

...classes, that is, of those who have... denominations, or are still disconnected... church organization, they are many both in the... and in the towns and cities. One missionary gives... opinion that there are more than one hundred in... the city where he labors.

They are lost Baptists! How lost! Lost to all church privileges. They cannot enjoy the fellowship, communion, watchcare, sympathy and ministry of the churches. They are lost to all these privileges. They are lost to nearly all the religious enjoyments which are denominated social. To mingle with Christians for the purpose of religious conversation and prayer in the social circle, is among the greatest enjoyments of the children of God. Those who retain their letters in their pocket, or have not manifested to the world that they were professors of religion are lost to this blessing of social religion. They are lost to all religious associations. They cannot mingle with the people of God at any of their public festivities—a privilege highly prized by all the truly pious in all ages. They are lost to their families. Family worship is omitted, religious instruction neglected, and pious example is not before the household. They are lost to the community. Christians should let their light shine that others may see. They are the light of the world—the salt of the earth. Any one who fails to be a blessing to the community in which he lives, fails to fulfill his commission as a Christian. They are lost to the denomination. Those who have neglected to identify themselves with any church organization, are lost to everything, so far as we have evidence. There are many who have united with other denominations, and have become active members, and we hope are doing good, yet they are lost to our denomination. They are lost Baptists. The Board needs more funds to send missionaries of the cross to seek the lost sheep of the "house of Israel."

Virginia as it is, and as it was.

The first settlers of this State were emigrants from England, who were of the Established Church. They obtained full possession of the country for about a century.

The first care of the Legislature was to provide for the church. By an act of 1623, in every plantation or settlement a room must be set apart for the worship of God, according to the canons of the church of England. In 1613, it was ordered that all ministers should conform to the orders and constitutions of the same church. No others were allowed to teach or preach publicly or privately. All non-conformists were "to leave the colony with all conveniency."

The first allowance made to the clergy was ten pounds of tobacco and a bushel of corn for every laborer, without respect to color or condition. Soon after was added the twentieth calf, kid, or pig.

The neglect to have children baptized was a penal offence, by acts of the Legislature, from 1650 to 1693.

None but a minister of the "Establishment" was permitted to perform the marriage ceremony till 1781.

It is not probable that these laws were enacted for the correction of Baptists in particular, but for dissenters in general.

We have no reliable account of any Baptists in this State, till 1714. But when they did make their appearance, the Episcopalians showed their attachment to "the church" by a most rigid execution of their laws. The Baptists were abused, reviled, and persecuted in a cruel manner and their ministers were imprisoned. The church controlled the State, made and executed the laws. When this privilege was taken from them, they declined until they became a small body; numbering now only 5,412. Additions the last year, 632; losses, 484; net increase, 148.

The Baptists had not an existence in the State till a century after them. Persecution, and other adverse circumstances, crippled their energies for near another half century. Now they number about 90,000; baptized last year, near 7,000; net gain, about 4,000. More numerous than in any other State. What a mighty change! To God be all the glory.

Resignation of Rev. R. Holman.

At the July meeting of the Board of Domestic Missions, Rev. R. Holman resigned the office of Corresponding Secretary, which he has held near six years. Whereupon, the following preamble and resolution were adopted:

The Rev. R. Holman having tendered to this Board his resignation of the office of Corresponding Secretary, to take effect as soon as a successor shall have been appointed, and, inasmuch, as through the ability, industry, and conscientious fidelity with which he has discharged all the duties of that office, almost from its commencement, the operations of the Board have attained their present efficiency and usefulness.

Resolved, unanimously, That we entertain a very high sense of the value of the labors of the Rev. R. Holman, as Corresponding Secretary, and could much desire their continuance; but as, after mature deliberation, he perseveres in considering it his duty to resign, we accept his resignation as offered, with earnest desires for his future welfare and usefulness, in whatever sphere of duties the Great Head of the church may assign him.

J. H. DEVOTIE, President.

T. F. CURTIS, Rec. Sec.

Destitution in East Tennessee.

Our agent in East Tennessee writes:—There are in this division of the State, fourteen or more towns and villages having no Baptist church in them. Most of these are county towns. In some of them the population is quite numerous. In a few of these places efforts are now being made to

...in his diligent industry; he... the luxuriant productions of his... blameworthy for gathering and securing... consisted in the motive which in-... to labor and enrich himself—the use which he... intended to make of his accumulated wealth. He had no other end in view than his own selfish gratification—"soil thou hast many goods laid up in store for many years; take thine ease, eat, drink and be merry." He was a lover of pleasure and not of God. Nay, he had no thought of that God who gave him rain from heaven and fruitful seasons. The poor and perishing shared none of his rich stores; self was the supreme object of life. To this end all his desires, and efforts tended. Love to God and benevolence to man, had no place in his creed. To eat and drink, to live and die for the glory of God are matters which did not concern him. Covetousness is idolatry, so declared by Jehovah, because the covetous man chooses the things of this world as the chief good, instead of God. He chooses the world for its own sake, that he may gratify self. He places that attachment upon it, and reposes that confidence in it, which are due to God alone. The covetous person makes the world his God. Were he to serve God with the same unflinching attachment and patient industry that he does the world, he would secure the implying bliss of heaven. Although the God of holiness may be the God of his creed, yet this world is the god of his affections and daydreams: he is an idolater.

As such he is abhorred of God. The wicked boasteth of his heart's desire, and bleaseth the covetous, whom God abhorreth.

The covetous man is pronounced unfit for church fellowship. The church at Corinth was commanded to neither keep company nor eat with such, who was called brother.

Covetousness is classed with the grossest sins. "But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or a railer, or covetous, or a drunkard, or an extortioner, with such an one no not to eat." "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

It excludes from heaven. "Nor thieves, nor covetous, drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

It dooms souls in perdition. "But they that will be rich, fall into temptation, a snare, and into many foolish and hurtful lusts, which doom men in perdition. For the love of money is the root of all evil; which while coveted after they have erred from the faith, and pierced themselves through with many sorrows."

TAKE HEED AND BEWARE OF COVETOUSNESS. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. "He that loveth the world, the love of the Father is not in him."

St. Charles Baptist church, New Orleans.

It was announced, in the public journals, some time since, that the church edifice and lot belonging to the above named church, had been sold at public sale. This intelligence filled the hearts of many with profound grief and mortification, and disappointment. The history of all preceding efforts to establish Baptist churches in that city, is a chronicle of melancholy failures; so much so, that many were slow to embark in this late enterprise; so few had confidence in its success, that the commencement was anything but encouraging to those who undertook it.—Amid all the discouragements, a church was organized; it increased, and at one time numbered one hundred or more. A beautiful lot, in an eligible position, was purchased, and a neat lecture room of sufficient dimensions to seat three hundred persons, was erected upon the rear of the lot, at an expense, including furniture, baptistry, dressing-rooms, &c., of some \$5,000. Several thousand dollars have been paid on the lot, as the instalments became due. Of the amount, we are not informed, but presume some six or seven thousand, including interest. The whole has been sold to pay the remaining instalments upon the lot. The lecture-room, and payments upon the lot, are a total loss. A large portion of this was contributed by friends, in several States. The sacrifice, toil, and painful anxiety bestowed upon this enterprise, can be appreciated only by some ministers and laymen, who have been intimately connected with it from the beginning. We wept when we heard of the sale of the property. We can hardly refrain from tears, whenever we recur to the subject. As a father's soul for his first born, so have we felt for that church. What is its aim and prospects now, we know not. Our deep solicitude to know, led us to write letters of enquiry to different members, but have received no answer. We have made special enquiry in regard to

...in its relations to benevolence, a nerve can never be. It is the choice of self-gratification, the supreme and ultimate end of life. Where the will is committed to this end, and benevolence or a love to an opposite end is contemplated, the mind will remain in a state of indifference to benevolence. It must either yield its preference for self-indulgence, or resist the benevolence which the intellect perceives. The will cannot remain in the exercise of this selfish choice without, as it were, bracing and girding itself against that virtue which it does not imitate. If it does not imitate it, it is because it refuses to do so. The fact is, that selfishness and benevolence are just as much opposed to each other, and just as much and just as necessarily at war with each other as God and Satan, as heaven and hell. There can never be a truce between them; they are essential and eternal opposites. They are not only opposites, but opposite courses. They are essential activities. They are the two, and only two great antagonistic principles in the universe of mind. Each is heaving and engorging, like a volcano, to realize its end. A war of mutual and uncompromising extermination necessarily exists between them. Neither can be in the presence of the other without repellant and opposition. Each engulfs and overcomes the other; and already selfishness has shed an ocean of the blood of the saints, and also the blood of the River of Life. There is not a more gross and injurious mistake, than to suppose that selfishness ever, under any circumstances, becomes reconciled to benevolence. The supposition is absurd and contradictory. Selfishness to become reconciled to benevolence, were the same thing as for selfishness to become benevolence. Selfishness may change its mode of attack, or of its opposition, but its real opposition it can never change while it retains its own nature, and continues to be selfishness.

The opposition of the heart to benevolence, often begets the opposition of feeling. The opposition of the will, and the intellect in fabricating excuses, and evils, and the anger and often greatly perverts the thoughts, and begets the most bitter feelings imaginable toward God and toward the saints. Selfishness will strive to justify its opposition, and to shield itself against the reproach of conscience; and will resort to every possible expedient to cover its real hostility to holiness. It will pretend it is not holiness, but sin that it opposes. But the fact is, it is not sin, but holiness to which it stands forever opposed. The opposition of feeling is only developed when the heart is brought into a strong light, and makes deep and strong resistance. In such cases the sensibility sometimes boils with feelings of bitter opposition to God and Christ, and to all good.

Test of Christian Character.

True Christians regard themselves as God's stewards; they act for him—live for him, transact business for him, eat and drink for his glory, live and die to please him. But sinners and hypocrites live for themselves: account their time, their talents, their influence, as their own; and dispose of them all for their own private interests, and thus drown themselves in destruction and perdition.

At the judgment, Christ will say to those who are accepted, "Well done good and faithful servants." Reader, could he say this of you, "Well done good and faithful servant, thou hast been faithful over a few things," i. e. over the things committed to your charge. What is your character, and what has been your conduct? God will soon call you to an account. Have you been faithful to God, to your own soul, and to the souls of others? Are you ready to have your accounts examined, your conduct scrutinized, and your life weighed in the balance of the sanctuary?

Lost Baptists.

Where lost? In the cities and newly settled country of the West and South-west. In the multitude of emigrants from the older States, seeking a home in the inviting fields of the West, are found many Baptists. They located in the towns or country, as best suited their taste or business pursuits. Some of whom took with them letters of dismission and commendation from their churches, expecting to unite with Baptist churches in the land of their adoption; others indiscreetly left for a habitation among strangers, without these testimonials of their discipleship, expecting to send for them when they had selected a permanent location. The perplexing difficulties of a long and wearisome journey broke up their religious habits and contributed much to cool the ardor of their pious zeal. Religious privileges were rarely enjoyed in the community they selected for their homes. No church of their communion near them. The religious habits of such as professed piety were exceedingly loose. Religion was contemptible in the eyes of the world, because of the unworthy deportment of those professing it. Many of these now couers had not the moral courage to openly avow their Christian profession, to live the life of a Christian. Others united with churches of other denominations, either because they were more so inclined, or they were more in favor with public senti-

...institute, which are under the control... and support all the prominent religious... day.

...years they have grown from one small... strong band—strong in members, wealth and... With the divine blessing, they are able to ac-... an much for the salvation of the world; vastly more than they are now doing. A sense of true ability, obligation and of gratitude should incite them to greater action.

There are many ministers, who for the want of adequate support, are driven to secular employment to sustain their families. Many churches in the State are without pastoral support, which are ready to perish, because there is none to supply the things that remain. There is a large number of young men of promising gifts and longing for a country, but have not the means of procuring an education. There are large portions of the State either entirely destitute or but partially supplied with the living word and the word of God.

...Baptists have a great work to do at home. Their past success and present prosperity encourage them to work now before them.

Corresponding Secretary.

...of the Board of Domestic Missions, held... Rev. F. Curtis, Professor of Theology... college, was appointed Corresponding Secretary... to fill the vacancy caused by the resignation... of Rev. R. Holman.

...Curtis is widely and favorably known as an... and profound and elegant writer. For sev-... and the pastoral charge of a church in Geor-... removed to Tusculossa, Ala., and held... charge of the Baptist church in that city some... But few churches have been favored with more... and but few churches were ever more at-... and appreciated the labors of a pastor.

...the last three years he has with marked ability... filled the chair of Theology in Howard Col-... of which office he tendered to the... of Trustees at the late commencement, to take... of the close of the present calendar year.

...Curtis has much knowledge of the varied and... duties of the office, having been Recording Secre-... for that two years, and performed many of the du-... Corresponding Secretary when that officer was ab-... Until Prof. Curtis' engagements terminate, the du-... of the office will be performed by competent persons.

Covetousness.

Take heed and beware of covetousness. The Lord Christ is the author of this admonition. Covetousness is a desire for earthly things, for their sake—for self-gratification. In some it is strong, as exhibited in the miser, the gambler, robber, and in him in any way intentionally defrauds his neighbor. In some cases are so marked that no one can mistake them; in some others they are so unjustly judged, if charged with covetousness. We often mistake, however, in supposing covetousness is confined to these extreme cases. It is often found among those whose pursuits are, in themselves, entirely laudable; hence it is not detected. Here are two striking illustrations of this fact, in connection with the admonition which commences this article—the one that gave rise to it—the other, the parable employed to enforce it. "And one of the company said unto the Master, speak to my brother, that he divide the inheritance with me." There is no evidence that this man did anything unlawful. It is quite probable that a portion of the estate justly belonged to him; but his brother, having the advantage of him, retained the whole of it. He asks the Saviour to interpose in his behalf, and to rebuke his brother to do justice. Wherein consisted his covetousness? The circumstances under which application was made, developed the real character of the man, showing that he was supremely worldly minded: he was covetous. At this time the Saviour was addressing the company, and this man was one of them, on a matter of momentous character: things that they must not suffer in order to the saving of their souls. This man, thinking more of his portion of his father's estate than of his soul—of God and of heaven, interrupts the Saviour, saying, "Master, speak to my brother, that he divide the inheritance with me." Having heard of the power of Jesus, that he possessed an astonishing power over the minds of men, and that even devils were subject to his authority, he comes to him, not for the bread of life, but to be saved from the wrath to come; not to be made an

Praching out

One of our missionaries... preaching among the ignorant...

Tracts.

A short time since we made an appeal through the Journal for tracts...

From Our Missionaries.

MISSOURI.

Greenfield.—Rev. S. L. Beckley's Report.

In the northern part of this county (Limestone) I have constituted a church during the present quarter...

I have also aided in the ordination of one minister and one deacon...

TEXAS.

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

Heretofore this church has done very little for benevolence. By a system which was introduced last January...

The greatest difficulty with which we have to contend, is the want of permanency in the affairs of our city...

Some of our white members are in California, and others in distant portions of this State...

When at our State Convention, I advocated the claims of the Southern Domestic Mission Board...

Clarksville.—Rev. W. M. Pickett's Report.

During the quarter I have baptized five white persons, and received by letter fourteen...

Neither can tongue describe nor pencil paint the opposition with which I meet...

It is my prayer to God that they may see their error and learn that persecution is no part of the gospel of Christ...

Navarro County.—Rev. N. T. Byars' Report.

I constituted a small church in Waco village. I have not been able to visit them since...

BAPTISM OF A MEXICAN.

At one of my stations I have baptized three persons, one of whom is a Mexican...

The first thing that fastened conviction upon his mind, was the marked difference between the true worshippers of God and the worshippers of idols...

ous to... need information... understand the nature... embrace the cause, and ability.

I am pleased to inform you that... which I attend, seem to be waking up...

Owing to the severe drought last year... one of the most trying seasons the citizens...

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

Has been greatly afflicted with sickness in family and person. His own life for a season was quite precarious...

In Clarksville the cause is feeble. Those upon whom the greatest reliance was placed for aid, have left for California...

Batesville.—Rev. P. S. G. Watson's Report.

Since my last report, we have waded through the deep waters of affliction. For six weeks my family was very sick with "bloody flux"...

I trust shortly to resume my regular services.

GEORGIA.

Clopton's Mills.—Rev. J. H. Clarke's Report.

Owing to an interesting revival, now in progress in Blountsville, I have not been able to make out my report until now...

Your appointment to this field, I trust, has not been in vain. There is an increased and increasing interest throughout my entire field...

LOUISIANA.

Columbia.—Rev. Martin Haggard's Report.

Two stations which I occupy, afford but little encouragement for continued labor, congregations small, composed of indifferent professors of religion...

SOUTH CAROLINA.

Pendleton District.—Rev. L. R. J. Jennings' Report.

Some indications of good. Sabbath school enlarged. Congregations much larger than at any preceding period...

FLORIDA.

Key West.—Rev. J. H. Breaker's Report.

Some indications of good. Sabbath school enlarged. Congregations much larger than at any preceding period...

ALABAMA.

Marion.—Rev. Wm. Phillips' Report.

Many portions of my field seem revived, and opposition to the cause of missions is dying away...

BROWNSVILLE, TEXAS.

Communication from Rev. J. H. Wombwell.

Our health is good, and I am prosecuting the mission as usual. One of our small number leaves with this boat for the States...

I have thought it important to open a Sabbath school, and done so in my school-room. We have eleven scholars...

I have now only one inquirer, a poor woman in Matamoras. She seems to be honest and firm to her purpose...

The American congregations obtaining to be but little affected by preaching. Among them there are none serious—none seeking after God...

Your letter containing a check, for my benefit, came yesterday. I intended writing you a length, giving a complete statement of the prospects of this place...

I feel quite discouraged, seeing so little accomplished. I desire to be more efficient; but the requisite means are wanting, and the hearts of the people are very obdurate...

The Roman Catholics speak of establishing a purely Roman school here. Now they have one. Their children, if taught at all, must be taught by a Presbyterian or a Baptist...

I should be pleased to hear from my brethren occasionally. It would cheer my lonely spirit, and I could profit by their advice and friendly interest.

prospect in this... with you in New York... to those not mingling in these a... reveal, existing in all its horrid deformity...

Home Missions in Large Cities.

What Judge Parsons says in regard to Philadelphia... of Pennsylvania, has recently expressed himself...

The Jesuits' Method of Teaching.

Comparatively few can be made to read. Theism is now what it was. A cold, dry, unfeeling, and cruel in papal countries...

The scene is not laid in Italy or Austria, but in a free land; and the victim of this novel college is known to us and within our call...

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Education and Crime.

The following statistics exhibit the restraining influence of a wholesome education, and the relation between education and good order—between ignorance and crime...

Donations.

Table with columns for location (Virginia, Georgia, Alabama) and names of donors (Rev. D. Shaver, Rev. Wm. P. Hill, T. Bissel, Jas. H. Bissel).

Wm. Hornstuckle, Treasurer.

and the female school should also be conducted under the supervision of the members of the mission. For the schools, Shanghai holds out promising prospects, and we earnestly solicit the aid of the Board and the churches. Moral and interesting missionary instruction is being put into operation in connection with this great heathen city.

Chapel and School-house at Oo Ka Jak.

It was taken by Mr. Sammers, who was much pleased in copying a sketch of the chapel at Oo ka jak. It was taken by Mr. Sammers, who was much pleased in copying a sketch of the chapel at Oo ka jak. It was taken by Mr. Sammers, who was much pleased in copying a sketch of the chapel at Oo ka jak.

It will soon be a year since the school-house was built—the funds being obtained mostly through the kindness of foreigners, residing here. It is forty feet long and twenty-two feet wide, having at the back two rooms ten by eleven feet, which afford comfortable lodgings when we are there. These rooms, which may be distinguished by the small windows, are elevated above the other part of the house, having plank floors and the ceiling plastered. They have also glass windows with venetians, the other windows being of oyster shell. The chapel itself is thirty by twenty-two feet, and has a tiled floor. The house outside is white, and the country being level, it is seen well at a distance. In one of the houses at the left the teacher himself lives, and he indeed may be recognized as the left hand figure at the door.

The view is taken from the opposite side of the creek, and gives its appearance in winter. We have spent many days in this same building, and on three Sabbaths every month there is service there. Will not Christians pray for a blessing on this village, whose inhabitants have started opportunities of hearing the truth? Our servants come from this same place, and their friends are often with them at our evening prayers, and thus, again and again, the truth brought before their minds.

The teacher brings in twenty-two annas for this year, four or five more than we had last year. Many of the children know what the religion of Jesus requires, and in theory. The last time I was there, a man came on the Sabbath to sell candy. One of the school children told him to go away, that it was wrong to buy on the Sabbath. I had my doubts whether the littleurchin would have been so particular, had I not been within hearing. It would be a comfort to feel that he knew what was required; I would rejoice to know that there were more such places throughout China; and in that region, I think, many more schools might be gathered, and many more such chapels erected at comparatively small expense. Let us again ask prayer for Oo ka jak!

Shanghai, Feb. 12.

AFRICA.

Letter from Brother Day.

Writing from Bexley, April 12, bro. Day thus remarks: Up to the present, I had intended leaving in the packet for the United States; a violent attack of pneumonia makes it hazardous to attempt a voyage.

My objects for visiting the United States, were to see my mother and brother; to forget awhile the scenes of home, and to have a long talk with you and the Board. I am, bro. Taylor, an afflicted man. On that dark 8th day of January last, I lost my companion, the most affectionate, dutiful and devoted of wives. The circumstances of her death you will see in the Liberia Herald.

Being in a low state of health, my helper in the management of a large number of native youths is gone, but little being done except with the pen. I took two weeks to reflect on the course that I should pursue. I finally concluded that the circumstances rendered it necessary that I should give up the school, and relinquish all but a nominal relation to the Board. I told my boys they could go home to their parents. One of them said, I know the reason. You know that you will soon die. I told them I did not expect to live long, but of the day of my death I know nothing. Soon afterward, considering the wants of the increasing population of Bexley, and seeing my native children unwilling to leave the place, where their young ideas were taught to shoot, and where they were taught "the morality of the Bible," my warmest sympathies were enlisted, and I was induced by these considerations and the perusal of your letters, to re-consider my resolution.

As Mr. Hill is a promising youth, requiring, in my opinion, opportunity and encouragement merely, to become eminently useful, I concluded to re-establish the school, and employ him as teacher, and although he is incompetent to take charge of the school, yet, as I superintend it, its credit is sustained; and Mr. Hill will have opportunity and encouragement to improve himself. He has ostensible charge, and the school is likely to do well.

I have just returned from Sinou, a journal of which trip I would write, were I able. Greenville is a pretty little village, built on a tongue of land, formed by the oblique approach of the Sinou river to the sea. There are three chapels, one Baptist, Methodist, and Presbyterian. About a dozen good two story wood houses, ten shops for trade, several workshops, and a parcel of one story buildings. The last Sunday in March, I heard in the forenoon, at the Baptist chapel, a sermon from the Rev. Isaac Roberts. I thought his figure and voice admirable. I saw one native in church.

I visited two settlements, situated on the banks of the Sinou river, on Tuesday the 1st of April. The lands are fertile, but low, and subject to inundation in the rainy season. At the upper settlement, called Rocksville, is also a Baptist chapel, at which brother Murray preaches. That settlement is about six miles above Greenville.

Letter from Rev. B. J. Drayton.

I have cause to be thankful to our heavenly Father for the blessings he has bestowed during the past year. My perplexities were sometimes almost more than I could bear, but the Lord has enabled me to pass through them all, by His consolatory grace. The enemy of souls strove to destroy works already done, but he was always held in check by the Spirit of the Lord. As far as I can discern, there appears to be now a good prospect in view. Prejudices are giving way. Within my circuit there are from four to five thousand heathen, a goodly portion of whom are very desirous to have their children instructed, and themselves

meeting, to meet... The following is a...

Number of Missions, 25; number of out-stations, 33.

Laborers employed.—Number of ordained missionaries, 18 being physicians, 161; number of licentiates, 2; number of physicians, not ordained, 7; number of other male assistants, 25; number of female assistants, 201; whole number of laborers sent from this country, 386. Number of native pastors, 11; number of other native preachers, 19; number of native helpers, 112; whole number of native assistants, 142. Whole number of laborers connected with the mission, 523.

The press.—Number of printing establishments, 12; pages printed last year, 52,660,739; pages printed from the beginning, 918,589,280.

The churches.—Number of churches, 92; number of church members, 24,783. Added during the year, 1,201.

Educational Department. Number of seminaries, 7; number of other boarding schools, 22; number of free school, (438 supported by Hawaiian Government,) 734; number of pupils in the seminary, 1,431; number of pupils in the boarding schools, 708; number of pupils in the free schools, 113,291; number of pupils in all the schools, 23,873.

Missionary Society of the Methodist Episcopal Church South.

We copy the following abstract of the operations of this society from Zion's Herald:

The sixth annual report of this society has been issued. We find a long notice of its contents in the last number of the Southern Advocate, from which we extract the following: "The home missions embrace in the destitute portions of the regular work, 126 mission stations, 106 missionaries, 22,050 white and 1,448 colored members. In the missions, among the people of color, there are 103 stations, 99 missionaries employed, and 30,315 members. The German mission embraces 10 stations, 7 missionaries, and 212 members. The missions to the Indians embrace 31 stations, 27 missionaries and 4,216 members. In China there are two missionaries, in California 3. The general aggregate is 271 missions, 244 missionaries, 59,111 church members. We learn from the report that two additional missionaries have been appointed to California, and that Bishop Laine is anxiously seeking for two more. The revenue for the year has fully met the expectation of the Board of Managers. It was estimated a year ago that one hundred thousand dollars would be required to carry on the missionary work under the supervision of the Methodist Episcopal church, South. The report shows that \$118,801 have been raised for that purpose, though it should be stated at the same time, that \$20,818 of this amount was paid by the United States government for services rendered by the missionary society in educating the Indian tribes. This deducted, there will be \$98,000 left as the aggregate of the collections for the year. Compared with the operations of former years, it shows a gratifying increase of liberality on the part of the connection. The collections during the first year of the separate existence of the Southern Methodist church amounted to \$68,529. The second year they stood at \$73,697; the third, \$62,613; the fourth, \$65,495; the fifth, \$85,792. Of this last named amount, \$6,272 were from the government: so that the increase upon the collections of the fifth year exceeds 18,000— and upon the collections of the first year, \$24,500. This is a substantial mark of progress. Every indication is favorable to the supposition that during the coming ecclesiastical year the missionary receipts will reach \$125,000.

Our Missions.

CHINA.

Boarding Schools at Shanghai.

Referring to the importance of Boarding Schools, brother Shuck thus remarks:—

Male and Female Boarding-Schools have seemed to constitute important portions of the Christian labors put forth by the various missions in all parts of the East. The history of these schools show, that the majority of them have been blessed to the conversion of many souls among the young of both sexes, who have thus, in a family capacity, been from day to day brought under the influences of the gospel of that compassionate Saviour who has said, "Suffer little children to come unto me and forbid them not."

We have long thought of the importance of having such instrumentalities connected with our mission at Shanghai. Soon after the arrival of Miss Baker here, our mission passed a formal resolution, authorizing her to commence a Female Boarding School on a small scale, but with the view of its gradual enlargement. The general opinion among missionaries seems to be that where a mission has a boarding school for one sex, there should, in the same mission, be a similar school for the other sex. This is especially desirable in view of future matrimonial connections, for it is the standing custom of the Chinese to betroth their children at a very early age, and for one young person carefully brought up in a mission school to be compelled to marry another brought up under all the influences of heathenism, would be one of our greatest drawbacks and drawbacks, as well as a positive hindrance to our work.

From two boarding schools, our work has been gradually enlarged, we might reasonably hope for much to be accomplished from these schools, ere long, with God's rich blessing, valuable assistants in our missionary work, both male and female might come forth. We are therefore prepared, in answer to the frequent letters of the Board on this subject, to recommend that something be done by our mission at Shanghai toward securing male boarding scholars as well as females. Indeed brother Pearce has been thinking for some time, of sustaining a few boys himself, as boarding scholars, with the sanction of the mission. This suggestion the mission are prepared heartily to give. We

provision... But for this, we should have been mingling in the most cruel and groping our way in the profoundest moral darkness. It becomes us to sympathize with the Divine will for the world. This is his will. This is his command. Our sympathy should be practical. We should be imitators of God in this respect. We should do in subservience of this will.

Our Paper.

The number of subscribers is daily increasing. It only requires the continued exertion of the friends of missions soon to increase the list to 20,000.

Arrival of Mrs. Judson.

We are happy to see it announced that Mrs. Judson and her children have arrived in safety and health, by the steamer from London, in the city of Boston.

Death of a Missionary.

We record, with sympathy for the Board sustaining the trial, the death of Rev. Wm. T. Biddle, accepted missionary of the Baptist Missionary Union. He was arranging to sail about the 15th of October, to join the station at Moulmain. He died on the 16th of Sept., in the city of New York, after an illness of three or four days. The Lord reigneth!

Rehoboth Association, Georgia.

The Rehoboth Association at its recent meeting, under circumstances of thrilling interest, resolved to become responsible for the support of a missionary on the coast of Africa. The spiritual presence of the Redeemer was realized at this session. Mutual love prevailed. Deep solicitude for the heathen seemed to possess every heart.

He gave Himself for us.

Nothing is stranger than the reluctance of Christians to make sacrifice for the cause of Christ. So far as instrumentality is concerned, He has committed the whole work of the world's enlightenment and salvation, to his people. Men cannot be saved without the gospel—the gospel cannot be believed unless it be heard; it cannot be heard without a preacher. Faith cometh by hearing, and hearing by the word of God. If then such momentous interests, involving the glory of Christ in the subjugation of the revolted earth, to himself, be placed in the hands of his disciples, how solicitous, self-denying, energetic, should they be in the execution of this trust. They owe to him all they have or hope to enjoy. In the most emphatic sense of the phrase, it may be alledged, "ye are not your own, for ye are bought with a price." To redeem them, he sent not an angel, but he came himself. He bought them, not with corruptible things, as of silver and gold—but with his own precious blood. "He gave himself." Who then among all his redeemed ones, can call ought he possesses his own? Who can sparingly or grudgingly give to extend his empire? Who can be unwilling to give himself to the work of spreading his honor in the salvation of the lost?

Encouraging Prospects in China.

We have been struck, recently, with the general tone of encouragement with which almost all the missionaries of China speak, in their communications to this country. Not that they report large numbers who have become obedient to the faith. Only here and there a few receive the gospel. But the public mind in the large cities seems to be relaxing in its prejudices against foreigners, and truth being disseminated by the preacher and the printed page, thousands are becoming familiar with the strange doctrine of Christ crucified. The spirit of inquiry is abroad. Even in the interior, among the almost numberless towns and villages of that densely populated land, the word of God has been disseminated. Those who are conducting the mission work in China, seem to be animated by strong hope of a great movement upon the popular mind of this people. They are expecting that God's arm will be revealed in the overturning of systems of error, and the subjugation of thousands to his sway. As indicative of this hopeful spirit, we insert the following, from a letter of Rev. R. S. Maclery, Methodist missionary at Fuh Chow:—

"Our work is encouraging. The Lord is manifestly preparing our way, and blessing us while trying to walk in it. I notice a decided and favorable change in the manners and sentiments of those among this people who have learned something of our character and work. I am satisfied the Church would be incited to fresh zeal in her efforts to send the gospel to China, could she but see what her missionaries are permitted to witness. The cheering indications in regard to our work, we try to note in our journals, which are forwarded monthly to you. The court is struggling most resolutely to turn back the tide of foreign influence now so strongly setting in upon China. But the contest is hopeless. Every intelligent observer must see that, despite these frantic struggles, an irresistible current is drifting this ancient empire from its false position. The movement cannot be thwarted. God's promises to his Son must be fulfilled."

...the word of life constantly
...that we have nothing to do for
...important fields which invite our atten-
...are few. In all our great work-
...for we see the fruits of our labor.
...The native school progresses slowly
...to be delighted with their studies.
...requires time and patience to make any
...upon them. So far, I am pleased to say
...been done. We have 9 native boys in the
...I hold a Sabbath school in the town for
...dren.

I hold meetings regularly at Palms Town
Bath. The gathering at times is large. At H
I have made arrangements to make a regular preach
tion once a week, or every other week. The natives
are anxious to hear the gospel, and we cannot forbear to give
the word. I hope, hereafter, to turn more attention to
them, both in the colony and out of it. I have, as my
field, four towns in this settlement.

During the past year much has been done for the im-
provement of the children of this colony. The scholars
improve in morals as well as in learning. Our school com-
pares very well with some of the older ones of the colony.
We hope to have this department enlarged this year, by
taking more boys in it. The prospect before us is flatter-
ing, and we hope that much good will result from our
effort in this particular. We have on an average, 20 to
25 in daily attendance.

The church, we hope, is yet growing in number and
life. The members are beginning to feel a deeper inter-
est in the cause of God. They do not forget to pray for
the world and missions, though they have nothing to give.

Original Communications.

Objections.

God can convert the heathen without our aid.—None
of us doubt it. God can convert the impenitent in our
own land without the preaching of the gospel. If He
sees fit, He can convert them by a miracle, but this He
does not do. The "age" of "miracles" is past and gone.
There is a great difference between what God can do, and
what He does perform.

Inasmuch as God works by means, there is a strict prop-
riety in the language of the apostle: "Faith cometh by
hearing, and hearing by the word of God;" that is, it is
after hearing the word of God proclaimed, that one exer-
cises faith.

"How then can they believe on him, of whom they have
not heard? and how shall they hear without a preacher?
and how can they preach, without they be sent?"
Suppose we admit that by this "sending" is meant
a call to the ministry—yet the passage clearly states that
in matters pertaining to the conversion of souls, God uses
human instrumentalities.

Strange! indeed, instead of anxiously asking, "Lord
what wilt thou have me to do?"—instead of endeavoring
to do the most to show their love to Christ: there are
some, who would make their duties as few and as light,
as they possibly can, and endeavor to prove that they must
do nothing, merely because God is able to do all! In-
stead of rejoicing that God has invited them to be "work-
ers together with Him," they count their privilege a task.
Angels on high, who stand around the throne, know more
about Jehovah's power, than do mortals on earth, yet a
knowledge of his power, does not abate their zeal. They
are "swift" to do his will—harkening to the voice of
his word. Surely Christians, more honored than they,
should "run the way of God's commandments with joy."

Every Christian a Missionary.

That every Christian is an ordained missionary, is evi-
dent from so numerous a class of scriptures, that we can-
not severally adduce them. The church is unceasingly ad-
monished to remember that it is expressly organized, a
missionary society, and that whosoever enters it, enters to
an equal share (according to his ability) of labor and sacri-
fice. The idea that upon a certain class of men may be
devolved the entire service of the Christian temple, is a
theory purely Roman Catholic. "For ye are all," testifi-
eth the word of God, "a royal priesthood, a holy nation,
a peculiar people; that ye should show forth the praises
of him who hath called you out of darkness into the mar-
vellous light." Having your conversation honest among
the Gentiles; that whereas they speak against you as evil
doers, they may by your good works, which they shall be-
hold, glorify God." This one scripture, this brief summary
of the comprehensive duty of the redeemed, establishes,
beyond doubt, that the Christian church in its real de-
sign, is a collective body of individual missionaries.

Now it must be obvious that whatever else may be ne-
cessary, a vivid and all-pervading apprehension of the or-
iginal design of the church, is of the first importance.
But do not our various aggressive efforts show that we
have already recovered that apprehension? To a very
limited extent. Until recently the Christian church was
well nigh as local and stationary as the Jewish. And as
might be expected, considering the state of its piety, its
movements since it began to awake have been fitful and
uncertain, rather than healthy and regular. Are not its
members still too content, generally speaking, and support-
ing a ministry for themselves alone! and thus resembling
the local character of the Jewish church! Is not the clear
apprehension of its missionary design, still limited to a
small minority? Or if felt as a claim, felt as a duty easily
devoiced and discharged by proxy.

Brethren, according to the theory of the Christian
church, every one of its members is a witness for Christ.
In making you, Christian, a partaker of his grace, he not
only intended your own salvation, he intended the salva-
tion of others by your instrumentality; he intended that
you should go forth from his presence as a witness, convey-
ing to the world the cheering intelligence, that he is
still pardoning and saving sinners; sitting on his throne
of mercy, waiting to be gracious to sinners, as he has I en-
to you. He says to you in effect, "you have given your-
selves to me, and I give you to the world; give you as
my witness. Look on yourselves as dedicated to this office
—dedicated from eternity." Brethren, your very business,
as Christians, your calling, it to prepare your religion.
Is the gospel cause a warfare? Every Christian is to re-
gard himself as engaged in warfare. Is there a great cause as

...Christ was still
...nesses—go into all the
...this to us! to the ear of pier-
...eye of piety he is here this day,
...behold him! Do you not hear him
...Never, till Christians feel themselves thus individ-
...dressed, will the church fulfil its lofty design, as a
...sionary witness for Christ to the world.

Increase of Missionary Spirit in Georgia.

Dear bro. Taylor,—I have just closed a very interest-
ing missionary mass meeting in the beautiful Cherokee country,
and I send you the account of it for the Journal.
Last fall, at the Quasa Association, some of the ardent
friends of the missionary cause proposed a mass meeting
for the purpose of awakening a missionary spirit through this
part of the State. Owing to the drought, less efforts were
made to bring together a large concourse of people than
would have been made in a season of prosperity. Yet a
large body of ardent friends of the Redeemer's cause were
in attendance. By the aid of three large missionary tracts,
I was able to present a general view of the various mis-
sion stations in all the world, and the vast field yet to be
supplied.

The information that was spread before the large assem-
blage of listening hearers, kindled in hundreds of bosoms
a flame of missionary zeal, which I trust will not soon be
extinguished. The meeting continued three days, during
which time several important measures were proposed, dis-
cussed and unanimously adopted. Among these was the
formation of a benevolent prayer meeting; a more systematic
plan for raising funds for the cause of benevolence; the
increase of the means of information in regard to the
work of missions, and a direct correspondence with the
Board of Foreign Missions. There is to be an annual
mass meeting until the objects for which it was first ap-
pointed are fully accomplished, which are the diffusion of
a missionary spirit, and the increase of missionary informa-
tion, and the augmentation of funds to sustain our plans
of benevolence.

The resolution to pray that God would raise up, within
the bounds of the Association, some young men to go
into the field of foreign missions, was noble and disinter-
ested.

The day after the meeting was closed, I visited the
males who live in the beautiful valley where the meeting
was held, to form a Female Working Society. The zeal
with which more than thirty entered into the good work,
is a favorable indication, and gives promise of friends and
funds for the cause of missions.

Many friends from the adjoining neighborhoods caught
the spirit of our lovely meeting, and spoke of forming
working societies in several places. Every counter-voice
seemed to say "it is good to be here."

Never in my life was I at a more interesting meeting,
never did I mingle with more lovely and devoted Chris-
tians.

I believe an impulse has been given to the cause of mis-
sions in this part of the State which will never subside;
a fire has been kindled, the light of which will shine in
far distant lands. Yours truly,
W. H. BALL.

Poulha Department.

Abyssinia—No. 2.

BY UNCLE SIMON.

Well children, I was talking in my last about what you
would see if you were in Abyssinia; and I should not be
surprised if little George and Betty would be glad to go
there, provided they had some one to scare away the lions
and other wild beasts. But I must tell you beforehand,
that it will not do to visit that country, either in April,
May, June, or July, as it is raining in torrents nearly
every day during these four months. And this, by the
way, accounts for the annual overflowing of the Nile down
in Egypt, where no rain is ever seen, as the head waters
of the Nile take their rise in the mountainous districts of
Abyssinia.

With us these would be summer months; but with the
Abyssinians it is summer all the time, as you will observe,
they live near the Equator. In some parts of the country
they frequently make three crops a year. So they could
easily make enough to eat, if they were not, as is often
the case, too lazy to work, and the tribes so frequently
engaged in harassing wars with each other.

The country abounds in gold, which is used as money
to some extent, but the people do not understand its full
value. They said, they are so ignorant of its nature, that
when they had a large piece, they break off the corners
and outer edges and throw the central part into the river
again, as seed from which they expect a new supply will
grow. In the plains between the provinces of Tigra and
Dancalia the ground is covered with rock-salt, and strange
to tell, out of this they make their common currency.
"What! make money out of salt?" you say. Yes, it is
even so. They cut the salt, which is hard like rock, into
pieces ten inches long and three broad, and they use it
like we do our dollars and cents.
Their houses are made principally of mud, straw, and

Abyssinian names
ness to all.

James was the youngest son of David.

James was the youngest son of David, and he was
He was a pupil in the Sabbath school, and became the
subject of serious impressions when he was about 10
old. These first impressions seemed to wear off—but a
pleased God that they should not be forgotten. In May
last, this little boy, then something over twelve years of
age, was taken very ill. During the first four days of his
sickness, he appeared to be in great agony of mind; al-
though free to talk on the subject of religion, it gave him
no pleasure or comfort. Subsequently a change, marked
and clear, was observed by all. God had been with him
and blessed him, and now it became easy and pleasant to
him to talk of Jesus and his grace. He told us of his sins
and of the workings of his mind; how once he wanted to
be a Christian and then got back into a cold state and
became a bad boy. It was while in this condition the
Superintendent of the Sabbath school gave him a book and
asked him to read it, telling him it would teach him about
God. He said he never could shake off the feelings which
were produced by the remarks of the Superintendent and the
reading of that book. His knowledge of the scriptures was
surprising for one so young and who had appeared so
careless. He made very many quotations, all of them
correct and exactly suitable; showing that he had thought
much of God's goodness and wisdom in the gracious plan
of salvation.

Once he was lying before his death, a strange and out-
raged spirit was in his room. He called to him one
by one his parents, brothers and sisters, and having em-
braced and kissed each one, he told them not to fear
for him, for Jesus had assured him that he had a
beautiful place prepared for him, and he was willing to go
to his Saviour. He then requested them to call in the
servants; and while all, white and black, stood round his
bed dissolved in tears, little James lay calm and collected,
without a fear in his eyes, and exhorted them all to fear
the Lord, and not do as he had done, but be in haste, and
serve him while in health.

Never will the writer forget that sight. Surely the
sting of death is sin. James knew he must die in a few
hours at most; but for him death had no sting; his sins
had been pardoned; and while the thought of his dying
grieved the spirits of his parents and extorted groans of
agony from the family, in his young heart all was peace
and joy. Out of the mouths of babes and sucklings God
can perfect his praise. James suffered all night; but as
death came nearer, faith grew stronger. Just before he
breathed his last, some believer in the room rejoicing in
his prospect of eternal happiness, cried out, Glory to God!
Yes, yes, said he, glory to God! glory to God! In a few
moments more he was with God in glory.—Amen!

Little boys and girls should love the Bible and the Sab-
bath school. Like James and many others, they may be
permitted to rejoice in Jesus when the day of darkness
and death shall come. C. H. S.
Rome, Ga., June 30th, 1851.

Girls' Boarding School.

The children who read the Journal, will learn by the
following letter what is done for the improvement of the
young in heathen lands. It is written by a lady who has
charge of a boarding-school, at one of the English mis-
sion stations, in India. Her letter is published in the
London Juvenile Missionary Magazine:

MY DEAR YOUNG FRIENDS,—You have heard much
lately about the college that is to be built at this place;
and now I want to tell you something about the girls'
school here. Mrs. Campbell, the wife of one of our mis-
sionaries, began it about fourteen years ago; and for the
last four years it has been under my care. In this school
we have thirty-eight little Bengali girls. They are all
boarders, and go home only twice a year. How I wish
you could see their happy little faces, as they sit in their
gallery, and sing "O that will be joyful" not in English,
but in their own language. Many of the girls read very
well, and they know the Bible history almost by heart, be-
sides a great many chapters and hymns. A kind lady in
England sent them a set of scripture prints, of which they
are very fond, and from which they have gained a great
deal of knowledge. They like to read the "Pilgrim's Pro-
gress," and other such books, and take great delight in
hearing everything I can tell them about England and En-
glish people. There are some of the little girls who are
supported by kind ladies in England, who now and then
write to them; and when a letter comes, they all gather
round me to hear it read; and then they have so many
questions to ask! You would laugh very much if you
heard some of them. On Sabbath-day the children go
twice to chapel, all dressed in clean white clothes; and
sometimes I think that they sit more quietly, and pay greater
attention to the minister, than some little Sunday-school
children that I have seen in England.
Our girls sleep in a long thatched house, called a bungal-
ow, which stands in the middle of a large grassy play-
ground, with high walls all around it. The bungalow is

Family Altar.

Some poor little children know nothing
of the very terms would be Greek to
not pray them! Is it any wonder that
prayerless and profane, with their feet
parade, to bow their knees unto the
Jesus Christ? But it is passing strange that you
not love prayer, who can say

I remember, I remember,
The very corner where
My father every morning knelt,
And every evening prayed,
I remember where the candle stood
That burned the holy day,
I remember how in solemn mood
We all knelt down to pray.

Labour for Heathen Children.

MY DEAR YOUNG FRIENDS.—Some of you, I trust, lo-
ve the Saviour; you love to think of him and pray to him
now, and you hope, when you die, to be where he is, that
you may see him, and speak with him, and have him lay
his hand on you, as he laid it on those children whom he
blessed on earth. If ever you should go there you will
find a great many little children, who have reached here
before you. You may think them strangers, but they are
all the children of your Father in heaven, your brothers
and the younger brothers of Jesus Christ. There are children
there who though among heathen families on earth, be-
cause members of that household of God through the name of
Saviour. And I want to ask you, whether you think you
will be there to answer their prayers, and to do your
personal efforts to give them the gospel?

O, it will be sweet to join those children in their
prayer, and speak with them about that Saviour whom they
seen so long. But how much sweeter, should
of all that number, who was there in answer
prayers, or through your endeavors to make known
precious Saviour! It seems to me, it would be very
ant to walk with such along the banks of the river,
and under the shade of the tree of life, and learn how
accepted your offerings for the sake of his dear
answered your prayers in bringing that little one to
you. And then how delightful to go together before
great white throne, and give all the praise to God
for the prayer he enabled you to offer, or the gift he put
into your heart to bring; praise for his acceptance of
through Christ; and praise for the blessing with which he
crowned them; while your new companion joins in
praise and shares your joy. O what happy thoughts
what glad songs of praise! Do you try to bring others
Christ, that they may help you praise Him forever? Sit
you find such a companion from among the children of
heathen that are now in heaven, or shall be there when you
enter that happy place? Will they be any such jewels
your crown of rejoicing—you and they twin jewels in the
crown of your Redeemer?—Day Spring

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I hereby give and bequeath unto the Southern Baptist Con-
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property,) for the purposes of said Convention.

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