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PUBLISHED BY THE BOARDS OF DOMESTIC AND FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, SEPTEMBER 1851.

California and New Mexico.

The American Baptist Home Mission Society, comprising the Baptist influence and liberality of the Western and Northern states, have under their direction three or four missionaries laboring in Mexico and California. But what are these among so many? The population is already computed, by hundreds of thousands, and will perhaps be multiplied more rapidly than that of any other section of our country. While the demand for more laborers is pressing and urgent, why should the Baptists of the South remain indifferent spectators of this destitution? It is altogether appropriate that the Domestic Board should be warranted by its means, and the readiness of good men to go forth, in taking decided measures on behalf of this field. A large portion of this country is occupied by Southern men. Our sons, brothers and fellow citizens are there. They need the influences of the gospel to prevent them from relapsing into a state of comparative barbarism. Cannot two or three men of the right qualifications be found, and the means to sustain them, the present fiscal year? The following is a part of the report, adopted by the Convention at its recent meeting, in relation to "new fields."

The committee regard all portions of country represented in this Convention as properly the field of Home Mission enterprise, and that no direction is necessary to the action of the Home Board, in regard to the limits of this constituency.

It appears to your committee that California and New Mexico have peculiar claims upon the friends of missions in the South. Many of the members of our Southern churches have emigrated to the former during the last two years, and their number is now upon the increase. Christians in California are exposed to influences peculiarly unfavorable to the cultivation of the religious feelings. The power which they might exert over the population, if aided by missionaries in the preaching of the gospel, the origin and support of Sabbath schools, and the constitution of churches, will, in a few years, be in a considerable measure lost, and the masses uninfluenced by religious experience, will, in all probability, form a character exceedingly hostile to future success in the cause of Christ. Their locality, the circumstances by which they are surrounded, the employment in which multitudes are engaged, and the general influences for evil which are brought to bear upon them, call upon us loudly to send them the missionaries of the cross.

In regard to New Mexico, there are considerations prospectively that should induce us to cultivate this field as rapidly as suitable men can be enlisted in the work. But upon this point your committee will not enlarge. The whole is respectfully submitted to the consideration of the Convention.

Importance of our Field.

In reference to this subject, the report of the Domestic Mission Board thus speaks:—

1. The field which in the providence of God is assigned us for cultivation. It embraces the Southern or slave-holding portion of our great confederacy.
2. The population embraced in this field. It is some ten millions. More than three millions of whom are slaves, who are wholly dependent upon those within the field for the means of grace.
3. The relation of the several parts of this field to each other. Although great diversity of climate, soil, habits and pursuits, characterize these several portions, yet there are feelings and interests common to all, which are rarely found among the same number of population, occupying the same extent of territory.
4. The relation that we sustain to the world of mankind at large. The time has come when many think that a people of our principles and institutions cannot be emphatically a Christian people. We owe it to ourselves, to the world, and to the cause of truth, to set forth, practically, the fact that all our relations and institutions are compatible with Christianity.
5. A prospective view must awaken new ideas of the importance of the field. The climate and soil of this field being so admirably adapted to every variety of commercial, mechanical, manufacturing and agricultural interest, it must invite an immense population.
6. Its destination. Some portions of the field, from fifty to one hundred miles square, are destitute of a minister of our denomination. It is presumed that not one-half of the entire population is adequately supplied with the gospel.
7. The gospel alone can save this people.
8. The impracticability of sending this gospel to the destitute of our country, without this or a kindred organization.
9. The importance of this subject may be seen from what has been accomplished already. Many feeble churches have been raised from a languishing, perishing condition, to that of thrift and ability of self-support. New fields have opened, and new churches constituted of souls converted through this instrumentality. Even whole States have been made to arise from weakness and despondency to strength, courage and activity. Such is the testimony of most of the active and intelligent portion of the ministry in Texas, in regard to that State.

Baptist General Association of Virginia.

We have received a copy of the Minutes of this efficient body. The Board introduced their report as follows:—

Another year has elapsed, and we are convened in the twenty-eighth anniversary of an institution dear to the hearts of the Baptists of Virginia. Though feeble in its incipency, and struggling into existence amidst prejudices and against obstacles which had well nigh crushed it in its infancy, we behold to-day the object around which the sympathies and affections of more than 70,000 Baptists cluster. The General Association embraces in its constituency every Association in the State, save two, and some of the churches of both of these have sent up their representatives to cheer you onward in your holy enterprise. Almost, do we to-day realize those bright anticipations of Christian union and co-operation, which inspired the hearts of our fathers, when they resolved to attempt to bind the

whole Baptist family of Virginia into one common brotherhood, for the noble purpose of subjugating this entire commonwealth to the dominion of the Redeemer. We do not say that we have attained that degree of efficiency which our numbers and means demand. Far from it. But each returning anniversary witnesses the gradual, steady development of those energies, which, when fully called into exercise, shall accomplish glorious results for the honor of our Lord and the welfare of immortal souls.

Your Board rejoice that they may again announce the gratifying intelligence, that the continued presence and blessing of the Holy Spirit have been experienced by all our missionaries the past year. They have gone forth weeping, bearing the precious seed of the gospel, and now they return from their fields of arduous toil rejoicing, bearing their sheaves with them.

Twenty-five missionaries were appointed during the year, who have been actively engaged in performing their official duties in fourteen towns and villages, and forty-three counties. These brethren are wholly devoted to the work of the ministry, and it is believed are worthy of the confidence reposed in them.

The aggregate of the labors of our twenty-five missionaries is as follows:—Preached 2,865 sermons; delivered 254 addresses; baptized 558 converts; visited 2,607 families for religious conversation and prayer; constituted 9 new churches; organized 7 Sunday schools; erected two houses of worship, and commenced the erection of 7 others; circulated 243 Bibles and Testaments, and 638 volumes of religious books; collected \$1,212 31 for the General Association.

Between 500 and 600 persons professed conversion at meetings in which our missionaries labored, who were baptized by the pastors of the respective churches.

American Baptist Home Mission Society.

This body held its nineteenth anniversary in New York, May 8th, 1851. We extract the subjoined paragraphs from the report of their Board:—

SUMMARY OF LABORS AND RESULTS.

One hundred and forty ministers have labored as missionaries or agents of the Society during the past year. Of that number 93 were in commission at the time of making up our last report—April 1st, 1851. The remainder, 47, were new appointments at different periods during the year. From 4 of the latter number no reports had been received or were due on the 31st of March, 1851, at which date the year closed. Five other missionaries are under appointment, but as their labors do not commence till the 1st of April, they are not enumerated with those above.

Eight, who were under appointment some portion of the year, need no further aid from the Society.

The distribution of missionaries has been as follows: In New Hampshire 1; New York 3; Delaware 1; Missouri 1; Illinois 13; Indiana 14; Ohio 2; Michigan 18; Wisconsin 21; Iowa 14; Minnesota 3; New Mexico 1; California 3; Oregon 2; Canada (West) 8; Grande Ligne, Canada (East) 7. Besides these, 8 Collecting Agents have been employed for longer or shorter periods in nearly all the Eastern and Middle States.

The whole number of States, Territories and Provinces occupied, is 16. The number of stations and out-stations supplied is 386, and the aggregate amount of time bestowed upon the field is equal to that of one man 97 years and 11 months.

The missionaries report the baptism of 981 persons, the organization of 33 churches, and the ordination of 37 ministers.

Fifteen houses of worship have been completed, and 10 are in progress of building. The mission churches have contributed to the usual objects of Christian benevolence, \$2,104 97, and about \$13,540 in addition to our appropriations for the support of their ministers, besides a large amount for building or repairing their edifices.

The 5 persons under appointment to commence labors from April 1st, are designated as follows: for Illinois 1; Iowa 1; New Mexico 1; Oregon 2.

COMPARATIVE STATEMENT.

Our financial and missionary statements of the year show an increase over nearly every item noticed last year, viz: In gross receipts to the treasury, \$1,447 19; baptisms, 30; ministers ordained, 7; number of missionaries employed, 22; stations and out-stations supplied, 43; number of years labor performed by missionaries, 10 years and 11 months.

There are 2 churches less needing further aid, and about \$627 less contributed for benevolent purposes by mission churches. The number of churches organized is the same as last year, viz: 33.

GENERAL SUMMARY.

The total number of commissions issued by the Board and acted on by ministers of the gospel since the formation of the Society, is 1,481. Those ministers have jointly performed 1,323 years and 11 months of labor; baptized 10,230 persons; organized 739 churches and ordained 379 persons to the work of the gospel ministry.

Affecting Truth.

From the minutes of the San Francisco Baptist Association, we extract the following:—

In no part of the world will the influence of the faithful and devoted living preacher be more strongly felt than in California. He comes to the weary and way-worn emigrant, who has forsaken and is pining for his home and the society of his loved ones, and addresses to him the consolations of the gospel, its gracious invitations of love, and its words of sympathy; directing his thoughts to that better home where parting is no more. He commends him and his to the watchful care of our kind Heavenly Father, and the words fall not on an unheeding ear or a listless mind, but sink deep into his heart at a time when of all others he is most fitted to receive—at a time when he feels the want of a friend, one who sticketh closer than a brother. Our many brethren scattered over the mountains—in the gorges, in the ravines, and on the banks of the rivers—how gladly would they welcome the missionary, how it would cheer their hearts, how it would strengthen them, to resist the temptations that beset them on every hand! How it would comfort them when cast down, console them when in sickness and suffering, could they have the servant of God to be with them, and address to them the words of encouragement and consolation, and unite with them in addressing a throne of grace! And shall we not give them the living preacher? Shall we not send to them the faithful and devoted missionary?

This our time to work.

When I remember that the 101 puritans, who, on the 11th December, 1620, stepped from the Mayflower on to the Plymouth Rock, and set up to New England soil, were the first white settlers, except a few who landed here in 14 and in Jamestown, Va., 47, and see how unbroken forests have since given way to fruitful fields and rude Indian canoes to ships little less than palaces, Indian settlements to cities and villages, hating paths to railroads and telegraphs; yes, and when I read that 225 years ago the whole of this Manhattan Island was purchased of the Manhattan tribes of Indians for about \$24, and know the man now living, and a member of the Baptist church in Auburn, who was the first white male child born west of Auburn, who is now found more than half the population, and strength and influence of these United States, I cannot tell, I dare not anticipate what 50 or even 25 years may bring to pass west of the Rocky Mountains. To me it is evident that this is our time to work. While others are talking of dividing the Union, we will work, and strengthen, and bind it together by the prevalence of the gospel, anticipating the day when it shall include the entire continent—yes, the entire world.—Backus.

The Great West.

Look at the physical and commercial condition of the great West. See those ocean lakes 1000 feet above the level of the sea—God's great reservoirs, mysteriously fed, to supply the clouds which distil their riches over the prairies of the North West. And are not these almost interminable rivers, stretching down from the Alleghenies and the Rocky Mountains, like huge veins to the great central entry of commerce, and thence to the ocean, the highways of trade, civilization and religion? And then think of 5000 miles of lake coast and of 5000 miles of navigable river, for flats, keel-bottoms or steamboats in the Mississippi valley, and also reflect upon 970 miles sea-coast in California and 580 in Oregon, making 1550 miles sea-coast upon the Pacific, equal to our entire Atlantic sea-board.

Such a conception of the resources developed by these and other facilities of intercommunication, may be formed from the fact that the commerce of our Western waters is \$256,233,820 and value of vessels \$18,061,600, and of the lakes \$187,435,269, and the gross value of the internal commerce of the United States amounted in 1830 to \$793,551,774, exceeding all our foreign trade by more than one-half. And yet little more than a beginning has been made in unlocking the agricultural and mineral treasures of our country. Probably not a hundredth part of the arable lands are tilled, nor a thousandth part of the hidden wealth of our country revealed. The flocks of the world might graze upon our hill-sides and prairies, and the population of the globe be fed from our granaries.—Cressy.

The Future.

Rev. Cressy, in an address prepared for the Home Board, thus refers to the probable future history of our means of intercourse with the Pacific border and far distant Asia:—

Look at our facilities for reaching Asia and all the mighty East. It is true that Whitney's project for a railroad to the Pacific is for the present abandoned. He has now gone to England to decide whether he will accept the proposition to superintend her great railroad through the Canadas, which she designs shall be continued on in her territories to the far West, and reach the Pacific shores at Fuca Straits, opposite to Vancouver's Island. The route is said to be quite as feasible as that proposed by Whitney for us in the States to start from Lake Michigan and strike the Pacific at Puget Sound; and the territory over which this proposed English road is to pass, is represented to be the finest wheat country in the world.

It is true this project slumbers for the moment, but it is only the repose of the lion's whelp in his lair, of the infant giant upon his mossy couch; or the volcano spark in the public mind. That noble plan is gathering strength in the public mind. It may be opposed and even ridiculed, but Copernicus, and Columbus, and Fulton, and Morse, were not wanting in strong opposers. In this day of tunneling the Alleghenies and bridging Niagara, and in enterprises which know no limit, that railroad will be built in some way or other, and that in a few years.

And what must be the vast results upon the commerce of America and of the world, and especially upon the conversion of the world! With this road completed, at 80 miles per hour, we can reach the Pacific at the Columbia river or San Francisco, in five and a half days allowing almost a day for delays. Thence to Japan is but 4000 miles, which, with steamers at 12 miles per hour, would be reached in 9 days from our Pacific coast, or in fourteen and a half from New York. From our Pacific coast to China it is 5,400 miles, requiring but 20 days, or from New York but twenty-five and a half days. The sea voyage around the Cape is 10,000 miles, ordinarily requiring 130 days. From our Pacific coast, Australia; 6000 miles, could be reached by steam in 22 days, or from New York in twenty-seven and a half days. (The sea voyage, more than 14,000 miles, consumes upon an average 115 days. From our Pacific coast, Singapore, 6,600 miles, can be reached by steam in 25 days, or from New York in thirty and a half; now the sea voyage, nearly 15,000 miles, requires 115 days. From our Pacific coast to Calcutta it is 8,000 miles, and would be reached in 23 days, or from New York in thirty-three and a half days; or from Liverpool in 41. But the sea voyage is nearly twice as far, and would require 70 days from Liverpool and eighty and a half days more from New York.

Now when our English merchants come to realize that they can save 70 days and our New York merchants that they can save eighty and a half days' time upon every cargo of teas and silks from China, think you that for such a vast national work, the sum of \$52,000,000 for constructing a road 2,630 miles, the funds will be wanting to construct this great highway to our Pacific shores! And when our Missionary Board find that they can save to the heathen two or three months of the precious life of each missionary, think you that the church will be indifferent to such a vast object so directly connected with the conversion of the world! The magnificent results of such a work overwhelm the mind, but they are nevertheless within our grasp. If in the completion of this vast public improvement there be not a realization of the sun standing still upon Gibeon and the moon in the valley of Aijalon, there would be nationally an entire reversion of the revolutions of the commercial world upon its axis. The Capes would nearly cease to be doubled; Asia would reach Europe, and Europe Asia through the heart of America; America become the thoroughfare—the depot of the world. These are results, however astounding, which we are to

anticipate, and who can calculate their consequences upon our foreign missions! In 34 days we could bring all of our foreign missionaries from Europe, and all from Asia, into this city in one grand convention. (Those foreign stations would be but a matter of passing. Our domestic, home, and foreign missions would cease to be marked by boundary lines, but they would delightfully mingle with each other, as the lights and shades of the bow round about the eternal throne, constituting one bright halo of glory fur the brow of Jesus of Nazareth.

The Claims of California on the South.

Bishop Andrew, of the Methodist Episcopal Church, South, thus refers to the importance of California as a mission field, and urges that the South shall occupy it. All that is said by him is worthy of record by Southern Baptists.

"No man can look upon the position of California without seeing that it is destined to be a grand point whence is to radiate the light of the gospel truth on China and the numberless countries and islands washed by the waves of the mighty Pacific. The improvements which the enterprise and wealth of Anglo-American commerce are constantly pushing forward to accelerate the commercial movements of the age, are rapidly diminishing the distance between our home fire-sides and this wonderful El Dorado, so that a trip to California will, in a few years, be little more than a short pleasure trip, and the wonderful achievements of steam on the Pacific, will ere long bring the teeming millions of China within hail of San Francisco. Meanwhile gold will annually attract increasing thousands of Chinese to that point. They will necessarily mingle with our people; they will learn our language, our customs, and will, as a necessary consequence, mingle to some extent in our religious services. And surely it is not expecting too much of that gospel, which is the power of God to salvation, that it will win some trophies from among those wandering celestial. Some will hear and believe, and carry back to their countrymen the tidings of peace and happiness through the atonement of the immaculate Son of God. Who knows but that California will yet become a great missionary nursery for the Church in these lands! And are we to have nothing to do in all this work of glorious preparation? Perish the thought which would dare to utter a negative. The Southern Church must, she will, claim her share in this great work."

"It is certainly a cruel mockery, both of them and of our people there, to leave the brethren to stand alone in their work as well as their glory, and still talk piously about our love for souls in California! How differently have our Northern brethren acted! They sent out their pioneer band at first to survey the field, and every few months they cheer the hearts of their missionaries by the arrival of additional reinforcements. They are evidently in earnest in attempting to establish themselves in that land. They are acting upon large and stationary views of the subject, they see that the object is one of great magnitude. They know that the firm establishment of their interests in California must give them an important influence in the grand prospective movements of the future, and neither men nor money is to be grudged or withheld in the struggle. They are doing nobly; success to them. I look with no jealousy upon their movements or successes; they have their work to do, and we have ours, and there is room enough for us all, and sin and sinners enough to employ all our time and power without quarrelling with each other. Yet I would that their zeal and liberality should provoke us to love and to good works."

THE AMERICAN ALMANAC for the present year supplies the following list of Churches and communicants of the various religious professions:—

	Churches.	Communicants.
Baptists,	13,711	552,653
Congregationalists,	1,971	190,196
Catholics,	967	1,190,700
Dutch Reformed,	2,163	271,840
Lutheran and Moravian,		
Episcopalians,	1,332	67,550
Methodists,	unknown	1,230,000
Presbyterians,	5,077	425,377
Swedenborgians,	42	5,000
Unitarians,	909	33,040
Universalists,	1,191	160,000.

THEOLOGICAL SCHOOLS:—There are said to be in the United States, forty-two theological schools. They are designated as follows:—

Baptist,	10
Congregational,	5
Dutch Reformed,	2
Lutheran,	3
Methodist,	1
Disciplinary,	1
Presbyterian,	11
Unitarian,	2

Appointments.

Rev. S. L. Helm, to St. Joseph, Mo.
AGENT.
Rev. D. Shaver, to Virginia.

Donations.

From June 1 to July 1, 1851.
VIRGINIA.
Rev. D. Shaver, agent, \$1,266 50
SOUTH CAROLINA.
St. Helena Baptist church, per Dr. B. Sams, 110 00
Mrs. Caldwell, per Rev. W. P. Hill, 5 00
GEORGIA.
Rev. Wm. P. Hill, agent, 670 76
BIBLE DISTRIBUTION.
SOUTH CAROLINA.
Mrs. S. Grant, per Rev. Wm. P. Hill, 10 36
WM. HORNBuckle, Treas.

BOARD OF FOREIGN MISSIONS.

RICHMOND, SEPTEMBER 1851.

Premium of \$50 for the best Essay on Missions.

A friend has placed at the disposal of the Southern Board of Foreign Missions the sum of \$50, to be offered as a premium for the best essay on missions. The undersigned, a committee appointed for this purpose, invite from every quarter, essays in competition for this premium, to be handed in or sent post paid to either of us, previous to the 1st of January next. The essays should be from 12 to 24 pages of duodecimo, the ordinary tract size; the real name and address of the author should accompany the manuscript in a sealed envelope. All the essays to be at the disposal of the Board, should, others of them, besides the one that receives the premium, be judged worthy of publication. The committee in assigning the premium, will be governed by their judgment of the practical tendency of the essays before them, to produce and increase an earnest missionary activity throughout our churches. We deem it best to leave the precise topic undefined, only suggesting the following, as some among many subjects which might be suitable: The Reflex Influence of Missions; The Claims of Missions on Young Men; The Duties of Pastors to the Missionary Cause; The Heathen Lost Without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions, the Spirit of Christ; Christian Stewardship; What Missions Have Accomplished; Liberal and Systematic Beneficence on Principle; Objections to Missions Considered; The Voice of Prophecy, and Providence on Missions; and Christian Debtors to the world; The Harvest Plentiful and Promising.

R. RYLAND, J. B. TAYLOR, B. MANLY, JR.

Richmond, Va., July 1851.

Baptist and other religious papers will oblige by giving the above several insertions.

Plea for the Heathen.

We see at this day in many Catholic countries, paintings exposed in the temples, or in the cross ways, wherein poor souls, engulfed in flames, invoke absolution for their miseries. Who could refuse the money that, thrown into the treasury of Rome, redeemed the soul from such horrible torments?

We, dear reader, do not believe in such a purgatory as above alluded to, nor do we believe that aught but the blood of Christ can redeem and purify a soul; but the Bible does reveal a hell into which the wicked, and all the nations that forget God shall be driven, and eternally punished. It does also offer a free salvation to all who believe in Jesus. Looking over the world we see millions, who, ere many years pass away, will be irretrievably and eternally lost. Now we may offer them salvation through the blood of the cross: Shall we not do it? Shall we not hasten to carry them the means of eternal life, ere the dark night of the second and eternal death enshrouds their miserable souls? Oh God, forbid that any who have laid hold on the hope set before them in the gospel, shall, by their neglect, covetousness, ambition, or a love of ease and carnal pleasure, be guilty of the blood of the poor heathen.

Nothing for Christ.

In the diary of the late Dr. Chalmers, the following brief, yet impressive sentence constitutes the sole entry for one day: "Oh blessed Saviour, I do nothing for thee." Compared with what Christ has done for them, with the vast work which he has effected to his servants, with the facilities afforded for effective effort, verily, the most pious and devoted, do nothing. Are there not some, aye, many who, though professedly attached to Christ, literally do nothing for him? Reader, hast thou no offering for the "blessed Saviour?"

The Macedonian Cry.

In what did the Macedonian cry consist? "A vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, 'Come over into Macedonia and help us;' and after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." What was then by extraordinary means ascertained to be the will of God as to the positions to be occupied, is now learned by ordinary methods. It is not necessary in this day that a direct revelation shall be given to know what the Lord requires of his people. The express command of his word, to preach the gospel to every creature, remains in all its force, and wherever the opportunity exists, there are we bidden to go. But when the facilities are peculiar—when the people seem ready to receive and hear the missionary—and when the opportunity of reaching the field is specially open—then may we regard the call as urgent, a Macedonian call.

Such calls are now distinctly sounding in our ears. Never was a period of the world's history so favorable for sending out the blessed influences of the gospel. Africa, all along her coast, eastern and western, is accessible, and waiting with out-stretched arms, to receive the God-man who may proclaim to her children the way of salvation. Far into the interior the bewildered tribes that are led captive by the devil at his will, may be approached, and conducted to the Lamb of God that taketh away the sin of the world. Multitudes of openings on the continent of Europe present themselves. And China, to say nothing of the other unnumbered Asiatic nations, China, with her hundreds of millions, now waits for God's law. Already are we urged to commence operations in some of the interior cities beyond Shanghai. Thus God is calling, as well as the miserable victims of superstition. They urge us to make haste with the divinely appointed remedy, in going forth to the rescue.

Brethren of the South, shall not this cry be heard by us? Will we lie down in guilty supineness, while it is

calling in our ears? We must not. Let us inquire, Who will go for us? Let us imitate the primitive disciples, who "immediately endeavored to go into Macedonia," responding joyfully to the call which they had heard.

Prayer for Laborers.

The number of those who are meditating the devotion of their lives to the mission work, is exceedingly small. No right hearted Christian can contemplate this but with painful solicitude. May not all inquire, Why is it so? Is it not to be attributed to the neglect of Christ's injunction, "pray ye the Lord of the harvest that he would send laborers into the harvest?" We fear this is true. We have forgotten Him whose province is to qualify and furnish the men. We trust a change in this respect will characterize the times—that every day the urgent cry will go up to the throne of grace that good missionaries of the cross may be multiplied.

The Fruit of Missions.

The wonderfully transforming power of the gospel has been exemplified in so many instances, that even the infidel may cease to doubt. We are receiving new and beautiful illustrations of this fact by almost every arrival from a foreign shore. Wherever the missionary and the Bible go, and the opportunity is permitted to work on patiently, until the "due season" for reaping comes, there will be found a harvest of souls to reward those toils.

Thus it appears in the Sandwich Islands. Says the Journal of Missions:—

In January, 1850, more than eighty united with the church on this island, and several times since there have been small accessions. Brotherly love, kindness to enemies, and a desire to live according to the word of God, are witnessed in the native brethren, and are delightful evidence of the continued indwelling of the Spirit. Mr. Hitecock also rejoices in the fact that they have a good measure of that willingness to give of their substance, which characterized the primitive churches. "For," says he, "I hear them record that to their power, yea, and beyond their power, they are willing of themselves to assist in spreading the gospel." There prevails also among a goodly number of them a spirit of prayer, with considerable engagedness and solicitude for the unconverted. The impenitent, too, are steadily at the house of God, and give excellent attention while there: and in many cases cheerfully aid in supporting the gospel at home, and in spreading it abroad; and thus manifest an unusual respect for religion.

Contributions of Colored Members.

We are happy to know that our colored brethren in different parts of the land are feeling an increasing interest in the cause of missions. The Guilford Missionary Society, of Petersburg, have recently paid sixty dollars, and the African Missionary Society, of the same place, fifty dollars, to our treasury. Contributions of the same kind from other portions of the country have also been received. The following has been forwarded to us from the State of Georgia, as expressions of the readiness and eagerness with which our brethren of Milledgeville are engaged in these operations. It is their annual letter sent up to the Georgia Baptist Convention. It will be read with pleasure.

To the Georgia Baptist Convention.—

Beloved brethren,—We, the colored part of the Baptist church of Christ in Milledgeville, do humbly express our thankfulness to Almighty God for having cast our lot in this land of religious knowledge and gospel privileges. Having ourselves, as we trust, been made partakers of that grace "which bringeth salvation," we can but feel a great desire to spread the gospel of Christ to every land and to every creature. Yet, while our hearts' desires can, and we believe do, embrace the whole field, which is the world, we must confess that the cry which comes to us, from our fatherland, has peculiar and pressing claims upon our regard. We rejoice to know that the time has come, "when Ethiopia is seen stretching out her hands unto God;" that her fields are now ripening for the harvest, that the sickle is being thrust in, and that some fruit has been gathered in to the glory of God's grace. The departure of our beloved brother Bowen, and his safe arrival in the interior of Africa, where he hopes to unfurl the broad banner of the cross, has afforded us peculiar joy; and we hope that he may be the honored instrument, in God's hand, of bringing many of Africa's sons and daughters to the standard of the "Prince of Peace." His recent communication to the Board at Richmond, has given fresh vigor to our humble efforts, and we hope will cause us to pray more fervently, and labor more abundantly for his success.

During the past year, we have continued to observe the monthly concert of prayer for missions. At these meetings, extracts from the Missionary Journal are read, commented upon, and collections taken up. Some of these occasions have been very interesting, and we trust not without profit to our souls. Our collections this year amount to \$106, which we send by the hands of our pastor, brother S. G. Daniel, and brother Wilkes Flagg. We beg you to accept this small sum as an humble expression of our interest in the cause of missions, and ask that it be appropriated especially to the African field.

May the Great Head of the church preside over you in your deliberations, and may you be directed to the adoption of such measures as shall receive the sanction of heaven, promote the prosperity of our beloved Zion, and hasten on the glorious day, "when all shall know the Lord."

Done by order of the church in conference, May 18th, 1851. S. G. DANIEL, Moderator. J. M. G. MEDBROCK, Clerk.

Startling Facts.

The following, from the Journal of Missions, seems almost incredible, and yet the evidence of truthfulness is unquestionable. Let all read, rejoice, and praise the Lord.

Seventeen years ago the inhabitants of Molokai, one of the Sandwich Islands, were living in a state of heathenism, which the officers of the United States Exploring Expedition represent as one of the most sunken in which any portion of the human race has ever been found. They had no civilization or letters; they scarcely had clothing or property of the lowest kind; they lived in miserable huts, so fashioned that modesty could not find entrance to them; but in their deep degradation, they had passions as evil and as strong as any other people.

The following year, 1825, their present missionary, Mr. Hitecock, took up his abode among them. God has greatly blessed his labors. Through his instrumentality chiefly,

a change has been effected, which it does not often fall to the lot of man to witness. There are many aspects in which this change might be exhibited, but none of them more suggestive than that of the liberality of the church. For several years they have paid into the treasury of the Board more than enough to support their pastor. Last year they paid upwards of \$300 to sustain him, contributed \$700 to the monthly concert, and nearly \$200 for other objects. From the beginning of the present year to March 20th, less than three months, they have contributed \$210 to the monthly concert, and have subscribed \$1,800 for the repair of their meeting-house, besides paying \$100 for a son of their pastor, whom they have adopted as their beneficiary, and intend to educate in this country.

Nor is this all. Owing to the broken surface of the island, valleys lying here and there between precipitous hills, numerous houses of worship are needed for their convenience. In one of these valleys, the inhabitants, not more all told than two hundred and fifty in number, are building a house, which, in addition to their own labor in getting stone, timber, lime, sand, &c., will cost them not far from \$900 cash. And yet they have contributed more than \$50 to the monthly concert the first three months of the year, have paid their proportion of their pastor's salary, and have also given for their poor. In another deep and secluded ravine, with but little more than a hundred inhabitants, they have put up a fine house, and introduced American chairs, and are now raising money for a bell. The house in the plain of Kalauppa was not well built, and the inhabitants are raising funds for a new one, having resolved to appropriate the other for a school-house. Besides all this, the people are building houses of worship in small neighborhoods, that they may meet in them for conference and prayer, their dwelling-houses not being convenient for such purposes. The members of the church, entirely of their own accord, have already built seven of these within three miles of the station in either direction, and are now at work on the eighth.

Here is a church, the foundations of which were laid only half a generation back, in the midst of heathenism, and in one of its darkest and most degraded domains. The gospel brings the degradation will soon be only a matter of history. This church makes abundant provision for its spiritual wants, and with a full hand is extending the blessings to others, which it knows so well how to prize.

China in California.

A fact, full of interest, is recorded in one of the periodicals of California, that the Chinese in large numbers are emigrating to our country lying upon the Pacific shore, and that they are rapidly identifying themselves with our people, in manners and customs, as well by the purchase and occupation of landed property. Is not this greatly to affect the question of evangelizing the millions of China? May it not be that God is preparing to send out a mighty influence from that quarter. So the land which, with its almost innumerable population, has been for ages shut out from foreign intercourse, will be familiar with our institutions, and may be rejoicing in the salvation of God. For this all should urgently pray.

In this aspect of the subject, the home mission in California is invested with peculiar importance. The following record of the fact above alluded to, is extracted from the Alto Californian:—

Quite a large number of the celestials have arrived among us of late, enticed hither by the golden romance which has filled the world. Scarcely a ship arrives here that does not bring an increase to this worthy integer of our population. And we hear by China papers and private advices from that empire, that the feeling is spreading all through the seaboard, and as a consequence nearly all the vessels that are up for this country are so for the prospect of passengers. A few Chinamen have returned, taking home with them some thousands of dollars in California gold; and have thus given an impetus to the feeling of emigration from their fatherland, which is not likely to abate for some years to come.

Through their chief here, and their agent, Mr. Woodworth, they have got possession of a large tract of land on the Mokelumne, which they have commenced cultivating, and are fast settling it. They are among the most industrious, quiet, patient people among us. Perhaps the citizens of no nation, except the Germans, are more quiet and valuable. They seem to live under our laws as if born and bred under them, and have already commenced an expression of their preference by applying for citizenship, by filing their intentions in our courts. What will be the extent of the movement now going on in China and here is not easily foreseen. We are undoubtedly have a very large addition to our population, and it may not be many years before the halls of congress are graced by the presence of a long-queued mandarin, sitting, voting and speaking beside a don from Santa Fe, and a Lauaker from Hawaii.

While writing the above, a letter in Chinese, from China to a China boy in this country, has been shown us by Mr. Gregory, and it will be forwarded by his express to its destination at the Indian Gulch, where its celestial recipient is digging gold, and will feel himself happy by the news. Many letters pass to and fro between China and California, and at each departure of ships for the Celestial Empire, its children here send off to their friends beyond the Pacific great numbers of California papers. It may be seen from this how intercourse is increasing, and knowledge is extending. The day of fencing the world and information out of China has forever passed away. The glitter of our gold has passed the gates of the cousin of the sun and moon, and the disciples of Confucius are coming, and have come, to qualify his philosophy with the wisdom of Washington and the utility of Franklin.

Gradually their wooden shoes give way to the manufactures of Lynn, and kindle a fire for barbecuing a rat dinner. The long queue eventually passes away before the tonsorial scissors, and stuffs a saddle, or is woven into a lariat. The yard-wide nankeen unmentionables are found succeeded to our windy climate and neater fashions, and are succeeded by a much better fit. Hats and other American garments succeed, and soon the chief distinction consists in the copper color, the narrow angular eyes, the peculiar gibberish, and beardless faces. When these national endowments shall have passed away, national prejudices—whether of politics, morals, or religion—are pretty certainly on their road to amalgamation. The China boys will yet vote at the same polls, study at the same schools, and bow at the same altar as our countrymen.

Education in Africa.

It is now a generally admitted fact, that the work of evangelizing Africa is mostly to be confided to the hands of colored men. The agency of white men is not to be entirely excluded, but all the indications of Providence show the necessity of looking to those whose physical constitution more especially adapts them to this service. But in order to do this, colored men must be trained up for the work. A thorough education is as important for them as

in reference to any other class of men. The means of securing such an education ought, then, to be furnished, and no where will the facilities on the whole be more favorable than on the coast of Africa. With this view of the subject, we rejoice to know that steps have been taken for the establishment of a college in Liberia. That some idea of the views which are entertained on this subject may be formed, we subjoin an article extracted from the Missionary Advocate.

The efforts of the most judicious friends of the black race possess the singular but happy peculiarity of a double aspect. Their object is equally to benefit the children of Africa, wherever they may have wandered, and regenerate their fatherland.

For the latter object—the regeneration of the continent of Africa—a new agent was put in operation March 15th, 1850, by the incorporation of the "Trustees of the Board for Education in Liberia," of whom the first annual report is before the public. This document begins by showing that the regeneration of Africa is so far advanced as to call for such an enterprise. This it does by taking a comprehensive view of the condition of this beautiful continent, containing a population variously estimated from ninety to one hundred and fifty millions of souls. After glancing at its different regions, and hinting at what the missionaries have accomplished, the report goes on to mention the Maryland colony of Cape Palmas, with a population of nearly a hundred miles eastward from the Cape, bounded on the north-west by Liberia, and extending about four hundred miles to Sherbro, in the vicinity of Sierra Leone, the British settlement. The two governments of Cape Palmas and Liberia will unquestionably be united, and may be considered one.

The civilized portion of the population of these two governments is from seven to eight thousand. No census has been taken of the heathen population; but it is estimated at 300,000. Liberia is a civilized government, and has taken its rank as such among the nations. The tribes who have merged themselves in the Republic, are not only bound themselves to receive and encourage missionaries, but some of them have insisted on pledges being given in treaties, that they shall be furnished them. The clergy of the Methodist Episcopal church, are nearly all Liberian citizens, serving as missionaries of the Methodist Missionary Society of the United States, and are fifteen in number. The Baptists are next in number. Their missionaries are nearly, or quite, all Liberian citizens. The Presbyterian church has five missionaries at four stations in Liberia. The mission of the Protestant Episcopal church is in the Maryland colony.

The laws of Liberia provide for a common school in every town. The Republic contains more than 2,000 communicants in Christian churches; more than 1,000 attendants in Sabbath schools; some forty day schools, and an exclusive of the Methodists, who are most numerous, 635 scholars. The whole number is probably 1,200. It proves the necessity of a college which the trustees, in view, the report then takes a survey of the neighboring regions, such as Kaw-Mandi, fifty miles from the mouth of the river Jong; British Colony of Sierra Leone, about a hundred miles beyond the Jong, with 60,000 people, twenty-four schools, three of higher grade, 8,200 pupils, 6,873 communicants, and 14,164 attendants on public worship.

There is another British settlement of recaptured Africans, four hundred and fifty miles west of Sierra Leone, at the mouth of the Gambia; and another still at Macauley Island.

Such, then, are the influences at work, and the progress under it northward of Cape Palmas. Those at the mouth of the Cape are closely connected with them. It began at Cape Coast Castle, and have spread all the way to the coast, commencing at Dix Cove and extending about a hundred and fifty miles eastward to Badagry. Missions are scattered in Abbeokuta, and various points in all the regions, and the Church Missionary Society has hoped to reach Hausa and other populous nations on the Niger, but no favorable opening beyond Yababa has yet been found.

There is, then, a coast of more than 1,800 miles, of which the slave trade has been exterminated, with a population subject to British and Liberian law of not less than 400,000, and a heathen population on the coast and inland accessible to Christian civilization, of tens, if not some millions. In this space there are about 30,000 regular attendants at churches, with communicants of one-third that number, belonging to families that comprise probably 60,000 persons more. Day schools may be set down at 137, with 11,505 scholars. Teachers are chiefly natives, and Liberian. Seven of these are high schools, and at several youths may be well fitted for college.

In these elements, the trustees see the materials for the support, and calling for the establishment of a college. And Liberia appears to have the highest claims for the location of such an institution, for several reasons. It is the most advanced and best educated point upon the coast. No other community possesses sufficient intelligence to organize and administer a republic so wisely as they have done. Being an independent nation, it has the greatest need of one. For the same reason, she offers the greatest inducements to obtain a liberal education. She is also in the fourth place, most rapidly advancing in number, wealth, influence, and all the elements of power and progress, and has the best prospect for continuing to do so. This is a place also where a college will present the greatest attractions to students from other parts of Africa, and the world. And it is the only place where a college, at the least prospect of being established for the present, the seventh reason for a college is, that it is not safe to confide the work of education, especially in the higher departments, to missionary societies.

It will be best to carry on this work by an organization distinct from the Colonization Society, for many reasons. It is no reproach to Liberia to say that they are incompetent to raise the necessary funds for this enterprise. The most, therefore, be collected, invested and managed in the country. With these views, the Board of Trustees of the Board for Education in Liberia was formed. The result so far has been encouraging. Public sentiment has been favorable, and pledges of pecuniary aid have been already received. The endowment of a college is always it will be done, and sooner, in this instance, than such an enterprise is usually accomplished in the United States.

Liberia Packet.

The Liberian packet sailed from Baltimore about the middle of July, with a large number of emigrants.

LIGHT THE LAMP.—There are in the world about 800,000,000 souls to be brought to God, there were the same number of lamps to be lighted, and if five were lighted every minute, it would take between seven and eight hundred years to light them all.

ROMAN CATHOLICS DO NOT GIVE THE BIBLE TO THE HEATHEN.—It is 1700 years since Rome entered on the work of missions. Within this period, she has made converts among people speaking 60 or 70 different languages; but not a single individual is known of her having translated the scriptures into the language of people where she has her missions.

Our Missions.

CHINA.

Journal of Bro. J. L. Shuck.

Brother Shuck having gone into the country upon an excursion for preaching and distributing books and tracts, thus refers to some incidents of the journey:—

Feb. 5.—We loosed our moorings this morning, and proceeded on our way in the midst of the thickest snow I have yet seen in China. It melted, however, as fast as it reached the earth. About nine in the forenoon, we reached Yu pi la jaw. Here I met the old mat-maker, whom I mentioned some time ago as having manifested much interest in the truth. I was pleased with what I saw of him. He showed me a copy of the gospel of Matthew I had given him a long time ago, and made special application for a Sabbath calendar. Chin Seen Sang, who was formerly an inquirer, lives in this region; but his house being some distance off, I did not visit him. Brethren Yates and Pearey visited him a short time ago, and found him in a sad state.

Finishing up our work here for the time being, we left the boat to follow on by the windings of this large and beautiful canal, while we on foot proceeded to Chun Kah-ong. We as usual fell in with large numbers of people by the way, to whom we spoke and gave tracts. We spent an hour or two with the large crowds at Chun Kah-ong, who with friendliness received our exhortations, books and tracts. Our next point was Tong kir, another market-town at the mouth of the canal, where it empties into the Wong poo river. The tide being against us, we remained at Tong kir until 9 o'clock, preaching and talking, and giving out books and tracts to crowds of people as usual. There is probably no finer field for missionary labor and tract distribution in China, than that passed over during this short tour; and had we sufficient force, we might form many out stations on this route.

Feb. 6.—We reached home in safety to breakfast this morning. May God bless the labors of the past few days. In going and returning, we described almost a circle, not turning the boat's head once; and passing the market-towns of Poh chak, Yu kah jaw, Cher poo, Yu pit le jaw, Chun kah ong and Tong kir, at all of which places schools and preaching stations might at once be established. I often feel that our movements in China are very, very slow.

This afternoon preached to a large congregation in the new chapel in the city, and there and in other parts of the city, distributed a large number of books and tracts.

Feb. 9, Lord's day.—This being the second Sabbath, it is my usual Lord's day at *Oo Kah Jak*, but having been there only a few days ago, and the present being times of the new year holidays, it seemed more important for me to remain at home and attend to the services of the chapel in the city. Immense numbers of strangers and others crowd the streets, and we had thronging congregations at the new chapel. At the Kong shoo we had but few hearers, except at night. Many copies of the New Year's Address and the Keying Paper were distributed at the chapels, in the streets, and in the *Ching wong mean*. Also gave away a number of single gospels of Matthew and John. The Keying paper makes an excellent sheet tract, and it takes the Chinese quite by surprise, as we publish it just as we received it, without note or comment, the author's name and office being upon it. This is indeed something new among the Chinese, and they hardly know of it. One of their most common objections against our religion is, that it is a foreign religion, and believed by foreigners. I brought to the notice of one of my large congregations to-day, and told them here was an acknowledgment of the truth of the religion of Jesus, not by a foreigner, but by one of their highest ministers of State, and his acknowledgments published, too, in the very capital of their great empire. I assured them, as I have often done, that the religion of Jesus was from heaven and of universal application.

I really feel that this paper is a witness for the gospel in this land. Had some missionary with his doctrinal square and compass been at Keying's elbow when he wrote it, its theological phrases might have been perhaps slightly modified and improved, but it suits our present purposes better, under all the circumstances, just as it is.

Feb. 10.—After giving our teachers their new year holiday, the Committee of Translation assembled again to-day, and got through their usual daily four hours' work of translation. We are now in Deuteronomy. When we get through the pentateuch, we shall go back and revise the whole five books. From the 3rd of last August, we have continued to translate, on an average, thirty verses per day. The Ningpo delegate is expected to join us during this month.

Missionary Physicians.

It is known that the Board have already arranged for sending out a missionary physician to join the mission at Shanghai. As an illustration of the views of those who have had much experience in the missionary work, we publish the following remarks from brother Shuck, on this subject:—

I have recently received from England, a copy of a discourse by Rev. Andrew Thompson, "On the Scriptural Warrant for the Employment of Medical Agency in Connection with Christian Missions."

I wish you had space in the Journal for the whole of this truly able discourse. I am sure it would carry conviction to thousands of honest hearts touching the importance of having a physician connected with a mission, especially in China, and more especially such a mission as ours at Shanghai.

At present I will only trouble your readers with the five heads under the first division of the discourse. The speaker took for his text that important and striking passage in Matt. iv: 23—"And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom and healing all manner of sickness, and all manner of disease among the people." After a short, but excellent introduction, the speaker takes up the five following heads, which he ably sustains.

1. "We call attention then specially, in the first place, to the significant fact that, IN THE MINISTRY OF OUR LORD AND HIS APOSTLES, THE HEALING OF DISEASE WAS ASSOCIATED WITH EVANGELIC EFFORT TO RESTORE MEN TO THE KNOWLEDGE, LOVE, AND SERVICE OF GOD."

2. "And what our Lord thus did himself, he instructed the apostles, and the other first teachers of Christianity to do likewise. There is a studied explicitness and uniformity in his directions. When he called his twelve disciples, he gave them power and authority," says Luke, "over all devils, and to cure diseases." And he sent them to preach the kingdom of God, and to heal the sick."

3. "With what divine profusion this prayer of the infant Church was answered, may be seen in the whole of the inspired history of the primitive missions. Sometimes an individual case of healing is minutely described in all its interesting and picturesque details, as in the case of the lame man who sat at the beautiful gate of the temple; the father of Publius and others. In other cases we meet

with such striking general descriptions, as in Acts 5, 12, 15, 16."

4. "These are examples of the intimate connection that was established, by divine authority and arrangement, between the healing of the sick, and the preaching of the kingdom of God, in the ministrations of the first missionaries of the cross; and, as if to afford us a yet nearer precedent still for every thing peculiar in our modern Medical Mission, it is remarkable that Paul was accompanied and assisted in a great part of his apostolic toils and travels by Luke, 'a beloved physician.'"

5. "Now the practical question is, whether, in many and extensive sections of the mission field, the blessing of healing and the ministry of the gospel, might not be advantageously associated again; associated, if not in the same person, yet in the same missionary enterprise; and seem to emanate from a common source."

I commend the above to the consideration of the Southern Baptist churches. These five heads embody, as far as they go, my own settled and often repeated convictions, formed after long experience and observation. And the importance of having a missionary physician connected with our mission at Shanghai is, to my mind, enhanced by every month's experience and observation; and I have received with joy and thankfulness, the intelligence from the Board of their intention at an early day, to send us a physician. The London Missionary Society has four mission stations in China, and to each of these stations they have already sent a missionary physician. Other Boards are following their example. What will the Southern Baptist Board do?

J. L. S.

"Din Pak."

I have headed this article with a strange word to many of the readers of this paper, and yet it is one of the most common things seen in Shanghai. It is connected both with the idolatry and superstition of its inhabitants. Many of you perhaps remember the gilt paper which Mr. Shuck distributed in the United States. Now *Din Pak* is used in Shanghai just as that was used in Canton. They are, however, different in appearance: the former being merely flat pieces of paper—the latter made into basket-forms and strung together, to resemble ingots of silver. The strings are then fastened in bunches, and are thus sold and thus used.

The making of this *din pak* is easy for children and old women, who are able to do but little of active work. When made, it can always be disposed of: hence in every place you may see the manufacture of it; and as many obtain their rice in this way, it will be very long, we fear, before it will be done away. I went into the house of our nearest neighbors to-day. My visit was at an unexpected time. There was a great running, which I at first could not understand. One of the little children, who was at my little service yesterday, ran from a table in the back room. I passed into the room and found the table spread with the paper and paste for the making of *din pak*. I of course expressed my grief at seeing this work here, for it had been so often and so strongly urged upon this household in particular as a sin. They were all evidently confused, more so than I have ever seen the makers of *din pak*. One woman, with a ready lie, came up and said:—"It is not our work. Some other people have brought this here to do, because they have no room in their house." Another said:—"I don't know how to make it. I know how to make cloth. I am not making it." Mr. Shuck was with me, and spoke strongly to them about the sin of it. They did not once attempt to justify themselves, but their confusion was so great that they could not think what would be best to say.

The little girl, who had run away, now came timidly forward. As soon as I saw her, I said:—"Annook has been making these." With a flushed face, she replied:—"No I have not." I turned to the others and said, "Annook was making these," and when she saw me coming, she ran away. This was so like the truth, that they all smiled, and did not attempt to deny it. I immediately added, "I saw her." "Oh, you saw her did you?" said one, and the matter was considered settled. I said, "I have told you so often how wrong it was to do this; why will you do this?" "Oh sit down, Nyang Nyang, sit down," they began to say, (for all the time they had forgotten their usual politeness,) but I said it would be very bad to sit down here, I must go; and came away, feeling that though it was very sad to see them at such work after so many attempts to teach them differently, yet if a little heathen child could be made to feel ashamed of such work in the presence of Christians, there was encouragement even in the disappointment.

From here I passed to my neighbors over the creek, then coming back, went on to see a woman who had been often at my room on Sundays. She is also a widow, (not the widow to whom reference has been made before.) At her house I have not seen any *din pak* for a long while. When I entered the door, the first thing I saw was the "ling day," a table which is set up for the soul of a dead person. Over this table was a large string of *din pak*, and on the table an open work box, containing some of a larger kind. The woman seemed glad to see us, and stopped eating her rice to talk with us. As usual, a crowd gathered at the windows to hear what we had to say. We talked to her about the use of this worthless stuff, and she excused it by saying that it was placed there to show her sorrow for her husband. I told her that it was a hypocritical way of showing her sorrow, for many persons who had no sorrow in their hearts whatever did that. It was right for her to lament her husband, but it was wicked to use those; that she would throw away her own soul if she did. One young man, who had got into the room, tried to speak in her favor. It was not, he said, a useless thing, as we said, for the paper over the table had the name of the deceased on it. The woman also said it was a Chinese custom—all the people in Shanghai did so. I have seen this woman at my room so interested at the story of Jesus' sufferings, that she would exclaim she *did* love Jesus, she would believe on him. I brought this to her mind. I said, you have said that you believed in Jesus. You cannot believe in Jesus and use these things.

Another house to which we went, a woman was stringing *din pak*. We talked to her about it; that it was a wicked thing, and would certainly ruin her soul. She said, "Oh, we won't use it; we won't make it! Oh no, we won't use it," with that readiness with which the Chinese ever lie. I said to them, "Now you should use true

words. You tell me that you will not make any more of it, but as soon as my back is turned, you will begin again." They all laughed, convinced that I understood what they meant.

And now, dear reader, these are our nearest neighbors: people, who, for some time, we have been trying to teach. Do they not need line upon line, precept upon precept? And do we not need your prayers and the prayers of all those who love God? Forget us not, nor the poor blind women of Shanghai.

E. G. S.

Central Africa.

We rejoice to present another brief letter from our missionary destined to Central Africa. It will be observed it is dated at Badagry, whither he had gone to arrange for his supplies. He still pleads for help. God will, we trust, yet put it into the heart of some, whom he will approve to go out into this land of spiritual darkness. The following is the communication of Brother Bowen:

Badagry, March 26, 1851.

Dear bro. Taylor,—Last month the king of Iketu agreed that I might come to his town, but I have been prevented by an attack of the Dahlongas on Abeokuta. They were repulsed with a loss of some 2,000 men. As soon as they were gone, I came to that place to attend to my affairs. I shall probably get to Iketu the next month. It is called six days from Badagry, and seven from Bohoo, and I think will be an excellent place for an intermediate station. If I do not get admittance there, I must begin in the villages as proposed in my last. But I have scarcely a doubt now that the road to the interior will soon be open. The slave trade is naturally on the decline, and as the English are sending out thirty armed steamers, we hope it will be entirely suppressed. I trust we may be ready for the opportunity as soon as the country has rest from war.

I find the Yarriba language difficult, partly on account of its significant intonations, and partly because of its numerous euphonic contractions. For instance "itto shebi enriawa gba owo" is pronounced "itto shebeni rang-bowo." However I am making a little progress, and hope to preach a little by Christmas. I am not able to get an interpreter, for although many can speak English a little, but few Christian men understand it well.

You may remember that I wrote from Sama, recommending recaptured slaves to be instructed and sent home. The success of the emigrant mission at Abeokuta, has fully confirmed me in the views then expressed. There ought to be farmers and mechanics at every station.

From the Churchmen and Wesleyans in this country, I have learned something about the management of missions. The latter extend too much and act feebly, but the former make their stations strong in men and money, and act much more efficiently. A feeble attempt is a waste of means. My earnest desire is to see a station of two men at Bohoo, and another on the half-way ground, say at Iketu, and a trusty agent on the coast to receive and forward our supplies. In case we have no mission on the coast, every thing must be put up in sixty pound packages at home.

My hopes for Central Africa have not in the least abated. A little delay, such as I now meet, is disagreeable, but I see no reason why it should be discouraging. If I had only had the experience at first which I have now, I could have done better: I should have been preaching all this time through an interpreter. I strongly recommend that we permit no more missionaries to come out single; we might assign several strong reasons for this recommendation.

I am writing constantly to hear from you. Please remember me to this country in your prayers.

Yours in Christ,

T. J. BOWEN.

Africa.

The committee of the Board, brethren Day and Cheeseman, thus refer to the state of things on the coast. We find abundant reason to thank God and take courage. The extract below is from a report written in April.

Yours of the 12th December, by the Liberia Packet, came duly to hand, and your Executive Committee feel truly gratified that they have in any degree, been permitted to meet the expectation of the Board, who has been pleased to repose much confidence in them. Your committee, however, regret that they have not been able to do more, for want of efficient laborers. There are situations which ought to be filled, but until men, in whom implicit confidence can be reposed, are to be had, they must be left vacant.

Brother Harden arrived here in the packet, and was landed, to become acclimated, at Bexley, under the medical care of our excellent Dr. Smith. After he was on shore a letter came to hand in which you suggested the propriety of his being sent to Cape Palmas, until he had been acclimated. Had your letter arrived sooner, it would have afforded us much pleasure to have followed your suggestion. He is doing well, and we think of sending him up on St. Paul's river, as soon as his health sufficiently recovers.

We have selected two boys, one from each school; the one from brother Day's school, for the Beulah Missionary Society, a boy about ten years old, four feet high, reads well, and promises to be quite an interesting youth. His name will be Andrew Broadus. We hope he will meet the expectation of the Society who promise to sustain him.

The boy from the Edina school, will write a few lines to the E Street Baptist Sunday School, Washington. He is an interesting youth about 16 years old, five feet high, and we have great hopes of him.

You ask for a report which will assist you in making up your report, (annual) for 1851. We are happy to say that, from the reports of missionaries and teachers, there were taught in our schools, last year, an average number of four hundred and twenty children; baptized at the different stations, sixty four, or six. Our Sabbath Schools are generally filled; the average number 410. Cape Palmas, since, Edina and Bexley churches enjoyed some refreshing seasons, and were greatly encouraged.

The church at New Virginia is entirely destitute of a place of worship. We will urge upon them the propriety of doing all they can to erect one, but as they are poor and can do only a little towards it, we think it would be well to make them a donation of some amount, say one hundred dollars, if the Board can conveniently do so.

JOHN DAY,
JOHN H. CHEESEMAN, } Ex. Comtee.

Original Communications.

The Modern Diotrepes.—A Short Sermon.

That we might be fellow helpers to the truth.—John iii: 8.

In this third epistle of John, three classes of persons are brought to view: certain disciples who had gone forth for Christ's sake among the Gentiles; John and Gaius and Demetrius on the one hand, approving them; and

Diotrepes, with a party, probably the majority of the church, condemning them. We see, therefore, that the missionary enterprise produced divisions then as well as now. All divisions are not injurious. It is well for the good to be divided from the bad; for the dead and inactive to be separated from the living who desire to labor in God's vineyard.

THESE DISCIPLES WERE FOREIGN MISSIONARIES.

1. They were brethren in full fellowship with the apostle. No better testimony to their doctrinal soundness, their ardent piety, and their good standing in their churches could be given. And it is well known that these are indispensable qualifications of our foreign missionaries. 2. They "went forth for his name's sake;" their object was the honor of Christ, and the advancement of his kingdom. They went traveling, not on business; and for their own sakes, which all would allow to be admissible, but for the sake of Christ, which, according to some then and some now, could not be endured at all. 3. They did not stay at home to labor there, but went forth for Jesus's sake among the gentiles, the heathen of that age; and the heathen of that age were as much like the heathen now in every important particular; either of discouragement or of encouragement, as the trees and fruits, the grains and thorns then, were like those we have now. 4. They "took nothing of the gentiles." So our brethren now take nothing of the heathen among whom they go. How then were they supported? By "charity," (verse 5) by the free-will offerings of Gaius and Demetrius and similar minded persons.

II. JOHN AND GAIUS WERE MISSIONARY BAPTISTS.—

That they were baptists I shall here assume. That they were of the missionary sort is clear, because one of them gave to the missionaries, and helped them forward; and the other bade him God-speed, commended his conduct, recommended them, told Gaius to do so again, and severely blamed Diotrepes for doing otherwise. If Gaius and John were missionary Baptists, it is likely there were more of the same sort, in those days. Paul and Barnabas seem to have borne a very similar stamp.

III. DIOTREPES WAS AN ANTI-MISSIONARY.—He resembled the modern ones. 1. In speech, "prating," or running on, (as the word means to flow, *flow on abundantly*), "with malicious words,"—words that are evil, and fitted to do evil. But he was "not content therewith." The prating loquacity of persons who speak evil concerning things they know not, may be borne, bad as it is; but they are apt to display their spirit still further.

2. In conduct, not only refusing to receive or assist these missionary brethren, but forbidding them that would, and casting them out of the church, though charged with no other crime. Diotrepes, it seems, declared "non-fellowship with all the benevolent operations of the day," and with all that favored them. 3. In motive, it was because he "loved to have the pre-eminence." Other pretenses were of course alleged by him, but this was the real reason of his sayings and doings.

Now whom shall we follow? John, and Gaius, and Demetrius, and their persecuted, yet precious missionary brethren, or Diotrepes? If we prefer the former, then

IV. WE OUGHT TO BE FELLOW-HELPERS TO THE TRUTH.—What! Help the truth! Does the truth need help? Why so it seems. But could not God have sent the truth, with almighty efficacy, everywhere, and without means? Perhaps so; but he did not then, nor does he now. The truth is silent, it is dumb before millions, in whose ears it is not preached. We must give it voice.

The truth lies here, precious seed; it must be carried to the field and sown. The truth is prisoned by the walls of human ignorance and depravity, and clogged by Christian neglect and inconsistency; lend it wings, strip off the clogs, and speed its message of salvation round the wide world. Thank God that we may be fellow-helpers to the truth.

But the fact is, that the truth does not so much need our help, as we need to be fellow-helpers to it! Perhaps Gaius' having done so, was one reason why his soul was "in health," and prospering to such a degree, that the apostle, in praying for his bodily strength, desired that it might be as good as that of his soul. This would be a dreadful prayer in regard to many; and, if answered, would ruin them. If the bodies of all of us were only just as healthful as our souls, our churches would become hospitals, our beds of ease, beds of languishing, our places of feasting, houses of mourning. But the soul of Gaius was in health, and prospering. We can't afford to do without helping the truth. How may we partake this privilege? (1.) By spreading the truth personally, in our immediate sphere; doing so actively, ardently, and intentionally, not just as it may happen. (2.) By receiving those that spread it, "esteeming them very highly, in love, for their work's sake." (3.) By sending abroad others to spread it still further.

Reflections.—1. If it was right to preach or send preachers to the heathen then, can it be wrong now?

2. Does not the truth deserve helping as much now as then? and if so, ought we to be excluded for doing what Gaius did and John approved?

3. Will not a greater than John "remember our deeds when he comes," if we, like Diotrepes, refuse to be fellow-helpers to the truth?

4. Is not our neglect of missions, when we know their excellence, as inexcusable as the opposition of many who denounce them "ignorantly in unbelief?" And if they are like Diotrepes, whom are we like? B. M.

Individual Responsibility.

It is a notion very prevalent among many professors of religion, that they are at liberty not to use their talent, because they consider it so small, that it will avail but little. This is a great mistake; we are all converted for some purpose; and all the members of Christ's church have a work to do. Paul explains this most beautifully in the 12th chapter of 1st Corinthians, by comparing them to the members of the body, and then shows the importance and responsibility of each member, saying, "And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Neither can the feeblest member of Christ's church say,

"There is no need of me." Suppose you cannot preach, you perhaps can give a word of exhortation. If you cannot do this, you can pray and set a Christian example, and thus be a "living epistle." Suppose you have a better talent for work and business than any thing else, why you are then a very essential member, and ought to work with all your might in order to get the means to help to spread the gospel over the world. If this is your talent, consider it no mean gift; but keep it constantly employed for holy ends. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?"

Now it is admitted that it is essential—yea, it is our duty, to give the gospel to the heathen. But Paul says, they cannot hear without a preacher: therefore a preacher is necessary in giving them the gospel. But he again adds, they cannot preach except they be sent: therefore some one is needed to send them. If they cannot go without some one to furnish the means, we readily see that the man who sends is just as essential as the man who goes; and we verily believe, if Christians would realize their individual responsibility, they would find that they could do as acceptable service in the cause of God in their workshops, at their desks, and on their farms, as the missionary who goes to proclaim Christ among the heathen. Whatever your talent may be, my brother or sister, if it is only "one" talent, do not hide it, but use it for the glory of God and the benefit of your race. If you wish to know how much good can be accomplished by your "one" talent, you would recommend the tract titled "Great effects from little causes"—if you have never read it, get it by all means—it will more than pay its perusal. C.

Objections to Missions.

1. CIVILIZATION MUST PRECEDE CHRISTIANITY.

Those who urge the objection we are considering, generally use the word "civilization" in the sense of "introducing into heathen countries the manners and customs of civilized society."

The gospel however has found its way to heathen countries, without any attempt on the part of missionaries to civilize. Not only so, but it has found its way to those people, the farthest removed from "the manners and customs of civilized society." This was the case with the Hottentots, Caffres, and the inhabitants of the Sandwich Islands. The objector forgets an important fact: The Jews, in the time of the apostles, were a people "far inferior to several heathen nations in learning, in philosophy, in genius, in science, and in all the polite arts." In the same sense in which the word "civilized" is generally used, the Jews were less civilized than the Greeks and Romans. So far therefore from its being necessary that civilization must precede Christianity, we find to the civilized Greeks and Romans, the Jews, a comparatively uncivilized people carried the gospel.

When the Greeks were conquered by the Romans, it is said that they became the teachers of the Romans. Therefore a writer remarked, that "the conquered gave laws to the conquerors." In the same manner the conquered Jews gave laws to the victorious Romans. They gave them the best of laws,—"The Gospel of Christ."

One has observed, "Christianity and civilization are inseparable companions. Was there ever a nation of Christian savages, or Christian barbarians? How did the early Christians preach the gospel to the world? Did the great founder of our religion instruct his apostles to send mechanics and farmers, merchants and traders, to be pioneers of the soldiers of the cross? Did he tell them to wait on the hills of Judea, until Roman arms had carried forth Roman civilization? No! To the Scythian in the East, and to the fierce Briton in the West, as well as the civilized Roman in his imperial city, the gospel was successfully proclaimed. Let the light of Christianity once fall on the heart of the darkest savage, he is from that moment, by inevitable necessity, no longer a savage.

The missionary is sometimes asked, "how far are the heathen willing to adopt our customs?" What the missionary desires, however, is the moral improvement of those among whom he labors. We cannot expect a nation, on the reception of the gospel, to adopt all the usages of those who live in Christian countries. While the gospel may require a nation to "change its gods," it does not command any nation to give up any of its customs, unless these customs are inconsistent with the claims of Christianity.

Some seem to suppose it necessary that the heathen should be taught to speak the English Language, but if they learn the truths of the Bible through their own language and believe in Christ, what more should we ask for? The manner of salutation, of eating, of dress &c., is but a trifle compared with the salvation of the soul.

Missionaries have been suspected by the heathen, of going among them for the purpose of changing their form of government. This suspicion will be strengthened if they show a disposition to introduce the customs of their own country. It is therefore their duty to preach the gospel, and whatever is opposed to its spirit in the government or customs of the people will fall before it. It is possible that some of the customs of the heathen may remain the same, and they may still justly be called "civilized." As far as domestic and social duties are concerned they may be wanting in nothing. A writer observes, in referring to some of the inhabitants of Africa, and of the South Sea Islands, "we call them savages, because not having many of the comforts of life, yet they are humanized, replete with all true affection, abhor cruelty, hate injustice, love mercy, and are full of probity, gentleness, and truth. They are sound at heart.

It remains yet to be proved that we must prepare the minds of the heathen for the reception of the gospel, by introducing our manners and customs among them. Several years since, the experiment was made by the Quakers, and they came to the conclusion that it would have been far better to have sent the gospel first. Let the gospel be preached, and those who embrace it, will be placed in a state of readiness to adopt whatever will promote their

temporal good. "Godliness" hath "promise of the life that now is" as well as "of that which is to come."

B. W. W.

Clinton, Barnwell Dist., S. C.

Miscellaneous Items.

THE BIBLE FOR CHINA.—An experiment is making at Amoy to see whether the Bible and other books may not be given to the Chinese by means chiefly of the English dialect. It is found that by seventeen of these letters, any consonant or vowel sound of the Amoy dialect may be represented; and by the use of a few additional marks, all the tones can be designated. If this experiment should succeed, a smart boy may probably be prepared in less than three months for reading the Bible, heretofore the work of more than twice as many years.—*Journal of Miss.*

The amount of money yearly drawn from China in exchange for opium, exceeds \$30,000,000.

The Bible is exhibited by the British and Foreign Bible Society printed in no less than 130 different languages, now spoken by the different tribes of the human race. No other book was ever printed in one-fourth part of such a number of tongues.

In 1847, £155,843 were collected by the Roman Catholic church for missions; by Protestants, more than three times as much in the same year.

WHAT MISSIONS HAVE DONE FOR AFRICA.—Rev. Andrew Thompson, the first English missionary to Western Africa, was sent out just one hundred years ago. Now there are supposed to be not less than 10,000 communicants connected with various churches, on an extent of coast of about 1800 miles.

CONVERTED JEWS PREACHING CHRIST.—Three hundred converted Jews are now engaged in various parts of the world in preaching the gospel of Jesus.

COLD WATER ARMY IN SANDWICH ISLANDS.—Rev. Mr. Coan, of Sandwich Islands, in a single town in Hawaii, visited and addressed different Divisions of the cold water army, numbering together two thousand members. Many continue to be added to the churches, of such as give creditable evidence of changed and renewed hearts.

MONROVIA.—This town is built in a scattered and irregular manner, on the side and top of a hill. The houses are widely separated, surrounded with trees or gardens, and fenced with rough wooden paling. The streets are grass walks, and almost in a state of nature. There is a Presbyterian, a Baptist, and a Methodist church in the place. A monthly paper called the Baptist Luminary is published there.

HAMILTON COLLEGE COMMENCEMENT.—The Commencement Exercises of Hamilton College took place on Wednesday morning at Chilton. About forty-five young gentlemen graduated. This institution is now in a highly flourishing condition. G. P. H. James, Esq., delivered the annual oration, and John G. Saxe, Esq., the annual poem, before the literary societies. The Sigma Phi Oration was delivered by Charles Sedgwick, Esq., and the Rev. Mr. Bacon, of Rochester, delivered the Poem.

MISSIONARIES.—The ship Minstrel, from Singapore, arrived at Boston a few weeks ago, brought home Mr. J. H. Chandler and wife, of the American Baptist Mission at Siam. It is said that Mr. Chandler returns to assist in obtaining, in behalf of the Siam mission, funds to replace its losses in the late destructive fire.

REV. HOWARD MALCOM, D. D., has resigned the pastoral care of the Sanson Street Church, Philadelphia, and accepted the office of President of Lewisburg College, in Pennsylvania.

Youths' Department.

The Tree that never Fades.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all the winter."

"George, don't you remember my beautiful canary bird? It died in the middle of the summer, and we planted bright flowers in the ground where we buried it. My bird did not live as long as the tree."

"Well, I don't see we can love anything. Dear little brother died before the bird, and I loved him better than any bird, or tree, or flower. O, I wish we could have something to love that wouldn't die!"

The day passed. During the school hours George and Mary had almost forgotten that their tree was dying; but at evening, as they drew their chairs to the table where their mother was sitting, and began to arrange the seats they had been gathering, the remembrance of the tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them toward his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should like then to have a garden. I wonder, mother, if there ever was such a garden?"

"Yes, George, I have read of a garden where the trees never die."

"A real garden, mother?"

"Yes, my son. In the middle of the garden, I have been told, there runs a pure river of water, clear as crystal, and on each side of the river is the tree of life—a tree that never fades. That garden is heaven. There you may love, and love forever. There will be no death—no fading there. Let your treasure be in the tree of life, and you will have something to which your hearts can cling, without fear, and without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures, and beside those still waters."—*Sunday School Union.*

Prayer Mills in Tartary.

Do my little readers know what it is to pray? See little Mary as she kneels by her dear mamma, her hands clasped, her eyes shut, and calls upon God who made heaven and earth; and God hears her soft, gentle voice, and will answer the prayer which she utters from the heart.

But suppose we go to Thibet. Do you ask where Thibet is? Look on a map of Asia. There it lies, to the north of India, and not far on this side from the great empire of China. The people of Thibet worship the Grand Lama. But how do they pray to him? Why, in a very strange way indeed. Not with the lips, not with the voice, not with the heart. How then? Why, with a machine. I will try to describe one to you.

Do you know the shape of a garden roller? That is called a cylinder. Now the people of Thibet use machines or cylinders like that, only hollow. The outside is painted with red stripes. Handsome gilt letters, all in the Sanscrit language, are written upon it. The cylinder is then mounted in a square frame, so that it can be turned by a handle. Round the axis—ask your dear mamma or teacher what that means—they roll a great many written papers, some a hundred feet long, till the inside of the hollow cylinder is quite full. These written papers are prayers.

And now, when they pray, they do not kneel down and utter the thoughts and wishes of their hearts, which only is true prayer, but turn the handle of the machine, and so many turns are so many prayers, which they think will draw the attention of their god, and obtain his favor. And they fancy they make thousands of prayers. Sometimes, to save the time and trouble of turning the machine, they frame arms, and fix sails to them, something like a windmill. As the winds blows upon the sails, the cylinder turns, and their prayers are made.

How very, very foolish! you all say. And so it is. But what are little boys and girls better than praying machines, when they pray only with the lips, without their hearts going along with their prayers? Dear children, let me entreat you to pray with the heart; and while you pity the poor heathen and pray for them, do not forget that God looketh on the heart, and will grant only such blessings as are asked of Him in sincerity.—*Juv. Miss. Herald.*

Counsels for the Young.

Fight hard against a hasty temper. Anger will come, but resist it; stoutly. A spark may set a house on fire.—A fit of passion may give you cause to mourn all the days of your life.

"He that revenges knows no rest; The meek possess a peaceful breast."

If you have an enemy, act kindly toward him, and make him your friend. You may not win him at once, but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little, great things are completed.

"Water falling day by day, Wears the hardest rock away."

A Hymn.

We advise all the children who read the Journal, to commit to memory the following beautiful hymn:

Around the throne of God in heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band;
Singing glory, glory, glory.

In flowing robes of spotless white
See every one arrayed;
Dwelling in everlasting light,
And joys that never fade;
Singing glory, glory, glory.

Once they were little ones like you,
And lived on earth below;
And could not praise, as now they do,
The Lord who loved them so;
Singing glory, glory, glory.

What brought them to that world above,
That heaven so bright and fair?
Where all is peace, and joy, and love—
How came those children there,
Singing glory, glory, glory.

Because the Saviour shed his blood
To wash away their sin,
Bathed in that pure and precious flood,
Behold them white and clean;
Singing glory, glory, glory.

On earth they sought the Saviour's grace,
On earth they loved His name;
So now they see his blessed face,
And stand before the Lamb;
Singing glory, glory, glory.

The Fatal Fire-Dance.

Lately, writes a missionary in India, I had an opportunity of seeing the wretched folly of the heathen, in a way not generally known. It was a Fire-Dance.

In certain cases, a married woman, if she has not made a vow to the goddess Jagavati, fulfills her vow by having the ceremony performed. A woman had taken this vow; and, in the evening, when a large crowd of people were gathered together, the dancer made his appearance amidst shouts and music. Having smeared his body with some stuff to protect his flesh from the fire, he put on a netted garment, and then fastened over it a certain kind of leaf. When this was done, he rolled a quantity of cloth around himself, and fastened it well to his body and limbs. Thus protected against the flames, his clothes were anointed with oil, and set on fire; and as soon as the flame began to burn brightly, he began to dance. The crowd around did the same, and by songs and cries increased the uproar. After the fire had burned sometime, and when it was likely to reach his body, the friends of the fire-dancer threw water upon him to put it out. But, on the other hand, the relations of the woman, who had to fulfill her vow, poured more oil upon the burning body, that the fire might continue to burn. This contest was kept up almost the whole night, and the poor hireling of such wickedness and folly with difficulty escaped with his life.

This dangerous dance was observed by many Hindoo boys, who were so pleased with it, that they agreed to amuse themselves in a similar way. Accordingly, several of them met in a solitary spot, and one of them consented to be the fire-dancer; his companions smeared him all over with mud, and they fastened around his body withered palm leaves. Upon this they began to dance and shout, all delighted with the sport.

This play was carried on for sometime without danger; but, one day, as they were enjoying their sport, a person said to them: "Your play is not perfect, it wants the fire, and the boy in the palm leaves must be made to burn." This pleased them all, and a boy went to the mother of the one who was acting the fire-dancer, and asked for a light. Not knowing the purpose for which he wanted it, she let him take a firebrand from the hearth. Highly pleased, the boy returned with his prize, when all of them rejoiced that their sport would now be perfect; and, without delay, the poor little dancer was set on fire, with the brand from the house of his own mother. The boy of course instantly felt the heat, as he had no protection from it; and he began to scream and dance about in torture. The other boys, heartily pleased with his shouts and capering, and not thinking of his pain, screamed and danced with him. Soon the cries of the burning boy became more wild and piercing, and he entreated his play-fellows to put out the fire. They, however, supposing that he was in sport, drowned his shrieks with louder noises; but in a few moments, the burning boy fell to the ground. His companions gathered around him, and now, for the first time, they saw that the flames had consumed his flesh. It was too late to save him, and after a little while he died in agony; nothing was left of him but a heap of ashes, and the shout of mirth was changed into the cry of terror.

Now, dear readers, there is something to be learned from this story, besides the folly and the wickedness of the heathen. You have been often told that it is a dangerous thing to play with fire; but it is much more dangerous to take pleasure in sin. Many of you live in the midst of

wicked people, and you see and hear them do a great many wicked things. Now, children are fond of imitating their parents and others; and this is very right, when the example is a good one. But it is a sad thing, indeed, when the example is bad. In such a case, they are in danger of greater suffering than that of this poor heathen boy; for the evils they copy, and the habits they form, are fuel for a fire which will burn into the very soul, and which the Bible tells us will never be quenched.

Follow not, then, those that do evil. Never trifle with transgression. Only "fools make a mock at sin." It may be sport now, but it will bring sorrow hereafter. "Whatsoever a man soweth, that shall he also reap." "The wages of sin is death."—*Juv. Miss. Mag.*

The Industrious Little Printers.

These are not natives of England, though we know of one school in this country which is mainly supported by a printing press worked by the scholars: the little printers to whom we allude dwell in a curious old building in a far distant land. Near the vast city of Agra, in Northern India, is our missionary station of Secundra. The famous tomb of Akbar, the great Mogul Emperor, is situated near that place. Connected with it are other spacious tombs of members of the royal family. These fine buildings contain many apartments. Two of these tombs have been given up to the use of our Orphan School, and printing, on a very extensive scale, is now carried on in them by the scholars. From the first it has been the design of their teachers to bring them up to honest industry, so as to be able to support themselves. Accordingly they are taught, some to be carpenters, others blacksmiths, carpet-makers, dyers, weavers, masons, bricklayers, gardeners, farmers, tailors, bakers and printers. The girls were trained to domestic services, needle-work, spinning, and making straw hats and bonnets, for which there was a demand among the Europeans.

The boys quickly attained much skill in making carpets; and in printing they made such progress, that their press was employed to print for the government. This branch of trade has become so much more profitable than any other, that all the rest have been given up, with the exception of a few carpenters, blacksmiths, and tailors, who work for the institution. They now cast their own type, and bind books, as well as print them. The profits of their printing press have of late been very considerable. In the year 1848 it yielded to the Orphan Fund no less a sum than 1,152 rupees, and also contributed 2,348 rupees for the purchase of an acre of land in the city of Agra, enclosed by a wall, which has been added to the station therein, rendering it much more healthy—thus making a total of 3,500 rupees: (the rupee is worth about two shillings.) The press now affords employment and support to seventy native Christians, and is likely to yield permanent work to the whole Christian settlement at Secundra. Truly these little printers must have been very industrious to have thus cleared 350l. in one year!

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	438 01

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