21, J H Weaver 1, W A Lane 1, Rev J Q West 1, Mrs Martha J Turner 24, W M Davis 48, Mrs Nancy Moore 25, G G Lynch 150, Mrs Driver 50, Mrs Martha Azelle 25, Francis Ward 25, W Ward 25, W T Ward 25, Mrs Sarah Croom 25, Mrs C C Hackabee 21, M M Frazer 25, Mrs Martin W Hill 25, Donna Hendon 50, L J Dandquid \$1, James A Darnaby 50c, J S Horton for sundry persons \$2, J J Whitaker 1, Roswell Voss 25, Henry Adams \$2, Leonard Keeling 25, Urnath Dunn 25, Josiah Davis \$1, J C Bass 25c, A F Goldsmith 25, J A DeWitt 25, Samuel Stinson \$1, C K Kizar 1, J G Wood 1, J S Williams 1, N W Pitts 25c, W H Goldsmith 25, G W Parman 25, W A Bennett 25, W J Jordan \$1, Rev G W Epps 1, W L Johnson 25, Mrs A J Emanuel 25, S L Weaver 25, Rev Ro E Mills 25, John W Yopp 50, D H Combs \$1, Hiram Vines 50, T W Tyson 25, Rev P S Lunsford 25, W J Vines 50, Matt Smith \$1, Wm Dent 25c, W J Matthews 50, Dr B P Clayton 25, A B Carroll 25, Mrs Rebecca Booth 50, W Flood 50, Mrs Lucinda Finley 25, Mrs Lucy Tucker 25, Mrs M E Hilton 25, J W Parsons 50, Bethany Church \$1, J N Matthews \$1, Alexander Cathbert 25, S B Walton 75, Rev W L Crawford \$1, Mrs C J Rhodes 25, Rev Robert Fleming 25, A W C True 21, Rev S C Cratt \$1, F E Barclay 25, S M Hartley 25, Jos Joiner 25, D M Hartley 25, Mrs Martha Robinson 25, Mrs Elizabeth Godfrey 25, L J B Fairchild 25, Rev J D Leachman 25, Mrs L Williams 50, Mr M A Beard 25, S A Holland 25, Rev K Hawthorne 25, Prof R A Montague 25, Mrs Harriet McBride 25, William C Rogers 25, Rev W Hooper 25, Rev A McDowell 25, Miss E Anderson 25, Miss G Sanderson 25, Miss Helen Spiers 25, Mrs Ann Griffin 50, Pinkney Hardie 25, Mrs Deborah Jones 25, Mrs L C Desmond 25, Jarrett Gray 50, John Boortright 51, Mrs H Cockrell 25, Miss E K Heaton 50, Mason Chamberlin 25, Mrs Patsy Osborn 25, G W Noland 25, Lewis Price 50, Joshua Perry 25, Elder L P Hamland \$1, J L Epperson 25, Elder W B Miller \$1, Miss Henrietta H Edwards 25, John M Prevate 25, E F Geizer 25, Francis Tyler 25, Elvira Tucker 50, W B Dorsey 25, Wm B Graves 25, R J Edwards \$1, Rev A Broadbush \$1, Richard H Garrett 25, Enon Church \$1, Samuel W Phillips 25, R J Frazer 25, Elder E A Edwards 25, Samuel Davis 25, S M Norris 25, Rev D R W Melver 25, Rev V L Kutley 25, Cane Run Baptist Ch Ky \$5, James H Marantha 50, Miss M E Kutley 25, W Williams 1, Rev N Bowen for Rev John Trapp \$2, Daniel Prescott \$2, R J Allison 25, A G Hackett 25, Benjamin Conly 25, Simpson Smith 25. (If brother Bowen will examine back numbers of the Journal he will find acknowledgements.) J F Awtry for Thomas J Bacon 25, J H Callaway 25, J H Goss 25, P Proffitt 25, Elder J P Carron 25, and donation of 18 cts, Rev John G Williams \$2 75, Annanda Cobb 50, Thomas Figures 25, N Malone 25, Margaret Thornton 25, Elijah Kees 25, George Kees 25, Mrs T D Norwood 25, Hulda Norwood 25, Rev T W Snyder \$3, Dr J M Garnett \$3, Mrs M E Garnett 25, Mrs E A Garnett 25, McKenzie Davis 50, Rev J R Gudick 25, R Nolen for Miss H J Nolen 50, Mrs E M Nolen 25, Mrs C Moore 25, Mrs M Wm 25, E Vaughan 25, Buntington church \$2, St Johns church 1, New Hope church 1, John Day and Isaac Baker 10c, Rev Joseph Mettam \$1, Joseph Perkins 1, Mrs P V Gray 25, Mrs Dr Smead 25, Wm J Thomas 50, William T Fleming 30, Mrs E F Harper 25, J F Morral \$1, Theodora Cox 25, Mrs M D Owen 25, Mrs M H Owen 25, Rev H S Lowry 25, Rev R J Edwards \$1, Leigh Street church \$15, Rev J D Coleman 75c, Azariah Graves 1, J R Cannon 1, E R Parker 25c, Wm Hornbuckle 25, N A Purify \$5,

John W Powell 25, Wm F Harris 25, Rev T Roberts 50, Miss V Weakly 25, Samuel Lane 25, Henry Lewis 75, J R Moorefield 25, Emory May 50, James H Privett 50, J T Powell 50, W Perry 25, James Buchanan 25, Richard H Standifer 50, Dennis M Wade 50, E R King 25, Miss M E Taylor 25c, W J Hamilton 25, Cotes 25c, R V Thurman 25, Edward M Dham 25, Rev J M C Breaker \$10, J S Cole D G Brown 525, Mrs S A Chambliss 25c, R Persons 25, H Strom 25, B T Vins 25, Tm ton Coleman 25, John Coleman 25, B M Tm 28, Mrs C T Woodson \$1, Wm Conway 1, R Watts 25c, John Brown \$1, Rebecca 25c, \$1, S Stick 25c, Silas C Day 1, R S Epps 25, Wm Royall 27.

Cash Received by the Treasurer of the Foreign Mission Board, for 18th of November, 1858, to 21st of January, 1859.

Louisiana.—George W. Rogers, Tr. La. Bap. State Convention from L. L. Tompkins, Tr. of Grand Cane Association, per Rev. J. B. Hartwell, \$20 75; Wm. A. Lane, \$100; Wm. H. Rondeau, New-York agent, \$5 00.

Alabama.—S. H. Fowlkes, Tr. of Ala. Convention, \$2,304 52. Wm. Hornbuckle, for widow's doing for self and children, 1 60; interest on Blakey's note for two years, 40 00; Mrs. Croom, Tucker, and C. E. Brame, 7 50; Evergreen Church, by Rev. J. J. Abbot, 8 00; Big Spring Church, Shelby county, \$100; per A. M. Poindeux, M. M. Dennis, for brother Bowen, 1 00; Mission, 1 00; St. Francis street Church, Mobile, per T. P. Miller, \$500; Rev. S. A. Crouch, Agent, on account of collection, 552 30; Elkanna Church, Tallapoosa county, for African Mission, 10 50, for Foreign Mission, 4 10; T. Hatchett, 25 00, per W. Hatchett; Ladies Miss Society, Montgomery, for Mrs. P. school, 60 00.

Mississippi.—Gen. Ass'n S. E. Miss, \$7 00, per W. Hornbuckle; Choctaw Ass'n, 101 95, per R. Holman; collections by Dr. Phillips, 60 07.

South Carolina.—R. M. White, for Cent. Af. Miss, \$5 25; 1 25; Mrs. M. E. Miller, of Sumter, 5 00; J. B. Carville, Tr. Bap. and Miss. Board of the Bap. State Con., amount contributed by Edgefield Ass'n Bible Society, 23 25; Rev. W. B. Johnston, Agent, 15 20; J. J. Toon, Tr. of S. Bap. Con., 124 00; J. J. Toon, Tr. S. Bap. Con., Dividend on 10 shares of S. Carolina R. R. Stock for 6 months to January 1st, 1859, 50 00; L. M. McIntosh, New-York agent, per S. H. Presley 5 00, D. B. Run Ass'n, 108 70; collection of members of Edgefield church, 5 00; Barnwell Association for Af. Miss, 15 00, Foreign Missions, 2 00, Charleston Ass'n, for Af. Miss, 52 72, China Miss, 7 50, Foreign Miss, 257 83; Welsh Ass'n, Af. Miss, 76 63, China Miss, 71 50, Foreign Miss, 520 00, less \$135 25 by heretofore acknowledged, per J. J. Toon, Tr. S. B. C. R. J. Edwards, 5 00.

Virginia.—Gillfield Baptist Miss. Society, Petersburg, for the Liberia Mission, per Jno. K. Shore, \$40; L. F. Williams, 5 00, Colman Wrenham, 10 00; J. B. Harvey, 1 00, per Rev. Geo. Pearcey; Agent of Mrs. Elizabeth B. Woodward for Jeremiah Woodward, 500 00; Wm. Johnson, sen'r, New-York agent, 100 00; Mrs. Deborah Jones, 1 25; Mrs. Landon Read, 50 cents; Concord Ass'n, viz: Bethlehem ch, 48 70, Concord church, 37 00, Ebenezer church, 25 25, Liberty church, 12 52; Abraham Fuqua, for M. S. Jones, 1 00; J. Lockwood, 30 00; Mrs. M. F. J. Martin, for Goshen Ass'n, half expenses of passage of Rev. S. Y. Trimble, per H. B. White, Tr., 355 07.

Kentucky.—Bethel A. M. S. and Bible Society, per N. L. L. L., \$461 07; R. V. Thurman, Agent, 122 75; Ra. Huey, 4 00.

Missouri.—Second Bap. Church, St. Louis, per D. J. Hancock, \$10 26; sister Susan Wilson, of Clay county, 5 00.

North Carolina.—Rev. E. L. Johnson, Agent, at different times, 1 00; Rev. J. S. Pinfey, Tr. N. C. S. B. Con., at different times, 1 00; gold dollar from Wilmington, 1 00.

Georgia.—Rehoboth Ass'n, for support of Rev. T. A. Reid, per J. Davis, Tr., \$315 26; R. V. G. Daniel, Agent, \$33 10; for Af. Ass'n 8 75; A. H., of Z. A. B. Bible distribution, 4 00; Dr. W. H. Turpin, New-York agent, 2 00.

Arkansas.—L. W. Marbury, for Arkadelphia, for support of Rev. J. B. Hartwell, per Rev. A. L. Hay, \$5.

Maryland.—Wm. Crane, \$100; F. A. Levering, 10 00; A. A. Chapman, 10 00; D. Chase, 5 00; F. A. Levering, \$5; Hiram Wood, \$10, for meeting houses in Liberia.

Total,

\$9,499

Home and Foreign Journal.

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