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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, OCTOBER 1851.

Call to the Ministry.

There can be no reasonable doubt that God exerts a special and direct influence in the call of every minister he approves. "And no man taketh this unto himself, but that is called of God as was Aaron."

It is equally clear that God employs instrumentalities in the call of men to the ministry, as well as in their conversion. Aaron was called of God; but Moses was the agent employed in making the call. Paul was "called to be an apostle, separated unto the gospel of God;" yet Ananias was the honored instrument in making this call. Ordinarily the ministers of both the Old and New Testaments were called to their work by human agency directed by the Lord.

God pursues the same course now. Take a few examples. An excellent minister says: "When I was about four years old, a pious young woman, who met me at my home, said, *I must be a good boy, and be a minister.* My ideas of a minister were very high. I thought, could I ever become a minister? My mind dwelt upon it continually, and that remark was engraven on my heart as with the point of a diamond. It often affected me when I became a youth. For some years I was led astray by wicked associates; but I never forgot that remark, that I must be minister. I have no doubt it was, in the providence of God, intimately connected with my becoming a minister of the everlasting gospel."

Another says that, when in childhood, a pious colored nurse impressed it upon his mind by her simple remarks, that he must become a minister. This impression never left him, but was, he believes, a leading instrumental cause of turning his mind to the subject of religion, and finally of constraining him to become a preacher of the gospel.

Another affirms that, a short time after his conversion and competition with the church, his pastor made this simple inquiry of him, "can you not become a preacher?" A negative answer was promptly given. The subject dropped at that point. The inquiry made no serious impression for the time, yet the impression was never lost. The conviction that he ought to preach, at length became deep and pungent, as to destroy his peace of mind, until he gained his own consent to become a minister. He regards that pastor as the instrument of his call to this work. From the foregoing facts we readily draw the following conclusions:

1. That God sanctions the use of means in calling men to the work of the ministry.
2. It is the duty of all Christians to make efforts to direct the attention of the young to the work of preaching the gospel.
3. These efforts may be made advantageously at a very early age.
4. Christians should pray much for wisdom to guide them in the employment of these means.

A Righteous Man's Covenant.

Mr. N. R. Cobb, a pious merchant and a member of one of the Baptist churches in Boston, when at the age of twenty three, drew up the following covenant, which he conscientiously adhered to during his life:

"By the grace of God I will never be worth more than \$50,000. By the grace of God, I will give one fourth of my net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000 I will give one half of my nett profits; and if I am ever worth \$80,000 I will give three fourths; and the whole, after \$50,000; so help me God; or give to a more faithful steward, and set me aside."

Religion and Beneficence.

This is the title of a most excellent tract by Rev. Parsons Cooke, and published by the American Tract Society. We give a synopsis of the points clearly discussed:

1. That giving of property to God is every where made an indispensable ingredient of true religion. Every one is as much bound to honor God by his gifts, as he is to pray.
2. Our gifts are required as a means of our spiritual good and growth in grace, as the discipline to form us to a beneficent character.
3. Our gifts must be free-will offerings, and must be made according to a system that gives scope to the utmost freedom.
4. We must regulate them in our judgment according to the ability which God gives us.
5. They must be made at stated periods.
6. They must be made in connection with our acts of worship.

The following advantages are set forth as arising from the careful adoption of the foregoing plan:

1. That it brings our work of charity within the Sabbath, causes our gifts to be weighed in the balances of the sanctuary, and our "prayers and alms" to go up together as a memorial before God."
2. There is a great advantage in the frequent repetition of the act, secured under this.
3. The provision that a private charity treasury shall be kept, into which the gifts shall be made before they are called to be given over, works important results upon the mind.
4. It secures the advantages of beneficence to every one, if he will. "Let every one of you lay by him in store, as the Lord hath prospered him."

5. This rule further commends itself by its superior efficiency in raising funds.

6. It secures to us a fund always at hand to meet the calls of charity as they come.

7. Action under this rule secures the impulses and growth of our benevolence to come from the most spiritual and evangelical motives.

8. It remedies one of the greatest deficiencies in the present habits and action of the churches.

We commend this tract to general circulation. It contains 28 pages; and one dollar will procure one hundred copies.

From Our Missionaries.

TEXAS.

Brownsville, Texas.—Report of Rev. J. H. Wombwell.

It now becomes my duty to communicate to you an account of my operations for the quarter just closed, and to furnish such information in relation to the condition of this people, as will awaken an interest in behalf of the mission.

My scholastic engagements, and other circumstances beyond my control, have greatly affected the amount of my labors strictly ministerial. I have not been idle nor wanting in desire to promote the Redeemer's cause.

At my regular appointments the congregations are as good as other ministers secure in this place. I have continued to preach, exhort, visit from house to house, distribute Bibles, Testaments, tracts and books.

In former communications I have made favorable mention of a young Mexican from Chihuahua. He was of great service to me in introducing me to Mexicans, and inducing them to visit me at the mission rooms. He has gone home. Since his departure the other Mexicans have ceased their visits, and give no further evidence of any desire to become acquainted with the religion of the Bible. How much they have been influenced by the Roman priests I cannot tell. But this is true, that since the arrival of the two priests now here, and the departure of the young man already alluded to, I have not had the opportunity of conversing with half a dozen Mexicans at my own house.

DIFFICULTIES IN THE WAY.

Among the great obstacles in the way of imparting instruction to this people, is their great mental apathy. They reflect but little, and scarcely retain for an hour what is told them.

They are not only thoughtless, but rash and impulsive. There are gratifying exceptions. And as we become acquainted with those less exposed to the temptations of a border life, it is presumed the number of these exceptions will be greatly increased.

MEXICO NOT YET OPEN TO THE GOSPEL.

I anticipate the inquiry, "is Mexico now open, can you now enter and labor in the land long blighted by priestly rule and papal superstition?" Mexico is not yet open. None can tell when it will be. It will be quite impracticable to openly circulate the word of God, or publicly proclaim salvation by faith in our Lord Jesus Christ, while the will of the priest is the law of the people.

WHAT WE SHOULD DO.

Until Mexico is open, we should keep up a mission among the Mexicans on this side of the Rio Grande. There are several thousands of them in our own territory, where priestly influence and priestly authority cannot, to any great extent, hinder us. Unless we teach them, they will never know what the church of Christ is, and who are entitled to its ordinances and blessings.

HOUSE OF WORSHIP MUCH NEEDED.

In my appeal to Baptists, South, sometime since, I set forth the kind of house we ought to have, and the importance of securing it. Each successive week presses those considerations more forcibly upon my mind. I am fully persuaded that one missionary with such a house, can accomplish more good here than five can without such an auxiliary.

THE SCHOOL.

My school continues as when I wrote last, and trust it will still continue to prosper. It is a source of much aid in sustaining the mission. Among my pupils there are some eight or ten connected with Roman Catholic families; although there is a Roman Catholic school in the place, and longer established than mine.

NUMERICAL STRENGTH.

Our numerical strength and the extent of our Christian association may be learned, when I inform you that, besides myself and wife, there are only two other Baptists in the place, and those two are timid females.

INFLUENCE OF THE GOSPEL ON THE COMMUNITY.

Although but few give encouraging hope that they have exercised living faith in the Son of God since a church was established here, yet the preaching of the gospel has produced a considerable moral change among the people.

ALABAMA.

De Kalb County, Alabama.—Rev. W. C. Mynatt's Report.

It is my pleasure to inform you that the quarter ending June 30th, has been an interesting one indeed. Much apparent good has been effected in the cause of God. I have constituted a church, consisting of seven members, at Lebanon, the county seat of this county, with flattering prospects. This little bend has commenced building a house of worship. In this good work the citizens of the village are affording generous aid.

Dardansville, Alabama.—Rev. J. Sansing's Report.

By special instruction it becomes my duty to pay attention to the spiritual wants of the colored people connected with my charge. I find this an interesting part of my

I hold separate meetings for them, and have had personal religious conversation with some of them. There are a few cases of deep seriousness, which I trust will result in their conversion to God.

Marion County, Alabama.—Rev. Wm. Philips' Report.

I have just returned from a tour of two weeks, and have great cause to thank God and take courage. I have mingled with a people, though poor and uneducated, yet friendly, industrious and anxious to hear the simple story of the cross.

Clarksville, Arkansas.—Rev. A. B. Couch's Report.

My field of labor is about forty miles in length. During the quarter I have organized two churches, one at Dardansville and one in Clarksville; ordained one deacon and baptized one person.

I have had some personal, and much family affliction since I came here. During the latter part of April and first of May I had two attacks of chills and fever, which for a while hindered me in the prosecution of my labor. I have not been able to do anything in Clarksville for more than a month in consequence of the small pox, which is prevailing here. If I were located at Dardansville it would be more to the interest of our cause. I desire this change made as soon as practicable. I desire to keep there a depository of our denominational books. They are greatly needed here.

I am alone in this vast field, with a host of opposition. There ought to be from six to twenty missionaries scattered through this region. But ministers settling here must support themselves mainly or rely on the Board for two years. The people here, even those who are able, must be trained to giving before they will give liberally. I hope and pray for help.

Blountsville, Alabama.—Rev. P. M. Musgrave's Report.

We have now in progress a protracted meeting of much interest in this place. I have never seen such times in this place before. Dr. S. has professed conversion. He is 60 years of age. It would do you good to see his devotion to the Saviour's cause; going from house to house exhorting the people to turn to God. His influence and labors are quite as effectual in the cause as any minister we have with us.

GEORGIA.

Clinton, Georgia.—Rev. J. M. Carter's Report.

My second quarterly report is now due. I have located my principal stations. On the first Sabbath I preach to a church of nine members, five miles west of Clinton. Congregation varies from 200 to 350. People poor, and unacquainted with the benefits of the gospel and their duty to sustain it. I have had some interesting meetings at that station. At my last visit twenty-three came forward for prayer.

I preach at Clinton on the second Sabbath. At this place I baptized one convert during the quarter. Considerable interest among the colored people.

On the third I preach at a school house, called Webb's, in the edge of Baldwin county, at which point I expect to organize a church soon.

At Bethel station I preach on the fourth Sabbath. There are other appointments at other hours on the Sabbath and week days, which I fill in passing to and from my regular stations. In different places I find much of the anti spirit. By visiting from house to house I am overcoming this prejudice.

A gentleman who is a reputed Universalist, wrote me the following note a short time since: "I have nothing but the world's religion, but I desire my family to be brought under the influence of the gospel; and of all men, ministers of the gospel are the least compensated for their labors. Enclosed I send you ten dollars, contributed by the members of my family as a portion of your salary."

I have met with uniform kindness among all classes of people.

Darien, Georgia.—Rev. C. B. Jones' Report.

An encouraging state of feeling among the colored people; thirty of whom have been baptized during the quarter.

VIRGINIA.

Wheeling, Virginia.—Rev. Edward Ely's Report.

I now transmit my first quarter's report. I came to this city on the first of April, and here I have confined my labors. I preach once each Sabbath in the city proper, and generally once in South Wheeling. My congregations are good in both places. South Wheeling is in the corporate limits of the city, but it is two miles from our regular place of meeting.

In view of the rapid progress of the city in that direction, our brethren are making preparation for a new interest there, which shall grow up with that section of the city.

Within the past quarter brother S—d, the only wealthy member of our church, has purchased a house for a parsonage, and made a donation of it to the church. It now rents for one hundred dollars per year, which rent is available to the church. This generous brother has also furnished rooms in the basement of the church edifice for the sexton, and repainted the house.

We sent a delegate to the General Association of Virginia, and with him \$20 for mission purposes.

We take monthly collections for both Home and Foreign Missions. It is our purpose to do more for these objects this year than we have ever done before.

All our meetings are well attended, especially the prayer meetings. I think I can safely say there is a gradual increase of spirituality in all our meetings. The Lord is with us. We feel greatly encouraged. I am now settled here with my family and I feel at home in my field.

LOUISIANA.

Cheyneville, Louisiana.—Rev. E. B. Carter's Report.

At Swan's settlement we have a congregation of about 100, mostly French, brought up under Roman Catholic influence. Their prejudices are strong and hard to overcome. At Bayou Clair we have a Sabbath School, and a good work is going on there.

I have been preaching at the mouth of Mumenton River, on the Gulf, 150 miles below this place, on the fifth Sabbath. In March a church was constituted. I went down again in June and held meetings on the fourth and fifth Sabbaths with much interest. Received two by letter, and baptized 19. Then I was obliged to return home, leaving 26 converts unbaptized; 80 anxious inquirers, and a congregation of about 200 trembling sinners.

At the close of the baptismal scene we came together on the bank of the river, gave the right hand of fellowship, sang a parting hymn, and commended the people to God in prayer. The boat being ready I took my leave of the anxious assembly; the breezes filled our sails and we were soon wafted out of sight.

Though the deep between us rolls;
Frier-ship shall unite our souls.

I am the first Baptist minister ever on this coast. The Lord has done great things for us, whereof we are glad.

MISSOURI.

Hickory Grove, Missouri.—Rev. J. E. Welch's Report.

I do believe I occupy the hardest and most difficult field to cultivate in the United States. On the second Sabbath in the present month I attended the meeting of an anti-mission Association, twelve miles distant, which has not only declared non-fellowship with all missionary Baptists, but actually excluded one of their own churches because it received a member from the church to which I belong, it being a missionary church, without re-baptizing him! This anti-mission influence I have to meet at almost every point.

In addition to that, as I stated in my last report, members of the church will start their wagons to St. Louis on the Sabbath, or so arrange their trip as to spend the Sabbath in traveling, and yet no notice is taken of it.

Last month I collected between forty and fifty children into a Sunday School, a mile and a half from my residence, in a log school house.

After riding nine miles last Sabbath morning, addressing a Sabbath School at nine o'clock, and preaching one mile beyond at eleven, I returned to my newly organized school near my residence at four o'clock P. M. I found a large school assembled, which I opened without the Superintendent or a single teacher present. Not one of them, except a young man who lives with me, reached the school during the day. I feel not a little grieved to think that Baptists, or even Americans, would so act!

Among the pupils present there were some twenty-three German boys and girls, one-half of them unable to read or speak our language. Strangers in a strange land, anxious to learn our language and to be taught to read and understand the Bible, and yet no one willing to practice a little self-denial and Christian principle to teach them! Good Lord have mercy on the people, both in the church and out of it.

St. Louis, Missouri.—Rev. Joseph Walker's Report.

During the past quarter my pastoral visits have been cut short by the debilitating influence of the hot weather. This is to be lamented, for I deem that part of ministerial service the most important in connection with a new station.

We have had much sickness, and many members of our church are absent, yet our congregations are not diminished. This is cause of encouragement. There are also several persons inquiring to know the Lord. During the quarter I have baptized three on the profession of faith in Christ.

A WORD IN SEASON.

At the baptism of one of the above, I remarked to her husband who was standing by, an unconverted man, "one shall be taken and the other left." He has since professed hope in the Saviour, and that brief passage quoted on that occasion, was the sword of the Holy Spirit employed in slaying the enmity of his heart.

OUR SABBATH SCHOOL.

For reasons beyond our control, our Sabbath Schools in the city decline during the summer. Yet our average attendance is about 140. We anticipate great and happy results from this flourishing school.

OUR HOUSE OF WORSHIP.

We have made no effort yet towards building. Real estate commands such a price we are not able now to procure a suitable lot, which will require a sum of five or six thousand dollars. If the Board had the means to spare, and would deem it appropriate to make the purchase, it would, in my judgment, be a profitable investment. If we had a suitable lot the house could be built.

DIFFICULTIES TO BE OVERCOME.

Baptists have many obstacles to obstruct their progress in this great commercial emporium. Among the most formidable of these is the fact that there are many Baptists in the city who are not identified with any Baptist church. This number, I presume, reaches one hundred—many of whom have been here for a long time; some have letters; others have not and do not desire them.

The influence of all these is against our cause, whether they intend it or not. Some of them have taken seats in

Presbyterian, Methodist, and Unitarian churches. Others still more indifferent, have gone back to the world. They are from almost every section of the country. One fact in relation to them I have noticed, and it is worthy of remark, that those among them who come from Europe mostly hold to what is termed open communion, and that portion of them who are Americans, admit baptism administered by pedobaptists to be valid. Were our churches more strict on these points, our missionaries would have less trouble with this class of people.

I intended alluding to the obstacles arising from intemperance, worldly-mindedness, and Sabbath-breaking, but I have not space now.

Washington, D. C.—Rev. S. P. Hill's Report.

Our prospects as a church are still encouraging. I believe, in every respect. There has been no absorbing or impulsive attention as yet manifested on the subject of religion among us. But I think I may say there has been a gradual increase of interest, which I trust to see ripened into a glorious revival.

We have paid off the whole expense of our repairs—amounting to \$1,100—and are now making an effort to pay off the old church debt due Brother Brown.

Another New Interest in St. Louis.

A second missionary station has been established in St. Louis by the combined aid of this Board and the 2d Baptist church (Dr. Jeter's) of that city. An arrangement was made last year by these two bodies to employ two missionaries, to be located in the most prominent parts of the city, where it was desirable to build up Baptist churches. The brethren in St. Louis were to select the men and their location, and secure a certain portion of their support. This Board was to commission them and appropriate a specified amount.

Brothers Walker and Harris were appointed. The former entered his field and has been successful, the latter declined the appointment. Another has been obtained to occupy the second station. Dr. Jeter writes as follows in relation to the matter: "We have at length succeeded in obtaining a second missionary for this city, Rev. E. J. Owen, of Welch extraction, 24 years old, a graduate of Georgetown College, Ky., and of the Covington Theological Institute—highly recommended by Dr. Lynd and Professor Campbell—a good scholar, pious and possessing popular preaching gifts. He will enter upon his labors under the most auspicious circumstances.

A hall capable of seating 700 persons, convenient, airy, in a central and commanding part of North St. Louis, has been secured at a fair price, a Sabbath school commenced and a church of 30 members will soon be organized. It will be, with the exception of a small Episcopal church, the most convenient Protestant place of worship for a population of 4,000 or 5,000, a large portion of which is American Protestant. I am appointed by the 2d Baptist church of this city to request the Board to appoint brother Owen in the place of brother Harris, resigned. I am sanguine in the hope that the Board will not long be burdened with this interest. The prospect of its early establishment is cheering. Brother Owen will probably enter on his labors about the middle of August.

A Reproof.

There is no word or phrase in the Indian language by which they can utter profane oaths, consequently in their native wilderness they are ignorant of profane swearing. They have learned this wicked habit from those speaking the English language, and in that tongue does the poor Indian profane the name of his maker.

Fire in San Francisco.

Rev. O. C. Wheeler states, that his church and society suffered vastly in the late fire. Their loss of property is thought to exceed half a million. They have contemplated the erection of a new, commodious and attractive house of worship. This sweeping casualty compels them to continue in their present humble house.

Poverty of Churches—Pastoral Support—Tobacco.

In this country there are many poor churches—too poor to sustain the ministry of the word among them. In some instances this poverty is real, in others it is imaginary or feigned. Some churches do not possess, neither can they obtain the requisite means to support a pastor. Others do not find it convenient to do so, because all their convenient funds are expended for various luxuries. A prominent deacon of one of these poor churches remarked, in relation to ministerial support, at the anniversary for a recalling of their pastor, "We are all very poor, enthralled and much in debt, and have hard scuffling to live. We are willing to do what we can for our pastor, but we cannot promise to do anything—any certain amount." Yet one who was acquainted with that church affirms that \$200 were annually expended by the members of this poor church for the single article of tobacco.

Many, very many, church members expend more money for tobacco than they give to sustain their pastor—nay, more than they give to charitable objects combined. Could many of our preachers receive for salary what their churches give for this one article of luxury, they would be under no necessity of resorting to secular employment for support. At the most moderate calculation, the Baptists within the territorial limits of the Southern Convention expend a sum for tobacco sufficient, if equally divided, to pay a salary of \$400 per annum to every Baptist minister. Is it right? But "like people, like priest." We know a minister who said he would pay any one \$70 annually to furnish his cigars. We know another, a "poor man," who said his tobacco cost him from \$25 to \$30 per annum, and he was at that time a missionary, sustained in part by the voluntary contributions of the churches. These are facts to think about.

A MORTAL SIN TO READ THE BIBLE.—An aged Romanist on being asked if he never read the Bible, exclaimed with emphasis, "The Lord forbid that I should be guilty of such a mortal sin as to read the Bible!"

Donations.

From July 1 to August 1, MISSISSIPPI.

Table with 2 columns: Name and Amount. Includes Rev. W. M. Farrar, agent, \$100.00; ALABAMA; Rev. C. F. Surgis, agent, 375.00; SOUTH CAROLINA; A subscriber to the Home and Foreign Journal for tracts in Texas, 5.00; WM. HORNBUCKLE, Treas, 185.00.

BOARD OF FOREIGN MISSIONS.

RICHMOND, OCTOBER 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 the 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 Identified 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; Christians Debtors to the World; The Harvest Plenteous 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.

Canton Mission.

Various circumstances have contributed to cast a cloud over our prospects in conducting missionary operations in the city of Canton. Some of our missionaries have been removed by death, others compelled to retire on account of sickness, some have returned to this country and the apprehension has at times been suffered, that it might become necessary to abandon this as one of our stations. It is now expected that our only missionary at that point, brother J. J. Roberts, will, by direction of the Board, return to this country, it being considered inadvisable to continue him in their service. After a careful consideration of the subject, it has however not been deemed wise to yield Canton as a mission station. On many accounts it must ever be regarded as an important position, and the hope is entertained that a brighter day in its moral and religious history is at hand. It is therefore probable that very soon two or more missionaries will be sent to collect our scattered forces, and renew the onset against the powers of darkness.

European Missions.

As inquiries are made in respect to the proposed missions in some part of the continent of Europe, it may be proper to state that the Board have this subject still under serious advisement. One of our brethren, now on a visit to England, has been requested to make inquiry, as time and opportunity may allow, in consistency with his other engagements. He will probably be in France and Germany, and thus by personal inspection of the points desirable to be occupied, as well as the facilities for commencing operations there, he will be prepared to furnish distinct and valuable information. In the mean time a correspondence is proceeding with reference to this subject in this country. Our hope is, that suitable men for the work will be obtained, should it be deemed wise to undertake it. If the Board determine to occupy stations in that land, where the Man of Sin has so long usurped an almost unbroken power, it should be done with efficiency.

Our Paper.

We are happy to know that many of our brethren are determined that the Journal shall have a wide circulation within the scope of their acquaintance. Let their example be universally imitated, and we shall be able to send out at least fifty thousand copies in the southern country. We shall endeavor to make the paper equal to any missionary sheet in the country.

Central Africa.

The Board are without the suitable men to reinforce the mission to Central Africa. Why is it so? It is true that the enterprise of evangelizing the tribes of that dark land is attended with peril. But this danger does not deter men of the world from visiting and remaining in that land. For purposes of sordid gain or of exploration the white man continues to visit the coast, to thread the rivers and cross the deserts of the black man's home. And is it too much to expect that Christians should be ready to adventure, in the glorious work of spreading the lights of the gospel among the benighted millions which are there accessible? We have reason, however, to believe that the insalubriousness of the climate does not constitute a difficulty so insuperable as is generally imagined. On the coast in most places the danger would be imminent, but in the interior there is less liability to malignant fever. The high table lands of Yoruba are comparatively healthful. These, with suitable precautions, might be occupied with as much of safety as many of the positions of Southern Asia, where extended and successful mission stations have been established.

The question still presses upon us; why are the men to join our brother Bowen in his work, so difficult to be obtained? Will not some of our whole-hearted, energetic, judicious brethren of the South, listen to the call which comes from this land of heathenish darkness. The Board are prepared to appoint the suitably qualified men as soon as they can be procured.

The Concert of Prayer.

We are happy to learn, from various indications, that the importance of observing the monthly concert of prayer is beginning in many parts of the South to be more highly appreciated. This is right. No church of Christ in this day should omit this meeting. The information in reference to the world's woes and wants is now so widely disseminated, that the fountains of sympathy in Christian hearts may well be stirred, sending forth streams of joy over the whole earth. If, then, it be deemed a solemn duty to give the gospel to the nations: if plans and efforts bearing upon the world's salvation shall engage the attention of the churches, is it not an indispensable part of the arrangement that they lift up holy hands, without wrath and doubting, to the source whence all the instrumentalities to be employed and all the success of those appliances shall proceed? We earnestly beseech the pastors and deacons of our churches to give attention to this thing. Let the first Monday, or day before, be sacredly observed by every church as a season of solemn prayer to Almighty God for the conversion of the world. Let preparation be made for this meeting, suitable passages from the word of God being read, with missionary intelligence, while urgent, believing supplication ascends to the throne. Let the exercises be closed with a collection.

The Anti-Missionary.

Who is the anti-missionary? He who preaches against missions? One of this character is seldom to be found. Is it the man who openly and rudely opposes the scheme of sending the gospel to the heathen? Rarely is such a person seen. The anti-missionary is one whose heart is so little under the influence of the gospel, that he scarcely ever feels sad in view of the ravages of sin at home or abroad—who has no tears to shed over human depravity and wretchedness—who prays not, "Thy will be done on earth as it is done in heaven"—who contributes not of his money to aid in sending out the gospel; or, if he gives, gives sparingly and grudgingly—this is the anti-missionary. Have we any such in our churches?

Touching Incident.

Shortly after Mrs. Judson left Calcutta, on her return home, she found herself almost overcome by a sense of her loneliness and the recollection of those painful trials through which she had passed. On one occasion, "while in her cabin weeping, a soft little hand touched her arm, and a very sweet voice said, 'Mamma, though I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.' 'Is that true, mamma?' The bearer of this timely and precious word of hope was her little son, a boy of six years, who had crept into the cabin unobserved."

Our Missions.

CHINA.

Letter from Rev. M. T. Yates.

It is worthy of special thankfulness that our brethren in Shanghai are allowed so frequently and to such multitudes of people to preach the word of eternal life. The following letter will be read with interest, because it refers to actual labors begun in a language difficult of acquisition. May we not hope that, in answer to prayer, this work will not be vain?

Shanghai, March 13, 1851.

Dear Brother Taylor—Last Sabbath morning, at nine o'clock, I left Shanghai on foot to visit our out station. The weather being fine, with roads in good order, and a bracing wind, I found it quite pleasant walking. Half an hour was occupied in crossing the Whampoa river. The ferry-boat, which was about 8 feet wide by 20 long, was crowded with passengers, to whom I spoke of Christ and the great salvation. Many inquiries were made as to my destination, its object, &c. Leaving the ferry-boat, I was followed by a crowd as far as "Loek-be-jaw," with whom I had much interesting conversation on religious matters.

The people all along the way were affable—often asking me to stop and rest. At 11 o'clock arrived at "Taw-ka-teen-Tang," where, being somewhat fatigued, I stopped in a tea shop to rest. I was soon surrounded by a crowd of men, women, and children, all clamorous for books, and to know if I intended to preach, and when? I told them if they wished me to preach, and would keep quiet, and give me their attention till I was done, I would try to comply with their request. Silence being secured, I stood in the midst of them and preached Christ as the Saviour of the world. The people gave good attention, and seemed to be much interested in what was said. When about to proceed on my way, they wished to know if I would return that way, and, if so, would I preach again on my way home. On being informed that I would be there about "myeh-nueh-yun-sr," (4 o'clock), and would preach, they seemed to be gratified, and said they would make it known to the people of the village.

A little before 12 I arrived at "Oo-kah-jak," and was gratified to find 10 scholars at their books. After a few minutes rest, (the people of the village having heard of my arrival, and collected in the school-room,) I preached to a congregation of 60 or 70 souls. They seemed to listen well. After service, took a lunch, examined the scholars, and conversed freely for an hour with those who were coming and going. Half-past 2 o'clock, left "Oo-kah-jak" to visit other villages on my way home. Soon after leaving the school-room, I met 10 women, (some of them having one or more children with them,) on their way to the school-house to hear preaching, (as they said.) I regretted they did not get to the "Oek-dong" in time for service.

I called first at "Ooang-San-ling-dang." Here I entered into conversation with an elderly man in the street. His name was "Tawwe"—a man of a very inquisitive mind. He propounded many very important queries in regard to the religion we teach. He wished to know if the God we worship had an image—if Jesus had an image. On being told they had no image, as his god had, he wished to know then how they could be objects of worship—how could men worship that which they could not see and approach? A

large crowd having assembled, I preached to them in the street, taking up the old man's questions in regular order. The people were attentive, and I trust good will result from what was said. Leaving this village, I rode next at "Sen-ka-jak," where I had an interview with old "Seng-sen-Sang." From this I went to "Taw-ka-teen-Tang," where I preached in the morning. A large collection of people about the tea shop were awaiting my return. I entered the tea shop and preached to a good congregation of attentive listeners. I was much pleased at the manner in which they heard the gospel of Christ. After service, a half an hour was passed in conversation, answering questions, &c. Many wished to know what the difference between ours and the Romish religion, &c. all of which I attempted to explain to their satisfaction. While seated by a table in that old tea shop, (in which I could not stand erect without projecting my head into the loft,) I felt a degree of satisfaction at being able, through the medium of this most difficult language, to communicate the gospel of Christ to the heathen, perishing for lack of knowledge more easily imagined than described. The people of the village asked more than once, why we could not establish a school among them and preach more frequently.

Continuing my walk, I came to a village called "Nay-ka-pang." While I was yet a little way off, an old lady came running towards me, begging me to help her. On inquiring what she would have, I learned that her eyes were quite dim from old age, and that she wished to know if I could give her some medicine to restore her sight. Soon I observed an old lady of more than fourscore years approaching me. She came up smiling, and said she had sinned against God that in the morning as I passed "with the speed of a horse" she saw my cap, and my great coat, and my boots were making a great noise, and was "hak-sak," (frightened to death.) Having heard, however, from others, that I was a "good friend, (haw-pang-year,) she had ventured to approach me, to inquire after her nephew, who left two years ago for the gold mines in California. By this time a "Nay-ka-pang"—men, women, children and barking dogs—had surrounded me. Requesting some boys to disperse the dogs to their proper place, I proceeded to relate to the crowd the story of the two old women, and then pointed Christ as the physician of souls and as the source of all true riches. Some listened attentively; some pulled at my coat skirt to see of what material it was made. One pulled up the leg of my pants to see how far my boots went; others expressed great surprise that I should speak just as the Chinese did; while the boys without were making a frolicsome time, keeping the dogs at a distance. There were a few tiers of attentive listeners; and so long as I have the attention of a few, I feel encouraged to preach. I promised the old lady to take my eye medicine the next time I went that way, and left them apparently gratified. The next in order on this way was "Loek-be-jaw." Here I preached to about 40 souls in a tea shop. I then crossed the river, and a little before dark found myself at Brother Pearce's—somewhat fatigued, but well gratified with my visit—having walked 12 or 14 miles, preached several times, and distributed four hundred tracts.

You will see from this that my visit to our out station this week has been much more satisfactory than was to be expected. Thus it is with the mission work: our hopes are often excited by one interview to be crushed by another.

I have given you a minute account of this visit, if you may have some idea of our labors among the country people, and the circumstances attending it.

My dear brother, it is truly a privilege to labor for Christ among the heathen. I would not change my part for any in the gift of heaven. I am truly thankful that I am on the ground, and can to some extent speak the language of this people. Could the brethren and sisters of our churches understand the real state of this people—ignorant of God, ignorant of the great salvation and of the judgment to come—I can but think they would pour out their substance and their prayers, without measure, to send the gospel of Christ to the perishing. Be it rich and poor, will you not, as God has prospered us, come to the help of the Lord against the mighty? Could my brethren in the ministry know the joy of imparting the gospel of Christ to those who are perishing for the lack of it, our Board in Richmond would no longer be a want of men for this work. No! there would be found many who, with willing hearts, would say, "Here am I send me." My dear brethren and sisters, one and all, what think you of these things? Do you feel that you have done your duty to the poor perishing heathen. Eternity is rapidly rolling on: have we done to the extent of our former resolutions? Are we ready to appear before God and be judged according to our works? "What thy hands find to do, do with thy might." Soon our term of labor will have passed away. Already some of us bear the marks of decay. Then, let us live for the glory of God and the salvation of souls—so that at last we may hear that welcome plaudit, "Well done, good and faithful servant." Truly, M. T. YATES.

Extract of a Letter from Rev. G. Pearce.

Our readers will remember how urgently brother Shack has pressed upon the Board the importance of a large reinforcement for Shanghai. The following from brother Pearce reiterates the appeal. It is impossible to contemplate the wide field spread out in the accessible cities of China, but with emotions deep and swelling. Where shall we find the men? Must the call come sounding in our ears to help in vain? Brother Pearce remarks:

Look at Williams' Chinese map, or any other map of China. Trace the great Yang-tsz-kiang river, and you will see Shanghai is the port to all Central China, and I would add, to all Northern China, embracing all but 4 of the provinces. I think there is little probability of getting access to a more northern part for very many years. Shanghai is to be the great port. The foreign trade will soon exceed that of Canton. Let us have six or eight missionaries for Shanghai so soon as you can. There are a hundred villages around Shanghai which we could visit, going and coming when we pleased. Besides these there are many walled cities we could reach in a day by boat, preach to them, and return without molestation, so far as I can see. The dialect of this province is not confined to the province. A Shanghai man would be readily understood in Nanking and Kiangsi. Besides, it is said to be easy for one speaking the Shanghai dialect to learn to speak the Mandarin, which is said to be understood by most people of the middle and northern provinces. The Presbyterians are establishing a mission here. They want at least six missionaries. I understand Mr. Wright and Mr. Culbertson of this Board are here already.

Dr. Bridgeman of the A. B. C. F. M. is writing to his Board strongly recommending a large mission here, with a view of ultimately operating on Central and Northern China as well as on Shanghai.

Letter from Rev. J. L. Shack.

Inquiry having been made respecting the practicability of extending our missionary operations beyond the limits of Shanghai, the remarks which follow from the pen of brother Shack furnish gratifying information upon this subject.

We only wait for the right kind of men, to answer fully the demand which is here made:

Shanghai, 12 March, 1851.

My Dear Brother:—You ask my views in your last official letter touching "new fields of inviting labor." I am glad of an opportunity of saying something more on this subject. For many months past my mind has been deeply impressed with the importance of your Board at once occupying some of the interior cities of this region. In China, you are aware, there are eighteen provinces; now just look at the map and you cannot fail to be struck with the fact that Shanghai is the door of entrance to thirteen out of the eighteen provinces; that is, Shanghai is the magnificent portal to the whole of Central and Northern China, comprising the bulk of the population and wealth of the Empire. The five southern provinces, viz: Fokeen, Kwangtung, Kwang Se, Kwei Chow and Yunnan, seem isolated from the other fourteen in climate, soil, productions and dialects. Again, I have had repeated conversations with other missionaries in order to find out their views on the subject, and after careful investigation I can deliberately report to the Board, that the interior cities in this region can be occupied by missionary families. Then let me say that here are "new fields" of inviting aspect ready for occupancy.

My idea is formed after much examination and thought, mingled with prayerful anxiety, that you have immediately six or seven men (one of whom to be a doctor) stationed in the city of Shanghai, and then, before attempting anything further in China, send 4 more men here in order to occupy two of the adjacent interior cities, after prayerful consultation with the Shanghai mission. What every way feasible, and it seems to me a loud cry to the Board. I do not mean any distant and unvisited interior city, but I mean cities near at hand which we have already visited and with which daily communication is kept up, so that our brethren in said cities would be as one of ourselves. We have been the first to gain a footing permanently in the interior (at Oo-kah-jak), and there erected a house for the Lord; now let us, in the strength of the Lord God, be the first (not indeed merely for the sake of being the first) to station our missionaries within the proud walls of an interior city of this great Empire! The time has come for us to do it. I earnestly and anxiously commend this matter to the attention of the Board. The claims of Canton and Foo Chow at present sink into the shade, compared with the present claims of the interior cities of this region, by the occupation of which we will have made one more glorious march into the very heart of the enemy's land. To effect the object I propose, not much pioneering work even will be required. No good soldier of Jesus Christ who loves souls, need cherish any shrinking touching such a task. Surely there are the men in our churches whom you can send for this work. I have supposed myself permanently settled at Shanghai in connection with constant preaching, translating and book and tract preparation; but if the Board and my colleagues here will determine it best, after no others can be found, let it be understood that my motto is "Here am I, send me."

Do not suppose for a moment that I express such strong anxieties to see a large mission established in Shanghai and vicinity, through motives of selfishness. I speak on this subject in view of facts, geographically and historically, and I hold out prospects plain, palpable and encouraging. Other Missionary Boards are already beginning to see that China cannot be invaded by the soldiers of the cross from any of the five southern provinces, but all are convinced that Shanghai is the point from which to operate upon the whole thirteen central and northern provinces of the Empire. Indeed the Presbyterian Board has broken up its mission at Amoy, in Tokeen province, and has established a new mission at Shanghai. By the mail which brought your last letter, they send appropriation for the immediate erection of two mission houses. Their missionaries here inform me, that they expect, before a great while, a large reinforcement, and that their large printing establishment at Ningpo will likely be removed to Shanghai. The London Missionary Society have erected at Shanghai two chapels, one school house, five mission houses, two printing houses, and have made appropriations for two more mission houses and are about erecting a new school house. I am inclined to think (from hints thrown out by them) they will not be long ere they occupy an interior city or two. They have six men, one of whom is a doctor, one a printer and another an elderly man. It really seems to me that now is our time. Here are the "new fields" about which you so benevolently inquire. Send us men of practical piety and of active habits, conciliatory tempers and of good health; and scores of just such men can be found in the Southern Baptist churches. May the Lord of this vast and inviting harvest raise up and enable you soon to send us laborers! My ardent and affectionate appeal to the Board is, that their immediate attention may be directed to the importance of having ten men in Shanghai and the interior cities of the vicinity, one of whom, by all means, to be a doctor. Let the Board feel assured of the honest and hearty co-operation of their unworthy brother,

J. LEWIS SHUCK.

Oo-Kah-Jak.

This is some ten or twelve miles by water from the city of Shanghai. It is visited regularly by the brethren, who preach to the people the blessed gospel. A flourishing school also is in operation under the care of the mission. Alluding to this station, brother Shuck remarks:

Let the brethren bear in mind, that the Foreign Mission Board of the Southern Baptist Convention was the first Protestant Board of Missions in the world, who ever held property and gained a permanent footing in the interior of China. It is indeed a most important and interesting fact and a decided advance in the work of missions in this great land. The people out there are ever friendly and quiet, receive us cordially and not an iota of hindrance or trouble have we had. The pretty building, with its white turrets, stands there the most prominent object in a great and densely populated and fertile plain, and seems quietly to have alighted there as a messenger of peace from some far off land. Depend upon it, the Southern Board have, after all, many things to encourage them in Shanghai and the region round about. And it is now for the Board to say whether they will be the first to locate missionaries in the interior cities of China. In my opinion, a loud call from Providence is addressing them on this subject. Another fact I must mention, and an important one it is too, and that is that the thirteen provinces of Central and Northern China are more healthy than the five southern provinces. And yet another important fact—the dialects of these central and northern provinces are much easier than the dialects of the five southern provinces. My paper is full. Faithfully,

J. LEWIS SHUCK.

Letter from Mrs. Yates.

SHANGHAI, March 14th, 1851.

My Dear Bro. Taylor:—Allow me, though hurriedly, to express something of the thankfulness and joy which, in common with the rest of our circle, I felt on hearing of your convalescence. We do fondly hope that by this time you are fully restored to health and strength. Even now the unbidden tear dims my eye at the thought of what we would individually have lost, had not our Heavenly Father

so mercifully spared his servant. We hope He will give you many days of successful labor in his vineyard, making you in every way a blessing to the cause you love so well.

We are moving on here pretty much as in months past. None seem fully to believe our report, but we trust in the promises and the power of Him who, in sending his disciples abroad to preach the gospel, said: "Lo! I am with you always." I begin to realize that I have nothing to do but to sow the "good seed" and then leave the result to him who loves the souls of this people far more than I do. "He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?"

My attention was particularly arrested by a sentence in the exercise for to-day in the "Daily Treasury." "The danger is not in asking too much of God, but in expecting too little." A little reflection convinced me that much of my asking is not accompanied by expectation.

The health of our family has allowed me of late more time for study and for conversation with females at their own houses. Again and again, even in the course of a single day, I am made to remember the injunction, "What thy hands find to do, do with all thy might."

Last mail informed you of the safe arrival of our dear sister Harriet. We are delighted to have her here. I loved her before she came, but I love her more since. If the Board approve, and the friends at home will contribute, she can, after a few months study, secure any number of girls for a boarding school. I long to be engaged in such an undertaking myself. Sister Harriet and I have talked a good deal about this matter, and I suppose she has written you fully in regard to our plan for both a male and a female school, to be made up of such boys and girls as are mutually betrothed, the two schools to be on different premises. It is proposed, that, in addition to mental culture, the boys be made to learn a useful trade, and the girls to be taught all necessary domestic labor. This is what we talk of, but all is yet uncertain. Sister Pearey is also much interested in the plan and is ready to give any assistance in her power.

We are greatly indebted to the kindness of the Board for permission to build a house. Mr. Y. is already busy. We hope to receive and make comfortable one of the new missionary females.

We mourn the death of dear bro. Meredith. Who will supply his place?

Allow me to trouble you with kindest regards to your dear family and to other friends with whom I am so fortunate as to be personally acquainted. We look eagerly for the time when we shall have letters from your own pen.

Yours, very sincerely,

ELIZA M. YATES.

Extract of a Letter from Mrs. Pearey.

Shanghai, April 9, 1851.

Our daily duties and engagements have so much monotony about them, that they rarely furnish any thing strikingly new that seems worth sending so far, and yet to us they are increasingly interesting and furnish more variety than one might suppose. Could you be with us and see our pleasure oftentimes at the acquisition of some new mode for expressing our ideas, you would be somewhat reminded of the joy of a child at learning to walk step after step.

I suppose it sometime occurs to you, that the people of Shanghai, having heard the gospel repeatedly, are beginning to have quite a correct knowledge of it. This I hope is the case with some, but many who hear the gospel from time to time are astonishingly ignorant of the first principles of Christianity. They can repeat, perhaps, a good part of the sermons they hear, almost word for word, but you will find they have a very vague idea of the meaning. This I think arises partly from their habit of memorizing a great many characters, getting the sound without the meaning of them, (which is very much according to Chinese custom.) Again, I think many religious terms, which have been familiar to us from childhood, to them are quite incomprehensible without simplification. Ask them what sin is, and perhaps they will tell you it is letting rice fall on the ground whilst you are eating, or some other trivial thing. As we become better acquainted with them they make free to ask us questions about what they hear, which is very gratifying to us, as it enables us to see more clearly wherein they are deficient, and gives us an opportunity of instructing them more effectually.

Last Sabbath, while I was attempting to teach some of the females, one of them slapped me and said, "You say I must believe in Jesus Christ, how believe? I don't know how to begin." Again she said, "You tell me I must worship the living God, that made all things; that I must not worship idols nor sacrifice to my ancestors; now I do not know how else to worship. How am I to worship God without seeing him?" These and many other such questions she asked. I asked her if she saw her ancestors when she worshipped them; she said no, but she knew they were in the graves there, and that she had the tablets on which their names were inscribed in her house and the likeness of some of them. I then spoke some time with her about faith and she seemed very ready to receive instruction.

Extract from Miss H. A. Baker.

SHANGHAI, March 1st, 1851.

I am now with brother and sister Pearey, and am much pleased with my situation and prospects for usefulness. I expect to commence a female boarding school about the middle of summer. This step is approved of by the brethren. After the expenses of the other schools are met, there will remain a balance to be appropriated to my school. My purpose is to take at first eight or ten small girls, and then increase my school according to my funds. I shall do all I can to get aid by applying to friends at home, and should I succeed, I shall wish all the funds to be sent to me through the Board. I have consulted Mrs. Dr. Bridgman, who has experience in the matter, about the annual expense of each boarding pupil. She says that it will take \$30 to cover the expenses of each pupil. Day schools do not succeed as well here as could be wished, as the children do not attend punctually. I shall endeavor to obtain girls that are not betrothed, and have them board for a stipulated number of years. The length of time will be decided upon in the future. I have ample room for my school without any additional expense to the Board, excepting the fitting up of the school-rooms with benches, &c. Brother and sister Pearey say they will do all they can to facilitate my operations. I have commenced the study of the language, and feel greatly encouraged. Bro. P. allows me his teacher a part of the day, which is a great accommodation, as I have no trouble in procuring a teacher, on which account I had much trouble and anxiety at Canton.

Sister Yates is doing all she can to excite the young ladies in her native State to contribute for her school or mine. Should her health fail the funds will come to me. Sister Shuck is much interested. She, as well as sister P., has meetings for the native females. I like the spirit of the missionaries here very much. Each seems to love the other. Many prayers, my dear brother Taylor, have been offered up for your recovery in this far distant country.—Since we heard that you were convalescent we "thanked God and took courage." The idea of receiving a letter from you, written by your own hands, is truly delightful.

Our monthly prayer meeting for missions will take place on next Monday evening. I do not yet regret that I have come so far to labor for the Lord. Oh! that every energy of my soul may be absorbed in His glorious work.

The Chinese New Year.

Mrs. Shuck thus refers to the custom of observing the first day of their year by the Chinese:

New-Year's Day with the Chinese was just one month after ours this year, so that for once we have the days of the month to correspond. It is a far greater day with them than with us, being the general holiday and rest-day.

But one day does not suffice. The new year generally lasts all the month is half gone, and then the people settle quickly down to their year's work. And to them no Saturday night comes—no intervening day of rest, with its usual, its freedom from care and anxiety, but the same unending toil—the same dreary to-morrow—the people working day by day only to obtain satisfaction of present wants. New Year, coming as it does but once during the dreary year, is a relief to the tired worker, who has known no day of rest since the year began.

Another thing the Chinese love to do at new-year's time: that is, to dress in all the finery they can buy, borrow or hire; and, thus attired, visit among their friends, paying and receiving the compliments of the season. At my little service on Sundays I have had for this season more than the usual number of women—many coming for the first, and perhaps the only time. I give them to understand that when they come on the Sabbath it must be to sit still and listen to me.

E. G. S.

AFRICA.

Journal of B. J. Drayton.

Cape Palmas, Wednesday Jan. 1st, 1851.

It is a happy new year with us indeed—all around seems to bloom with gladness because of the arrival of 1851. To-day finds the mission in good circumstances so far as Palmas is concerned. On all sides we see signs of success, both among the natives and Americans. I feel as fresh to-day as when I first took hold of the work in this place. With all my trials I am not discouraged, feeling a deep desire to spend my days in this enterprise. The colony is in peace with the surrounding tribes.

Thursday, 2nd.—Fine day, with pleasant breezes from old ocean. All are well. To-night we spent our time, as usual, in the sanctuary of the Lord. I strove to preach from John, 10 chap., 28 verse. The congregation was large and attentive, much interest seeming to be manifested, and all went away rejoicing in God, the hope of our salvation.

Friday, 3rd.—Conference meeting for the church—very little business—postponed to meet on some future day. The church, however, are in a healthy state. All appeared to be awake to their duties.

Sabbath, 5th.—All of the family are well except myself, inasmuch that I could not attend meeting. Bro. Mouton officiated to an interesting congregation. The Sabbath school unusually large to-day. I could not attend to my appointment among the natives to-day. Brother Watkins catechized some dozen or more of the children. All of the family attended meeting; I spent my time in reading and devotion. May the Lord bless the labors of the brethren. At night brother Mouton officiated—congregation large and somewhat excited. So ends the day, pleasantly and usefully spent.

Monday, 6th.—To-day brings with it quite an interesting case in our court of quarter session. A woman tried on indictment for infanticide—proofs not sufficient, and she was acquitted.

The school commenced its regular session for this year. The children attended very well. The whole number of American was 20; native 7. We hope to have a full school this year, as we expect to have some few boys as every day scholars—but no board. To-night we had a regular "concert of prayer"—a full house in attendance, and much interest and spirituality were exercised. We hope to have the church informed on all matters pertaining to missions and their duty to contribute when they shall be called upon. Just now they are willing, but not able. All feel a deep interest in the mission.

Tuesday, 7th.—I had an interview with the natives this afternoon, not the principal officers of the town, but with a few families about their children. While talking with them a large crowd gathered, and finding an opportunity afforded, I at once spoke a few words about Jesus. They listened attentively; one of them volunteered his services as my interpreter, and acted cordially and efficiently for the time being. I got the consent of some dozen or more to send their children to Sabbath school.

Thursday, 9th, Town of Harper.—We held meeting at this place to-night in sister Ward's house. The congregation was tolerably large. I preached 3 Psalm, 7 verse. The moments were sweet when contemplating that the Lord would be the hiding place of His people. Many seemed to be refreshed thereby. A deep interest was manifested. May the Lord continue to increase his favors.

Letter from Rev. Mr. Murray.

Greenville, Sinou county, March 27, 1851.

My Dear Brother:—With pleasure I sit down to write you a few lines—acknowledging, with gratitude, the many mercies conferred on me and mine by our kind and indulgent Heavenly Father. I have nothing of special interest to relate, while I rejoice that my labor is not in vain.

One of our brethren, who is now in the interior, a few miles, says, in a letter to a friend: "I am quite astonished at the regard evinced by the natives of the place for the Sabbath; they refused to trade because it was God's day." Thus, the preaching of the gospel to them will eventually be attended with its proper effect. The interior presents a more inviting field than the sea-coast. The natives have no intercourse with the traders, a majority of whom have as little regard for the Sabbath, or the institutions of religion, as the heathen. Those away in the country are freer from prejudice than those natives who are much employed by or deal with traders on the coast. With a few exceptions, the conduct and the precept of these men have exerted the most baleful influence. This has been clearly demonstrated by the little success of the missionaries at Setha Kroo. The natives of the Sinou country have recently had an opportunity of attesting the folly of their doctors and the weakness of their charms. A native of some note was arrested on suspicion of committing a murder. He was tried and condemned. On the gallows he confessed his guilt. Their doctors were not idle, but they failed to deliver him from justice. The circumstance will, I believe, greatly weaken their influence.

When I came to this place, in 1844, I found a gree-gree house a little to the back of Fishtown. In 1845 all the chiefs united in repairing it; now it is going to ruins, and no man regards it. This may appear a small matter to those ignorant of the attachment of natives for such places—while clearing the settlement, in 1845, we cut down a palm tree. It happened to be a gree-gree tree, for which they demanded one hundred bars, or about twenty-five dol-

lars. Now you may cut down any tree, and they will scarcely take notice of it. Upon the whole, I believe their superstition is already beginning to decline; and, if God is my helper, I will endeavor to give its downfall a helping hand.

After all my efforts, little or no success has attended my native school. The cause is easily explained. The boys will not remain long enough to be benefited by my instructions. As soon as they get their lessons they are off to Fishtown. When they return, their lessons are forgotten. The only remedy for this is to board a small number of them. They must, however, be removed from Greenville, and thus break off their intercourse to some extent with their country people. This is the only way that good can be expected.

I hope your health has improved, and that you are able to attend to your important duties.

Yours, in Christian bonds,

A. E. MURRAY.

Original Communications.

Objections.

1. The heathen will be saved without the Gospel.

Let us hear the apostle Paul, and then we may form correct conclusions on the subject. "As many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." Those that have sinned "without law"—that is, without the written law—shall perish without law. No appeal need be made to the written law, because they will be found guilty for not improving the light of nature. Those that "have sinned in the law"—that is, lived in sin where the gospel has been preached—"shall be judged by the law," that is, the written law; and if found guilty must also perish. Converted heathen say that they would have been guilty if they had never heard the gospel, and that God would have been just in their condemnation because they neglected to learn his character from the works of his hands. Many questions may be asked with regard to the extent of the responsibility of the heathen; many nice distinctions may be thought of by those who would pry into the "secret things" that "belong to God;" but of this we may be assured, that a just God will do right in this and all things connected with the furtherance of his cause. Whatever may be the difference between the responsibility of some heathen and others, let us bear in mind, God commands us to send the gospel. If we love him, let us keep his commandments; for his commandments are not grievous.

2. Money ought not to be mentioned in connection with the preaching of the gospel, and especially is it wrong on the Sabbath.

Those who urge this objection, tell us that the gospel is "without money and without price." But is there not here a play on words? When the missionary preaches the gospel to the heathen, he preaches the same gospel that is preached in his native land. He preaches salvation as a free gift, through the merits of Christ. We do not design to wound, nor is it with an uncharitable spirit that we make the remark—we have generally found these professors of religion, who urge this objection, are worldly-minded on the Sabbath as others. If they live in the country, are they not as fond of joining in worldly conversations on the Sabbath as others? If they live in the city, are they not as fond of speaking on the Sabbath of their fields and their crops as others? These tell us that money ought not to be spoken of on the Sabbath as a means of sending the gospel to the heathen!

If it be true that money is not to be spoken of or used in religious matters, we could never build a meeting-house, that in it we might worship God; we could never buy a Bible or a Hymn Book for the use of the sanctuary. For the accomplishment of these and other religious objects, money is necessary; without it, they could not be accomplished. The objection, therefore, proves too much.

3. There are unconverted persons in our own land.

Yes—'tis too true. Many live here as if they had never heard that a Saviour died—as if there is no immortal soul to be saved, no hell to escape, no heaven to win. To them we can say, in the solemn language of the Saviour: "It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for you." Better, far better, be born on some heathen shore, where the light of the gospel has never penetrated, than sink from a land of Bibles and religious opportunities down to eternal despair.

Because, however, there are unconverted in our own land, this will not excuse us sending the gospel to others. So did not the apostles act towards the Jews, to whom salvation was first preached. This is their language: "It was meet that salvation first be preached unto you, but seeing that ye have put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the gentiles." The duty, therefore, for which we plead has for its support apostolic example.

B. W. W.

Augusta, Ga.

For the Home and Foreign Journal.

Every Christian a Missionary—No. 1.

"Am I called to be a missionary of Jesus?" saith one in his solemn musings at the first dawn of the lofty thought of carrying afar into destitution and desolation the renovating word of the cross. "Is his seal set on me, to mark me for so heavenly a work? O! how hath he separated me from the world! Can any other child of redemption live in any love of earthly things—in the love of ease—of temporal gratification—of leisurely amusement—of human honor or eminence?—it is not possible for me! What am I?—what have I?—it is all stamped and sealed with the sovereign claim of Jehovah! I feel what the missionary Paul meant when he said: 'I live not, but Christ liveth in me.'"

This is the standard of missionary zeal and devotion, (remember it, Christian missionary,) universally stated and expected. "An indolent, self-seeking, luxurious missionary" would be considered the grossest contradiction in terms. The church has ever set the work of the missionary character close beside the example of the self-devoted Jesus. All that is exalted in piety, all that is pure and holy in human conversation, all that is, magnanimous in zeal and sacrifice, it has been decided, is unalterably requi-

site of this character. In our contracted apprehensions of Christian obligation, the missionary character is the only thing left in the church approaching to the standard of true Christian devotion. Let us be thankful that there is much, if only thus much, still acknowledged of the lofty nature of Christianity. Who knows but that the missionary character, even as now understood, is destined to retrieve the fallen piety of the church? There is a power to example beyond words. The scriptures dwell much on the efficacy of the independent example of Christ. But there is something else besides example here. Can we not find some way of bringing close home the approved standard of the missionary character in immediate application to every separate individual professing the salvation of Jesus, we will at once, by a triumphant argument ad hominem, unanswerably demand an entirely new order of piety in the universal church.

For the Home and Foreign Journal.

To the Female Friends of the Foreign Mission Cause in Georgia.

Respected friends:—Three reasons induce me to address you in this public way through our Journal.

1. You have ever been prompt in responding to all appeals made to you in behalf of a world of sufferers.

2. You have it in your power to do much in aid of the cause of our Divine Redeemer, without either drawing largely upon others or very much retrenching your own comforts.

3. The unusually severe drought by which the crops in some parts of the State have either been cut off, or very much diminished, must and will diminish the contributions for foreign missions in this State, unless the fragments of wealth be carefully saved and brought into the treasury of the Lord. Who can do this as well as yourselves? No one, surely.

I do not, respected friends, request you to sacrifice your comforts that the gospel may be preached to the perishing heathen, although that would be a noble display of love to him "who became poor, that we through his poverty might be made rich." But I may ask that you would save that which, without some care, will be thrown away on toys that cannot profit. A dime, occasionally laid by, which if spent for naught would yield no satisfaction, might, if put into the treasury of the Lord, be the means of saving "a soul from death." Small amounts of money put into the hands of children for needless gratification might be given by them, if you will rightly instruct them in their duty to God and a lost world.

Georgia Baptists have done well the two years I have been in the State. They have contributed more than five thousand dollars a year for the foreign mission, and I see no decline in the feelings which they have cherished, but I do see a decline in their means. A little particular effort upon your part can supply the deficiency. May I hope you will make it? I must, I will hope it. Let it not be said at the next Georgia Baptist Convention that less than five thousand dollars have been sent to our treasury during the year. With a little effort on your part, I may, as I wish, forward \$6,000 this year. Thus I am laboring to do. If a few, from prejudice or from neglect, withhold their aid, I trust others will do the more.

The self-sacrificing and economical Board of Foreign Missions of the Southern Baptist Convention have as many missionaries in foreign countries as the funds placed at their disposal will sustain, and they are anxious to send out more; but if the friends to whom they look withhold the means, some of the missionaries now in the field must be called home! Will you permit this? O! I cannot believe it.

Let the cries of perishing heathen, the claims of our ascended Redeemer, the pleasure of doing good, and the rewards of the last day, prompt you to respond to this appeal.

Yours, truly, for the gospel's sake.

ELI BALL, Agent of the Board of Foreign Missions.

Miscellaneous Items.

A BENEVOLENT CHURCH.—The Free Church of Scotland, which embraces less than 800 churches, and many of these poor, have contributed, in three years past for benevolent purposes, £2,475,615, over \$12,000,000.

A RICH BISHOP.—The income of the Bishop of Durham last year was £28,619 8s. 6d.

THE POPE AFRAID OF THE BIBLE.—Strenuous efforts are made to prevent the circulation of God's holy word in Rome.—Any one found reading it is subjected to punishment, and one convicted of bringing an Italian Bible into the city is, by the edict of the Pope, sent to the galleys for 4 years.

THE CAFFRE WAR.—It is said that this rebellion has arisen from the appearance of a false prophet, who pretends to have been raised from the dead to deliver his countrymen from the English yoke, to abolish Christianity and civilization, and to restore them to their rights—paganism and barbarity.

ADVANCE IN CHINA.—The Chinese in Hong Kong have begun to allow their females to visit the wives and daughters of the English residents—such intercourse is frequent in Shanghai between the natives and missionaries located in that city.

IN AMOY three persons, one male and two females, were received into the church in connection with the mission of A. B. C. F. M. in March last. Six others applied for admission, several of them professed, but it was deemed prudent to delay. Ever since the opening of their new chapel the native members have held daily meetings for exhortation and prayer.

BATTLE AT ABEOKUTA.—Rev. Mr. Crowther, missionary of Eng. Ch. Miss'y Society, in passing over the field of the late terrible battle under the walls of this city, counted 1,200 of the Dahomans slain. Many of their warriors were females.

CONVERTS OF AMERICAN BAPTIST MISSIONS.—During the first 12 years of their operations, from 1814 to 1826, the number of converts was, perhaps, 85; in the next five years, 176; from 1831 to '36, 1,050; in the next 10 years, 7,972; for the last five years the average annual accessions reported to the Union have exceeded 1,400.

PROSPEROUS STATE OF THE KAREN MISSION.—There are now among the Karens 44 churches and 48 native preachers. Besides these churches there are many little clusters of Christians in various places not yet organized as churches. These churches all have

worship on the Sabbath, have succeeded partially in establishing Sabbath schools and in sustaining their pastors. Only 26 of them have received pecuniary aid from the mission. More than six hundred were baptized during the last year. Three hundred and thirty were obtained in December.—Journal of Missions.

CONVERTS IN BENGAL.—In the first ten years of missionary effort in Bengal there were 26 hopeful conversions; in the second, 101; in the third, 403; in the fourth, 676; in the fifth, 1,045; and in the present ten years the conversions are going on at the rate of between 2,000 and 3,000—all natives.—Ibid.

CHURCH MISSIONARY SOCIETY.—The number received into the church by the missionaries of this Society, up to 1837, was only 1,574; in 1841 the communicants had increased to 1,629, and in 1845 to 13,278.—Ibid.

PLEASING FACT.—Three individuals were received into the church at Amoy, China, by the missionary of the Am. Board in March last. Six others manifested concern.

PERSECUTION OF DR. KING.—Dr. King, missionary to Greece, is still subjected to persecution as a preacher of the gospel.

CHILDREN'S FUND.—The contributions of children to the American Board amounted last year to \$5,182 28¢.

NESTORIAN SCHOOLS.—The Nestorian mission schools are forty-six in number, containing 871 scholars.

INTERESTING FACT.—Mr. R. C. Wylie, the Minister of Foreign Relations at Honolulu, one of the Sandwich Islands, has been made a life member of the American Board by the contribution of one hundred dollars by the church, composed of converted heathen.

THE CHINESE.—Rev. Mr. Doty says: "The Chinese are in no small degree a civilized, industrious, worldly-scheming, money-loving, social, irreligious, but excessively superstitious and grossly idolatrous, people."

BURNING OF BAPTIST PREMISES AT BANGKOK.—The entire premises of the Baptist mission at Bangkok, Siam, were consumed by the torch of an incendiary on the 4th of January. A loss of at least \$10,000 is involved. The manuscripts of Mr. Jones, including native books, a dictionary nearly completed, &c., &c., were lost.

PRESBYTERIAN SCHOOL AT MONROVIA.—This school contains an average attendance of sixty scholars.

MISSIONS IN INDIA.—The Presbyterian Board have seventy missionaries in India.

GOOD TIDINGS.—Nearly one hundred persons were baptized last year near Pantanace, Burmah, by one of the native pastors from Rangoon.

DEPUTATION TO EUROPEAN MISSIONS.—Rev. Dr. Peck, Cor. Sec'y of the American Baptist Union, sailed for Europe on the 9th of June, expecting to be absent four months, during which time he will visit all their missionary stations in Germany and France.

SAILING OF MISSIONS.—Rev. Mr. Ingalls, of the Baptist Union, sailed from Boston the 10th of July, on his return as missionary to Burmah.

CALIFORNIA.—The population of the State of California is already more than 250,000.

ARRIVAL EXTRAORDINARY.—Within one week from May last three hundred emigrants from China arrived at San Francisco.

LIBERAL BEQUESTS.—Mrs. Charlotte B. Arden, of Morristown, N. J., has bequeathed to different benevolent objects more than \$9,000. She was remarkable for her liberality during her life-time.

Miss Godwin, an English lady, has bequeathed about \$10,000 to the Church Missionary Society.

The late James Ingersoll left about \$30,000 to different charitable institutions.

LOSS OF MISSIONARIES.—Rev. G. W. Simpson and wife, missionaries of the Presbyterian Board of Foreign Missions, were lost on board the brig Englishman, off the Island of Fernando, in the month of April last.

Youths' Department.

Abyssinia—No. 1.

BY UNCLE SIMEON.

MY DEAR CHILDREN:—If you will look at the map of Egypt, in Africa, and beginning at Suez, east your eyes down the Red Sea, till you get to the Straits of Babel-mandel, just to the right of these you will find a country marked Abyssinia. This country was known to the ancients by the name of Ethiopia, and it is several times mentioned in the scriptures in a manner which makes it particularly interesting to the Christian. It seems that these people claim the far-famed Queen of Sheba, who visited King Solomon, as one of their ancient rulers; for th. . . now with much pride point the visiter at Axum to her traditional tomb among the ruins of that city. You will recollect, too, that the eunuch whom Philip baptized was an Ethiopian and could read, which shows that they were acquainted with letters at that early age. For farther scripture reference concerning Ethiopia, you can turn to Zephania, iii: 10; Isaiah, xlv: 14; and Psalm, lxxviii: 31, which says: "Ethiopia shall soon stretch out her hands unto God." As these are prophecies relating to the conversion of this nation to Christianity, the children who are friendly to the missionary cause are no doubt anxious to learn all they can about the country and its inhabitants.

If you will now listen to Uncle Simeon, he will in part gratify your curiosity, and in succeeding numbers will tell you all he knows about it. The word Ethiopia means black, and the name Ethiopia, or blacks, was doubtless given the people on account of their color. Whether their hair was curly, like the negroes we have with us, is doubtful, since we do not find that kind of people there now. In fact, the present race is said to have little in common with the negro, except the dark color of their skin. This blackness may have been brought on by the climate, which is very hot; for you know, when you run out bear-headed during the heat of summer, you get very much sun-burnt, and mama frequently, scolding, says: "You will get as black as a negro." Notwithstanding it is so very hot in the valleys, many of the mountains are so high that the snow never melts on their tops. If I could take you with me to this country, I could show you mimosa trees thirty and forty feet high; but what would most astonish you, is the kol-quall, which grows to a considerable height and yet never bears even the sign of a leaf.

Should you enter one of their villages you would certainly think they had no dog-laws, for you would meet with large packs, without any master, that prow about and make their living as best they may. In walking through

the woods you would be delighted at the monkeys, hopping about and chattering among the trees; but you must beware of the lions and panthers, ready to leap on you if in some thicket. It would probably be imprudent to bathe in the rivers, as you might be terribly alarmed by a huge hippopotamus or a huge crocodile. At night you would sometimes be aroused from sleep by the hideous howl of hyenas, that prowl about the farm-houses, and villages to rob the grave yard of its dead. And, would you believe it?—not a single person would chase them away; for you must know the people are so superstitious as to believe they are disguised Jewish sorcerers, and they are consequently afraid of them.

Little Girls, Read this.

Our missionary, Rev. Mr. Whilden, who expects soon to return to China, a short time since delivered an address on the subject of missions in Hamburg, S. O., and soon after the following note, with thirty-five dollars enclosed, was received by him. Will not all the little girls unite together and send as contributions for the poor heathen. The girls of Hamburg thus write:

REV. B. W. WHILDEN:

Dear Sir:—When you were in Hamburg we had the pleasure to listen to your very interesting account of the far off Chinese, and their practice of worshipping idols and false gods, instead of our dear Father in Heaven, who alone can shield them and us from all harm; for

We have one Parent, good and kind,
The Lord our God, who reigns above,
And knows each secret of our mind,
E'en sore revenge or sweetest love.

It awoke in us a strong desire to do something to assist in teaching them the true and revealed word of the only living God, which we have the blessed privilege of learning from the "Holy Bible, book divine," in Sabbath school, at church and at home. We, therefore, "the little girls of Hamburg" have collected, by subscription, the amount of thirty dollars, which, together with a donation of five dollars from our Sabbath School Home Mission Society, we enclose and forward you, with a request that you will please apply it to their relief in the way which will most fully advance their future welfare and happiness. That it may be the means of doing infinite good is the sincere wish of their young friends. FOUR LITTLE GIRLS, in behalf of the little girls of Hamburg. HAMBURG, July 25th, 1851.

Beautiful Reply.

A Chinese convert being asked, "Who is the children's friend?" replied: "Their parents are their friends, their teachers are their friends, God the Father is their friend, but I think Jesus Christ is their best friend."

The Little Missionary in Heart.

A little boy, in Paris, who attended a missionary meeting, was very deeply affected with the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort. She loved the scriptures and had taught him to love them too. The next morning after the meeting this little boy collected together all the money he possessed (only 36 sous) and took it to the minister, saying: "I hope the people will soon be converted to God." The minister told him that there was a great deal to do, and he feared it would be a long while before the work would all be done. "I hope, sir," he added, "it will be finished before I am a man." The minister expressed his fear that it would not. "Well, sir," said the boy, "I prayed to God when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary and permit me to be useful in this work." Is there not such a desire as this in the heart of some of our young friends?—*Juv. Miss. Herald.*

Kajarnack's Conversion.

One day while John Beck, one of the missionaries to Greenland, was sitting in his house finishing the translation of the Gospel, a party of savage Greenlanders came round it under the guidance of a wicked leader named Kajarnack. I believe their purpose was simply that of plunder. Several of them, and amongst them Kajarnack, entered the house, and seeing the missionary writing, asked him what he was doing? "Writing," was his answer.—"Writing, and what is that?" asked Kajarnack. The missionary tried to explain it, but Kajarnack did not understand him, so he told him to set down and he would read him what was written. The Greenlanders all looked on with some amazement, expecting the writing to talk, or something of the sort, and the missionary began to read.—He read all about Christ's agony in the garden, and about his being dressed in the purple robe and crowned with thorns, and crucified on Calvary; all, in short, about his sufferings and death. As he went on Kajarnack got deeply interested, and stopping the missionary, asked: "But why did they treat the man in that cruel way? What had the man done?" Beck saw the way open to preach the gospel, and at once replied: "This man did nothing amiss. He was holy, harmless and kind; but Kajarnack did; Kajarnack murdered his wife; Kajarnack injured his neighbors; Kajarnack filed the land with wickedness, for which Kajarnack deserved to go to hell, and this man was bearing Kajarnack's punishment and Kajarnack's sin!" And then he opened up the gospel and told him of all of what Christ had done. Kajarnack paid deep attention, and by and bye the tears were seen to roll down his cheeks. His whole frame was agitated, and rising from his seat he came forward to the missionary, saying with great earnestness and feeling, "Oh, tell me all over again, for I would like to be saved too!" and then burst into tears. The missionary wept too. His prayers were answered. The Greenlanders' heart seemed thawed, and how could he help his tears?—The savages stood round in wonder, and as soon as Beck could calm himself to speak, he told them all again the story of a Saviour's love. Kajarnack was converted and became a preacher to his nation.

The Missionary's Crown of Rejoicing in that Day.

An African convert sent for the missionary on his death bed, and said to him, "Do you remember that sermon about the Lord Jesus as the way to God?" The missionary replied, "I cannot bring it to mind." Do you remember the sermon about heaven, and how beautiful and blessed it is?" "No," said the missionary, "I cannot recall it to my memory." "Ah," said the poor dying man, "but I will remember it, massa. It was the sermon about Jesus the way that showed me the way to heaven, and it was the sermon about heaven that made me long to reach my home. And now, massa, I am going to that home; and I will tell you what I will do when I get there: I will go and cast my crown at the feet of Him that sits upon the throne, and then hasten to the gate of heaven and wait and watch there till you come, and then take you by

the hand and lead you up to the throne; and I will say to Jesus, 'here is the man that told me of heaven and taught me the way.'—*Miss. paper.*

Miss Chan and Miss Han.

MY DEAR YOUNG FRIENDS:—Having been much interested in the papers of the "Society for Promoting Female Education in the East," I have extracted a brief account of two of the Chinese girls educated in Miss Grant's school at Singapore, which I think will interest you also. They are of high caste; their names are 'Chanlo and Hanlo—'nio' signifying "miss." Their father dying when they were young, they were left to the care of their mother. They inherited a small plantation at Singapore. Shortly after entering Miss Grant's school they became interested in the gospel, and their general conduct has been very consistent and lovely. On one occasion Hanlo (who was spending the day at the plantation) took the idols, which had been stuck up in various parts of the garden, and dashed them suddenly on the ground, directing the astonished laborers to the fact, that idols utterly unable to save them, "selves from destruction must be quite incompetent to protect others. One Sabbath, when Miss Grant returned from the evening services, she found that Hanlo had been talking to the whole school about religion. It was 8 o'clock; the children had all retired to their bed-room, and were sitting each at the foot of her own little cot. Other persons were in the room amongst them her own mother. Hanlo was in their midst, speaking of the love of Jesus; his sufferings; his exceeding tenderness, and his willingness to receive all sinners, asking them, with great earnestness, how they could expect to escape God's anger, if, whilst in the midst of kind friends who could teach them the way of salvation, they neglected to learn? She called on the most careless by name; warned them of their danger; and concluded by entreating her own mother not to refuse the Saviour's call now, whilst she could hear it. The little congregation were deeply affected; several of the very little girls being awakened by the sound of her voice, had risen on their elbows in bed to listen to her, and were looking on in great wonder. Hanlo was then about fifteen; Chanlo, seventeen. They expected shortly to be removed from the school. Are there many of my young readers who would prove such faithful, devoted disciples to the Lord Jesus Christ?—*London Juv. Herald.*

Little Children, Love one Another.

A little girl with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold,
And its weight was more than the child could hold:
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For she said—and she looked at her smiling mother—
It said, "Little children love one another."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
And walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words can say,
"The Holy Bible I must obey:
So, Mamma, I'll be kind to my darling brother,
For 'Little children must love one another.'"

Donations.

FROM AUGUST 1 TO SEPTEMBER 1.

MARYLAND.	
Rev. Dan'l Cumming, Central African Mission,	4 00
VIRGINIA.	
Collection at Concord Association,	36 75
Ebenezer ch. pr D. Rolle,	5 00
For Bible distribution,	5 00
	46 75
SOUTH CAROLINA.	
Colored congregation at Aiken,	2 00
MISSISSIPPI.	
Mrs. T. G. Blewett, for African mission,	5 00
For foreign do,	5 00
per Rev. And'w Moffatt,	10 00
TEXAS.	
1st Bap. ch., Galveston, monthly concert, per Rev. J. B. Stiteler,	6 00
KENTUCKY.	
Concert collections at Henderson, per Rev. I. T. Tichenor,	5 00
	73 75

A. THOMAS, Treas.

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I hereby give and bequeath unto the Southern Baptist Convention, (here insert the amount, if money, or "subject," if other property,) for the purposes of said Convention.

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