

HOME AND FOREIGN JOURNAL.

VOLUME I.

RICHMOND, APRIL 1852.

NUMBER 10.

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

BOARD OF DOMESTIC MISSIONS

MARION, ALABAMA, APRIL 1852.

California.

Earnest appeals are continually reaching our Board from California. For more than three years the Board has had this field steadily in view, and various brethren have been corresponded with upon the subject of going out as missionaries. But while, as a place of making money, it presents attractions to thousands of other men, as a place for the truly disinterested servant of Christ, the field is indeed a trying one. The expenses of outfit, and salary necessary, were at one time enormous. The Board was seriously advised, by a very judicious minister on the spot, that the only way would be to purchase a house in New York, ship it, pay freight, and the expense of erection, and provide everything literally, of food and clothing here, for at least one year in advance, and send them with the missionary. In the mean time, nothing has yet been received into our treasury of consequence specially for California.

Still many of our brethren have gone there. We are anxious to send them missionaries, and pastors, as our funds warrant, and as men of the right kind are found willing to go. At this moment, we are in correspondence with two ministers, well known for their zeal and efficiency both of whom have had charge of churches in two of our most populous southern cities. Should one or both of them go, it will require a considerable outlay on the part of the Board. This can only be justified if our brethren see fit to contribute for this special object. If it is the desire of the churches, that we should assist in this work, we entreat them to express it. There is little doubt but that at the points now in contemplation of the Board, self-sustaining churches would soon and easily be raised up. An effort should be specially made for the Chinese providentially brought to our shores. Many of these might, by the blessing of God, soon become Christian missionaries themselves, and go back to declare to their own people the wonderful works of God!

The following extract, from a letter lately received, will be interesting to all. It is dated from Sonora, California. It was not written for publication:

I have passed through a great many changes in life since I left Marion. Now, although in the mines, things have so changed, that a person can live very comfortably, having everything that he wants. We have potatoes, cabbages, beets, turnips, tomatoes, melons, pears, grapes, &c., as fine as you get in Ala., and other States. All kinds of dried and preserved fruits are brought here from the States, Chili, Peru and other places. Clothing is very cheap; some things as cheap as they are in Ala. Society is now much better than it was last year. It is getting better every day. But the preaching of the gospel is much needed in the mines. In San Francisco, Sacramento, Stockton, San Jose, they are supplied; but the miners, who are the mass of the people, seldom hear a sermon, except when they go into a town: even then it is by some preacher who came to this country to mine, whose labors are spent in the camp where he resides, and a short distance round. I think that California presents a great field for missionary labor, as there are persons here from all parts of the world, besides the large number from the States. Many spend their Sabbaths at work, or in some kind of amusement. Many of these at home would be ashamed to be seen in such nets. Some of these have been professors of religion at home. Many persons here seem to have lost all restraint, and rush into all kinds of wickedness and folly. *Why is it that so few ministers have come to California, where there is such a field for usefulness?* I see in the papers frequently that missionaries are starting for China, Burmah, &c., whilst here we have a large population of Chinese. They are the most orderly and industrious citizens we have. They are fast becoming Americanized in manners and customs. Some of them speak good English. There are also a great many Mexicans in this region, also Chilians, Frenchmen, Germans, &c., all of whom are accessible to the preaching of God's word. A missionary coming here would have great advantage in the assistance and protection of Americans and our government. Cannot the Southern Board do something for us? The Methodist church south have missionaries in this country, and why should the Baptists remain idle in the work. A large portion of the citizens of this State are from the south: many of whom have families: some parents, some brothers and sisters living in the south, all of whom, I have no doubt, feel anxious for the welfare of their relations out here, and would not hesitate to assist in sustaining missionaries to preach the word of life to them, if called upon. We need such men to come to California to preach, as are willing to labor for the good of the cause, and not to make money. When they get churches organized, and become acquainted with the people, if they are of the right sort, they would be supported I think. We require men of piety and talents, as we have some as enlightened citizens in this State, as in any other. Rev. Mr. Malone, a missionary of the Methodist church south, who came to this place a few weeks since, has organized a society in this place, and is now building a house of worship; he has other places where he preaches regularly. I heard him say last Sabbath, that he should be supported by his members, who had promised him fifteen hundred dollars for his support. Bro. M. was here a few weeks ago, but has now returned to Santa Clara county, where he has a farm: he speaks of returning home to Mississippi. We have a large population in this county, next to the largest in the State. This city is thought to be the most wicked place in California. There are six large gambling establishments in this town, which are going on every night, and on the Sabbath. Besides this, there are bull fights, bear fights, &c., on the Sabbath. Auctioneers are engaged on that day selling goods, horses, &c., whilst almost every other vice is carried on. This is indeed missionary ground, and should be attended to speedily.

Revival in Hopkinsville, Ky.

Mr. Joseph M. Cheaney writes in a recent letter:—
“In looking over the report of your Board, I am delighted with the proceedings of that body: its great care to keep its treasury free from embarrassment. Our

church at this place have had a glorious revival, under the preaching of our beloved pastor, E. D. Sears: some 35 have united with the church, besides others who will join other churches.”

A Worthy Example.

Rev. F. C. Johnson recently returned from China, writes, that the Aiken church, S. C., of which he is pastor, has resolved to send five dollars each month to the treasury of the Board of Domestic Missions. \$60 a year is thus raised punctually and with comparative ease. If each church throughout the south and southwestern States would do the same, it would yield an income for domestic missions of upwards of \$200,000 a year.

Variety of the Works of Domestic Missions.

The different kinds of laborers required in the various fields, territories and climates, looking to our Domestic Mission Board for a supply of the gospel, is one great source of difficulty.

1. There are *new territories* to be taken possession of in the name of Christ, where Indians roam, and Spanish or French are the only languages in which the inhabitants can be approached. From Missouri to Texas, and back through Utah to the Pacific, in California, the field is white unto the harvest. A large foreign population, “strangers and foreigners” to the gospel, as well as to all our institutions, stand waiting to be subverted to the gospel of Christ, or else destined to subvert all our liberties, our institutions, our religion.

2. *Feeble churches*, through a very large extent, both of the old and newly settled States, in thickly settled cities, and in the remote back woods, need temporary aid to establish themselves. With that aid granted, they soon flourish and become able in turn to assist other churches also: if it is withheld, they must die out, and the strength that would have built them up, becomes lost or diffused among other denominations.

3. *California* seems almost a distinct field by itself. Thither many of our most energetic and enterprising fellow citizens have gone: and thither they implore us to send them aid. They express no doubt as to being speedily able to support the ministry themselves. But they ask us to send them out and to aid them till they get established and known. It is impossible to describe how much ministers of the gospel form public sentiment on all questions of morals, and religion, in new countries especially. If we send them the gospel, we shall contribute to do this and meet a return in future years, in the gratitude and confidence, and Christian affection which young and flourishing States that will grow up in those golden regions, will manifest toward us: if we neglect them now, they will become estranged from us.

4. *We have got to meet Romanism.* The two or three cities most under Roman Catholic influence of any in the territories of the United States, are in the south. The Baptists have, it is believed, great advantage in all matters of controversy with the Romanists, from not being in whole or in part, dependent on the fathers, church history or anything but the Bible alone for any part of their faith. This is the time above all others, since the reformation, when Roman Catholic pretensions are advanced with most audacity, in various ways, are being sifted most searchingly, and attacked with most success. It seems as if the presentment that its “time was short,” had given to this form of Anti-Christ, unusual recklessness, and caused it to “come down upon us with great wrath.”

5. *There are our own colored people.* In addition to the usual means of grace which they enjoy in common with others, special efforts are being made in various places for their religious improvement. This object has recently been so ably and interestingly enlarged upon, in a series of Essays published by the Southern Baptist Board of Publication in Charleston, by the recommendation of the Alabama Baptist Convention, that nothing here need be added to commend it to the affections of all. At the last meeting of the Board, at the request of the Maryland Union Baptist Association, aid was granted to establish a mission among the colored people of Baltimore. A committee of our most judicious brethren has been appointed to consider the most effectual methods of doing them good by means of the preached gospel, who will report from time to time to the Board. At a late meeting of the Alabama Baptist Convention, \$400 was subscribed by a single individual, a planter, to aid in the work.

From this it will be seen, that there is a great, and constantly increasing demand upon the funds of the Board of Domestic Missions. At our last monthly meeting, no fewer than seven applications were presented for aid, nearly half of which were laid on the table until the next meeting. Several of these, because the Board could not (consistently with that prudence which has enabled it always, thus far, to meet every demand the day it was due) venture at that time to make the appointment. Besides these, several other applications were not brought forward then, because not in regular form. These will also have to be acted upon shortly. If half as much were contributed to the Domestic Mission Board each year, as is sent over by Roman Catholics alone in foreign countries, for the subversion of our religion, and expended annually in the south and south-western territories, we could do a great deal more than ever we have yet effected. If any one branch of the Board's operations interest any individual or church, they can direct their contributions to that object, to which it will be faithfully and exclusively applied; or they can specify the State or the missionary to whose support they wish it to be applied.

It will also be perceived that the Board has a great and constant need for more laborers; for laborers of a great

variety; indeed, nearly every variety of gifts. Those who are looking forward to the work of the ministry, and studying in Theological Seminaries and elsewhere, will do well to consider the important and inviting character of the domestic missionary work. It may indeed require as much self-denial and exertion as any, while for immediate usefulness to our own age and country, to those of the same habits and tongue, what can equal it?

Annual Meeting of the Board of Domestic Missions.

The annual meeting of the Board of Domestic Missions of the Southern Baptist Convention will be held, in the meeting-house of the Baptist church, Marion, Alabama, on Saturday, April 10th, at 10 o'clock A. M. All members of the Domestic Mission Board, officers of the Southern Baptist Convention, and FRIENDS OF DOMESTIC MISSIONS, are earnestly requested to be present.

The annual meeting of the Indian Mission Association at the same place, commences on Thursday the 8th, and it is hoped by this concerted action, to elicit a greater interest in both causes, as it will be certain to draw together a much larger number of valued brethren from various parts of the southern and western States. Ample preparations will be made for the accommodation of visiting brethren.

Resolutions of the Domestic Mission Board.

At the February meeting of the Board of Domestic Missions, it was unanimously resolved, *That we request all our missionaries to hold an annual meeting at each of their stations on some convenient Sabbath*, at which a sermon shall be preached, and such remarks made, as may tend to enlighten their congregations in regard to the nature, the success and the extent of our domestic missionary operations, and to awaken a deep interest in their success:—that such meetings for special prayer for the outpouring of the Holy Spirit upon our labors, be held in connection with the annual services, as may be found expedient and that a *subscription and collection*, in behalf of the Board of Domestic Missions, be taken up.

2. We invite all Baptist ministers and churches auxiliary to the Southern Baptist Convention, or who feel interested in the success of our operations, to hold annual meetings similar to those above mentioned when practicable.

3. That we request all our missionaries, and invite all ministers favorable to our operations, to use their best influences and endeavors to cause the *Home and Foreign Journal* to be taken in every family connected with their churches and stations; the number of new subscribers so taken by our missionaries, to be included in each of their reports.

Minutes of Associations Wanted.

At a late meeting of the Board of Domestic Missions, a resolution was passed that every missionary connected with the Board, be requested to forward each year a copy of the minutes of the Association of which he is a member, directed to ‘the Board of Domestic Missions, Marion, Alabama.’

If the clerks of each Association throughout the south, would send us a copy of their minutes, it would very much aid the labors of the Board. Owing to the present state of the postage law, it is necessary that all such documents should be pre-paid, or we would gladly pay far more than postage to get complete returns. As it is, will not some brother in each of the Associations of these States, see that we are supplied. It will cost but two or three cents to each, while the information thus furnished will result in the highest good, often to the Association itself, and in any case to our denominational interests. We wish to compile accurate returns of what is doing among us as a denomination, for domestic missions, not only in connection with our Board but in every way.

What shall be done for the Roman Catholics?

If we look at what God is doing for them we shall be ashamed to see how little we are doing. In Ireland thousands are continually forsaking Romanism, and becoming Protestants. Not less than 20,000 abjured Popery last year. A correspondent of the New York Times, whose letters certainly give no evidence of Protestant prejudice on the part of the writer, in a late letter says:

“The unprecedented spectacle was recently presented at a parish church in Mayo, Ireland, of a converted Roman Catholic priest, preaching to a large congregation of his former parishioners, and urging them in their native language to embrace the reformed faith. Such an occurrence would not have taken place in Ireland a few years ago, as no Roman Catholic would have dared to listen for a moment to a heretic priest in a Protestant church. *It is certain that a great change is taking place in the opinions of the Irish Roman Catholics, who are falling away rapidly from the Church of Rome.*”

In Italy Popery is abhorred and despised by the people. In this country, as the children of Romanist emigrants grow up, they usually neglect and despise the superstition. Thousands, by means of Sabbath schools, are drawn into Protestant churches. Popery keeps its hold of but a few comparatively in the second generation of emigrants.

On the other hand, the tide of emigration is so strong from Catholic countries, the power of the confession is so great, the concert of action so complete, as to make the actual and immediate power of the Roman Catholics for injury upon Protestantism and all Christianity, very much greater than its declining hold upon the consciences of its own followers, would lead one to suspect.

In the large cities of the north its numerical strength from emigration may be stronger; but it is in those two

largest cities of the south, New Orleans and Baltimore, that its hereditary and indigenous power is least disturbed, and therefore most complete. *How are we to reach the Roman Catholics?*

Baptists, as presenting a religion the most exactly opposite to theirs in church constitution, government and doctrine; as having been the most bitterly persecuted and hated by them for centuries; as depending least upon tradition, and alone exclusively upon the Bible, and the Bible alone, are specially bound to labor for the good, the conversion of those priest ridden and benighted souls. Our churches have never symbolized with Anti-Christ in any age or in any of its forms and degrees. Sir Isaac Newton considered that this could be said only of the Baptists. Certainly we are better prepared to meet them than any others.

The Board of Domestic Missions has under consideration the establishment of a system of colportage and missionary effort in our large cities of the south, with special reference to planting the true doctrine of the cross amongst the Roman Catholics themselves.

At the last meeting of the Maryland Union Baptist Association, we are happy to perceive that the following resolution was adopted. May much good spring from it.

Resolved, That a committee be appointed to report to the next meeting of this Association on the subject of Romanism, and that the said committee be requested to enquire into the expediency of memorializing our government on the subject of obtaining from all foreign governments, particularly Roman Catholic powers, the same religious toleration and protection for American citizens, which are extended by this government to citizens from all portions of the world.

Committee—Dr. Fuller, William Crane, Alexander D. Kelly, Jr.

Dr. Alexander, of Princeton, has recently furnished to the Presbyterian some excellent hints on one efficient mode of attacking Roman Catholicism. The Board would be glad to hear of some intelligent, active, pious Baptists converted from Romanism, preachers especially. We could find work for some of these. In Scotland, a large number of such are engaged as colporteurs with wonderful success. Dr. A. writes:

“You must justly suggest that means ought to be taken to inform Roman Catholics in America of this change. Let me, while heartily concurring in this, add another suggestion, which may be regarded as subsidiary. It is, that means be instantly taken to discover such converted emigrants as have come to us from Connaught. That there are many such, who can doubt! Every square mile in Galway and Clare bears marks to the extent of the migration. Those persons need the instruction, support, and cheering which sufferers for Christ's sake know how to prize in a strange land. More than this, they furnish the strongest possible *point d'appui* for further operations in behalf of Irish Romanists in general. Where are they? My chief motive in intruding this hurried letter upon your readers, is the wish to draw attention to these wanderers.”

Death of a Missionary in Texas.

The following account of the death of Rev. HORACE P. MAYS, a devoted missionary of our Board, speaks for itself:

CORPUSCANA, Texas, }
Dec'r 20, 1851. }

Dear Brother,—It is my painful duty to inform you of the death of your missionary, Rev. HORACE PRIOR MAYS. He departed this life Dec'r 5, 1851, at the town of Springfield, after an illness of several days, aged about 30 years. His disease was dengue or bone fever, giving him great pain, which he bore with his usual mild and submissive temperament.

For months before his death, he was often admonished by his friends to desist from so much exertion, or his days would be brief upon the earth. But he loved to preach, and the calls upon him were numerous; and his zeal in his loved vocation has carried him to an early tomb. He was loved by his churches, and respected by the community. No preacher has ever been in our country, who enjoyed in a higher degree the entire confidence of the whole community than brother Mays.

He was a native of Breckenridge county, Kentucky, where he, in early life, joined the church—was licensed to preach and ordained. His father and mother were both members of the same church. His education was limited, yet his uniform piety and usefulness was acknowledged and appreciated wherever he went.

He came to Texas in the latter end of the year 1849. His first labor was organizing Richland church in this vicinity, which was constituted in February 1850, with 11 members. It now numbers about 30. In June following, he was mainly instrumental in getting together scattered materials, and forming Tywockana church with 9 members. It now numbers near 50, and is quite an efficient church. Besides, he preached monthly to two other churches, and supplied several intermediate stations. He was a man of great zeal, and labored efficiently in his Master's vineyard. He is doubtless now receiving his reward. May we all be prepared to meet him. I knew him well. E.

The zeal and usefulness of our departed brother render his loss a severe one to the Board of Domestic Missions, who desire to express their deep sympathy with his relatives and friends. Who will take his place? A friend living in that neighborhood, remarks: “Our field is now *deserted*. None of brother Mays' churches has a pastor, nor do we know where any one is to come from. The preachers who are able to come here on their own account, settle in the older portions of the State.”

LIBERIA.—More than seven hundred persons of color, many of them highly intelligent and enterprising, have gone to Liberia during the year.

AMERICAN COLONIZATION SOCIETY.—The total amount of the receipts of the Society, from all sources, during the past year, were \$37,443 77—a much larger amount than was received during any preceding year.

From Our Missionaries.

TEXAS.

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

Our dear brother Mays, also a missionary of your Board, is no more. Truly the stroke falls heavily on me, as I find myself alone again in this vast field. Can we not have another missionary sent us to fill his place immediately, as a good portion of this field will have to lie waste until another can come. There would be a plenty for two active missionaries to do in the field where brother Mays was laboring, and in the country east of the Brazos. Brother Bryan, from Tennessee, spoke of coming, but I hear nothing of him of late. My brother William Byars started from Georgia, but has stopped in Mississippi. Will no one come here?

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

Three white persons have been baptized since I wrote last. One of these is a lawyer, a fine speaker. I hope he may, by God's blessing, become a minister of Jesus Christ. He is at present engaged as principal of a female school of high character. Family affliction and the loss of a little grand-son, have hindered me in my labors somewhat.

MISSOURI.

St. Louis.—Rev. Edward J. Owen's Report.

Five white persons have been received by baptism during the past quarter; eleven by letter. The blessing of God seems to rest on both this missionary church and that of brother Walker. "We have great reason," writes Rev. E. J. Owen, "to be grateful to God for his goodness towards us as a church. Our meetings are becoming more and more interesting. Our congregation is gradually increasing and becoming more permanent. We expect to hold a protracted meeting sometime during this season. May the Lord prepare our hearts."

A very interesting report from the Sabbath school of the 3rd Baptist church, St. Louis, has also reached us. The following is a brief extract:—

The school was organized Dec'r, 1850, by the election of officers for the ensuing year. Its first session was held January 12th, 1851, and numbered at its commencement, eighteen teachers, and one hundred and forty-three scholars. At the present time it numbers thirty-one teachers, and two hundred and forty scholars. There have been in attendance during the forty-five sessions, since the commencement of the school, four hundred and twenty-five scholars. Number of conversions seven; deaths three: the largest attendance, two hundred and six.

Shall I remind you of the unparalleled increase of our population, and the flood of error that is pouring in upon our land? Of the mass of juvenile depravity that infests our streets; pouring its baneful influence in a torrent, which, if stayed in its course, will be mainly through the agency of our Sabbath schools? Shall I refer you to the flood of infidelity and error, pouring over our happy land, gathering strength by every wave of immigration that sets in upon us?

The pastor, Rev. Jos. Walker, says:—

While brother Davis has been sustained in advancing this laudable enterprise, by a company of as able, efficient, generous hearted teachers as I have ever seen in any Sabbath school, all are agreed, that very much of the success which has attended its progress, is attributable to his personal efforts, and to his untiring labors that he has consented to continue with us.

One word to the teachers. Let us, brethren and sisters, begin the next year with renewed energy. Be regular, as you have been. Look up scholars continually. Pray for their conversion to Christ, and those of you who shall live to be present at the anniversary of 1852, will see more heart-cheering results than have yet transpired—though our success the past year has far exceeded our expectations.

ARKANSAS.

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

During the past year, we have reared a house for public worship, and have it so far advanced as to hold worship in it when the weather is warm. Since the cold season has begun, I have opened one of my family rooms for meetings. We are all poor here. And moreover, the two past years have been years of "hard times" in this country, and 1851, a year of the most sickness I have ever known anywhere, though health is generally good now.

In behalf of our church in Batesville, and also for myself, I present our grateful acknowledgments to your Board, and all those whose benevolence has aided us thus far. We feel thankful to our Heavenly Guardian for the organization and efficiency of missionary societies.

I think our church can now sustain the ministration of the word amongst us, by proper management. Though I close my labor as your missionary, yet I expect not to close my correspondence.

New Fields Opening—Laborers Wanted.

Few persons have any idea of the constant and urgent appeals for ministers, as well as for pecuniary assistance, continually made to the Board of Domestic Missions. Where are suitable ministers to be found to occupy these stations? The harvest truly is great, but the laborers are few.

The following resolution was passed at the last meeting of the East Tennessee Baptist General Association, growing out of the opening up of the new line of railroad extending from Charleston, S. C., through Georgia, into Eastern Tennessee:

In view of the importance of occupying the towns and villages in East Tennessee, especially commercial points, such as Chattanooga and the terminus of the railroad on Tennessee river, at Blair's Ferry: Therefore,

Resolved, That our Executive Board be requested to open a correspondence with the Southern Board of Domestic Missions, with the view of stationing at those points faithful and efficient ministers, at as early a day as practicable.

The Executive Board passed the following resolution:

Resolved, That this Board appropriate the sum of one hundred dollars towards the support of Baptist preaching for one year, at the town of Chattanooga, Hamilton co.; and that application be made to the Southern Board of Domestic Missions for an additional appropriation for the same object; and that they be requested to recommend a suitable individual to occupy that very important station.

In a communication enclosing the above resolutions, the Secretary judiciously remarks, "The Board are impressed

with the importance of occupying these prominent and interesting points, but there is a difficulty in procuring the right kind of men for these stations. We would solicit your attention to this field of effort. By the opening up of railroad communication with the southern Atlantic coast, an entirely new aspect is being given to the commercial and general business affairs of this entire region. In point of numbers, the Baptist denomination within our borders is strong. The field, however, needs cultivation. We need the men to go forward and plant the standard of our principles at the prominent towns that are beginning now to expand into cities. I know of no portion of the United States more important to occupy with an educated ministry than this. There is a great lack of men for the stations that are fast rising into importance."

A Sunday School in every Baptist Church.

In thinking over the means of effecting the most rapid, permanent and healthful growth of our churches, I am increasingly impressed with the conviction, that there is scarcely any single measure which, under the blessing of God, promises to be so efficient as the establishment of a good Sunday school in every one of our churches:

The usefulness and necessity of Sabbath schools in city or village churches, is commonly admitted, though far from being properly felt. But in the case of country churches, the difficulties are thought by many to be insuperable, and the advantages are practically overlooked, if not explicitly denied. I desire to state some reasons for thinking that a good Sunday school in every church is practicable, and exceedingly desirable.

It is certainly practicable, if deemed of sufficient importance; because the same persons who meet for worship once a month, (as is commonly the case in the country,) can meet on the other Sabbaths, can bring their own children with them, can persuade some of their neighbors and their neighbors' children to come too, and devote an hour to studying and teaching the Bible. When it is asserted to be impracticable, it is only meant that there are obstacles, and that the general indifference to the subject is so great, and the zeal and self-sacrifice of church members so little, that they will not make the effort necessary to overcome these obstacles. Now "we hope better things" of many of our brethren; we believe that their supineness results more from the lack of attention than of love to the cause, and that, if the importance and advantages of Sunday schools were fairly set before them, if religious editors, and especially if pastors, would first inform themselves of the facts and arguments on the subject, and then urge them upon their brethren, many would be found willing to labor in this delightful work. I am well aware of the difficulties arising from bad roads, inclement weather, sparsely settled neighborhoods, and the other inconveniences often alleged; but I speak as one who knows, when I say, that these obstacles may be overcome, wherever the members of a church are willing to deny themselves and anxious to be useful. If a universal interest in this matter could be excited, if a good Sabbath school were established in connection with every church in the land, if the older as well as the younger members would attend and lend the sanction of their example and the benefits of their knowledge and experience, it were regarded, not as a mere extra, more than useful, a sort of fifth wheel to a carriage, but as the very nursery of the church, the benefits which would result can scarcely be enumerated.

I. It would make our church members Bible students. How little is the Bible read, even by professing Christians! How much less is it studied! Is it not true that members spend twice (or ten times) as many hours in the course of a month over their newspapers as over their Bibles! And even this brief reading, how cursory and inattentive: and their memory of what they have read, how faint and indefinite! How little comparing of scripture with scripture: how little patient examination to see what those sacred words mean: how little humble prayer to God to make them understand his law! Many are weak in faith and wavering in doctrine; and no wonder, for they are ignorant of the Bible: they have never "searched the scriptures daily to see if these things are so," but have learned their doctrines from the words of men, rather than from the Word of God. But let a church organize itself, as it were, into a Sabbath school, let the older and better informed, instruct the younger, each doing what he can, and let all have their attention concentrated on some one portion of scripture or topic of divine truth, instead of being scattered over the whole range of religious knowledge; the result will be, that teacher and scholar will be alike stimulated and interested, and both will learn more in a year than in three years of the ordinary indefinite reading. A teacher who knows that he will have to explain a subject or passage of scripture to half a dozen intelligent youth, will find that he has need of study, and will teach himself in preparing and endeavoring to teach them. And the most advanced biblical student will find the mental as well as the spiritual discipline of striving to simplify and impress Bible-truth on the young, of no small advantage.

II. It would give private Christians healthful spiritual exercise. I am one of those who believe that God has a work for every man to do, and that our souls cannot prosper except we are engaged in it; that the soul, as well as the body, needs exercise; that it is a common Christian duty, and not the business of ministers exclusively, to labor for the conversion of sinners and the spread of gospel truth: and that in this spiritual harvest, we reap at the same time we sow, and while doing good to others receive good ourselves. But, in the situation in which many of our churches are, what channel of usefulness is open to the private Christian? What personal effort can he ordinarily put forth for the diffusion of the gospel? He may give his money to missions in their various branches, but he owes himself also; and how shall he render unto the Lord his due, and give his individual labor and influence? With the exception of the light of a holy example, and the occasional opportunities incidentally afforded in conversation, he is debarred by custom and circumstances from using any direct efforts to communicate the glorious truths concerning salvation. But here is a method by which all may do something, in which all may engage either as teacher or scholar, which affords mutual improvement to all, gives

exercise to the most benevolent and holy dispositions, and is twice blessed in enriching at once the teacher and the taught. If you would have your "soul prospering" like that of Gaius, you should, like him, "help the truth."

I have many more things to say, but have written enough for once. I may resume the subject at another time. Let each brother and sister ask themselves two questions:—

Would a Sabbath school here be likely to promote the glory of God and the good of souls?

Am I doing what I can to originate and sustain one? B. M., JR.

Ala., 1852.

To Churches and Ministers applying for Aid.

Many applications are every month laid on our table, and some indefinitely postponed for want of sufficient statistical information or points embraced in the following hints, which we republish in hopes of thus saving much inconvenience, delay and trouble, both to applicants and to the Board:

APPLICATIONS FOR AID.

Churches desiring aid of the Board of Domestic Missions, will please make the following specifications:

1. The name and population of the town or neighborhood—the name of the church and number of members—the usual congregation in attendance—the name and numerical strength of other churches contiguous.
2. The name and post office of the minister for whom the application is made—his age, and number of family depending on him for support—what part of his time is desired—the whole amount of salary necessary to sustain him—what proportion of that amount the applicants will pledge themselves to pay—and the least possible amount that will suffice from the Board.
3. This application should be made by the church, or by a committee appointed for that purpose, and accompanied by a certificate from two ministers of good standing, testifying to the piety and fitness of the individual to occupy the place for which aid is requested.
4. If other churches wish to share the services of the minister whose name is presented to the Board, the same information from each is necessary, with the exception of the certificate of character.
5. If the application is for a town or neighborhood having no Baptist church organization, the above information must be given, with the exception of what relates to the church; instead thereof, give the number of Baptists in the place, interested in the application.
6. Should a minister wish to occupy a desolate field, in which neither church nor Baptist members are found to make application, he can make the application himself, accompanying it by a certificate of two ministers of good standing, testifying to the importance of the field and the suitability of the applicant to occupy it.
7. As a general rule, the appointments of the Board are for twelve months. If further aid is desired, those interested should make application previous to the expiration of the commission, containing the information as in the first appointment, except the certificate of character.
8. All applications for re-appointment must be accompanied with the certificate of the missionary, that the pledges of the church or churches have been fulfilled.
9. The Board, as a general rule, extend aid to stations not more than two consecutive years; believing that, in that time, an active minister, under the ordinary blessing of God, will be able to raise up a self-sustaining church.
10. The Board do not depart from these rules, without special reasons. By strict attention to them, applications will avoid delay.

What Romanism is in Louisville, Ky.

The following extract from the Western Recorder will shew the unblushing effrontery of Romanism, even in the midst of one of our own most enlightened cities. For producing universal corruption and depravation of manners, such another system the world has never seen:—

Rather a novel scene transpired in our city one day last week. We say novel, for if such scenes are of frequent recurrence, they are seldom made so public. On the day mentioned, a lusty, masculine looking biped, was seen "laying the lash on a frail, care-worn female, with a heavy hand." We say the lash—it was an instrument of torture with three lusty thongs. They were applied seemingly without mercy to the person of the female. The patience manifested by the victim under the lash, as she stood in the open yard, attracted the attention of a number of spectators, ready to fly to the rescue. They mistook the patient endurance of the female, for abject fear of the monster, who applied the scourge with such a merciless hand. But as the spectators drew near, their good intentions were at once thwarted, when one of the inmates of the establishment informed them, that nothing wrong was transpiring—that it was a religious ceremony.

The female, the supposed victim, was a sister of charity. And that the supposed monster incarnate, was a priest, who applied the knout. The sister of charity was doing penance. This scene transpired in open day-light, in our city, and in view of numerous spectators.

Who can wonder at the semi-barbarism of Mexico and the abject condition of Ireland, when the mind can be so enslaved in a free country! These are some of the "tender mercies" of Popery, as administered among us. What must their enormity be, where popular feeling favors the cruel and merciless rites practised by the Catholic church.

It was once our lot to reside for a few months opposite a Catholic priest, in a quiet village of the British provinces. Father M—— was an Irish priest, in the midst of a very large farming community, largely composed of emigrant Irish. He was well educated, very gentlemanly in his manners, and hospitable to a high degree. We knew him well. To us, personally, he was ever friendly in a high degree. But this was the kind of life he led: His house was the constant resort of the wildest and most debauched officers of the garrison. Drinking, card playing, and every species of jovial entertainment, were carried on at all hours of day and night, mingled often with some literary conversations, that shewed clearly what the man might have been. He was often intoxicated: well known to be exceedingly licentious—only, on one or two occasions, saving himself from the most public exposure by forcing the victims of his passions to marry men belonging to his persuasion. Besides building a large and handsome stone church, he made out of the poor people around him large sums of money beyond his own expenditures, so that in a few years from the time when he arrived at the place poor, he had become the richest man in the community. He frequently used to flog his female penitents when they came to him to confess. Though he lived on very good terms with his Protestant neighbors, he was highly incensed at any attempts to meddle with his people. Not the least reliance could be placed on his word, as he would, and once did, profess to a near friend of ours the greatest regard for the Bible Society, and immediately go away and insist on his people bringing all the Bibles they received to him. A poor woman brought back a Bible to our house we had given her, saying the priest would not let her keep it; and on one occasion observing the name of the Local Bible Society in a Bible given to one of his members, he took and wrote with his own hand underneath, "which is the devil's society," and J—— D—— (the name of the Secretary who had given it) "is a devil." The poor owner privately brought it back. We saw the book and the writing.

CHANGE IN TIME OF MEETING.

After our outside form was put to press, we received information that the annual meeting of the Indian Mission Association was changed from the 8th to the 15th of April. A corresponding change will therefore be made in the time of the annual meeting of the Board of Domestic Missions.

BOARD OF FOREIGN MISSIONS.

RICHMOND, APRIL, 1852.

MELANCHOLY TIDINGS.

Since our paper was put to press, we have received information of the death of our esteemed sister, Mrs. E. G. STURCK, of the Shanghai mission. This sad event occurred the last of November. Having suffered with diarrhea for several months, she became exceedingly debilitated, and a few hours after the birth of a daughter, passed quietly away to her home in heaven. She was an eminently golly woman. Her stricken husband, and the mission, are sorely afflicted in this dispensation of Providence. The particulars will be given in our next number.

Claudius Buchanan.

Dr. Buchanan being one of the pioneers of the modern missionary enterprise, deserves a place in the memory and affections of every true Christian. He was born in Scotland, near the city of Glasgow, March 12th, 1776. His early advantages, both religious and educational, were more than ordinary. In consequence of disappointment in an "imprudent attachment" to a young lady of birth and fortune, he conceived the purpose of a foreign tour on foot, defraying his expenses by playing upon the violin. In the summer of 1786, disguising himself in plain apparel, he left his home on foot, with the intention of traveling to London, and thence to the continent. After much fatigue, and some suffering from hunger, he reached the metropolis, where he abandoned his original purpose, and for several years remained in that city, engaging in the study of the law. During this period, he was brought under the ministry of the Rev. John Newton, and became the subject of deep awakening in view of his past life, and after much mental conflict was brought to a joyful appreciation of the plan of salvation through Jesus Christ. This occurred in 1790. His whole character was now changed.—He became deeply imbued with the spirit of the gospel. To be useful to his fellow-men as a preacher of the gospel, seemed now his chief desire. Mr. Henry Thornton, celebrated for his munificent contributions to benevolent objects, became interested in his improvement and preparation for the ministry. This gentleman proposed to him to engage in missionary work at Sierra Leone, but subsequently advanced the funds by which he might remain in England and complete his education.

In the year 1794, after Wm. Carey and Dr. Thomas, English Baptist missionaries, had gone forth under the direction of the Baptist Missionary Society, Mr. Newton proposed to Buchanan a voyage to India. In reply, he says, "It is with great pleasure I submit this to the determination of yourself, Mr. Thornton & Grant. All I wish is to ascertain the will of G the Lord does with me as with Jeremiah, and bids a child go and teach a great nation, it would be vain in me to plead my incapacity, since, if he sends me, he will certainly touch my mouth." In another letter, he says, "So gracious is he who careth for me in this respect, that your determination, whether for or against my going, will be alike agreeable to me. I am equally willing to preach the gospel in the next village, or at the ends of the earth."

On the 30th of March, 1796, he was appointed a chaplain to the East India Company, and, after a visit to his widowed mother in Scotland, he sailed from Portsmouth the 11th of August. About 18 months after his arrival at Calcutta, referring to the effects of the climate, he writes to Mr. Grant, "I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over, and it will require a very evident interposition of God, indeed, to bring me out of this Egypt."

Mr. Buchanan refers to Dr. Carey with high commendation. His own views of the speedy conversion of the Hindoos were not sanguine. "Of Dr. Carey, therefore, he remarks, "That he was then chiefly employed in laying the foundation of future usefulness. He is," says Mr. Buchanan, "translating the Bible into the Bengali tongue. This, like Wickliffe's translation, may prove the father of many versions." How extensively has this anticipation been verified.

He continued for years to labor in India, ministering the words of life, and improving in his spirituality of mind. Writing to a friend, he remarks, "Many years ago, my chief ambition was to make the tour of Europe. But how little does this idea appear! As a village is the world to a child, so Europe was the world to me. But Europe is now become the village, and the globe itself, which seems to have revolved under my eye, has no longer its former extent, novelty or importance. My ambition now is to explore new worlds. It is now that the mind turns with pleasure from the works of God to his word. It is that fountain which can alone satisfy the capacious soul of man."

In 1800, he was appointed professor of classics in the college of Fort William, in the city of Calcutta. In this position, he was extremely useful. In 1802, the sum of four hundred pounds, expended by his benefactor, Mr. Thornton, for his education, was returned, and one hundred and twenty pounds in addition forwarded to be appropriated for the education of some other indigent youth. He also appropriated largely from his income in various other ways for the spread of the gospel, and the translation of the Scriptures into the languages of the east. In the early part of 1806, he obtained leave of absence, to effect the long cherished purpose of visiting in person the peninsular coast of Hindoostan. The design of this visit is thus expressed:—

"In order to obtain a distinct view of the state of Christianity and of superstition in Asia," he says, "the superintendents of the college had, before this period, ex-

tered into correspondence with intelligent persons in different countries, and from every quarter (even from the confines of China) they received encouragement to proceed. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and natives, the author conceived the design of devoting the last year or two of his residence in the East to purposes of local examination and inquiry.

"The principal objects of this tour were to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian and Protestant Christians; to ascertain the present state and recent history of the eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India."

Having spent several months in this tour of observation, the results were made known in a work entitled *Christian Researches in the East*. The disclosures he was enabled to make, relative to the melancholly tendencies of idolatrous worship, to the influence of popery in India, and especially to the inquisition at Goa, produced a startling effect upon the Christian world, rousing them to a more thorough investigation of the claims of a dying world. In 1808, he left India and returned to his native country, where in a series of labors, both by his pen and appeals from the pulpit, he exerted himself to the close of life, on behalf of the perishing heathen. During the year 1810, a series of discourses, entitled, "The era of light, or the star in the east," also a discourse before the Church Missionary Society, from the words, "Ye are the light of the world," were published and extensively read on both sides of the Atlantic. They contributed not a little to the excitement of a missionary spirit in the youthful minds of Mills, Judson, Newell, Rice and others, who came forth as pioneers in the foreign missionary work in the United States.

Dr. Buchanan's death was sudden. It occurred on the 9th of Feb'y, 1815. The summons of his Divine Master found him working while it was called "to-day." Though only in the 49th year of his age, he had accomplished much, by a life of constant piety, of enlarged and disinterested benevolence, of self-denying and laborious efforts, for the good of India, and of the heathen world at large.

The Necessities of the Board.

The Board are still in need of men for the foreign field. The call for reinforcements in China is urgent. We might with propriety double our forces in that great nation, at once. But especially in our African missions do we require an accession of strength. If we are to take any thing like our proper position on the western coast, not less than ten men should be sent out within a short period. And then, with respect to the Central African mission, unless we can obtain an efficient corps to send out to the relief of brother Bowen, his present labors will prove a failure. We may mention also the European and South American missions, not less important, and committed to the Board for occupancy, at the earliest possible period, by the Convention.

The plea we make is in itself so imperative, that it may command the earnest attention of all our brethren. Who will listen to it? Why should not some of our best men, our most experienced and prudent men, volunteer for this service? The churches too may well make it the subject of believing prayer to the Lord of the harvest that he will send laborers into the harvest.

Our few years are swiftly passing,
And our hearts are growing old;
Voices of the ages tell us,
Life has labors manifold.
Here to each of us is given
Work on earth's wide harvest plain;
Work that we to-day must finish,
For to-day comes not again.

God! thee for the task, my brother,
Firmly meet the toil and strife;
It is death to sleep or waver
On the battle field of life.
Raise thy faint and erring brother,
Guide him in the path of right;
Let thy kindness cheer the weary;
Guard the friendless in thy night.

Rev. T. J. Bowen.

It will be seen by the several communications from this esteemed missionary, that up to the last advice, he was prosecuting his work, with encouraging prospects of ultimate success. His supplies however were nearly exhausted. Although letters from him have been, with more or less regularity received, yet no communications from this country have reached him since he has been at Abbeokutta. The Board have forwarded their letters regularly every month, with authority to draw on our agent in London. They have also filled his orders, and forwarded supplies such as he needed by vessel to Badagry. It has occasioned no little concern, that he should be toiling alone, with the danger of needing the very bread and raiment which are essential to life. Our communications have been sent as requested by him, to the care of an English mercantile house at Badagry, and we have several times written to London, between which and Badagry regular intercourse is kept up, in order to expedite and ensure the transmission of letters and goods.

Triumph of the Gospel.

The following affecting recital was from a military gentleman attending a missionary meeting in London:

A converted Brahmin, named Dondaba, whom I met first in 1826, at Belgium, had on his baptism lost his houses, his fields, his wells, his wife, and his children. Although a Mahatta, he spoke sufficient of Hindustani to understand me when asking how he bore his sorrows, and if he were supported under them. "Aye," he said, "I am often asked that; but I am never asked how I bear my joys, for I have joys within with which a stranger intermeddles not. The Lord Jesus," he added, "sought me out, and found me, a poor strayed sheep, in the jungles, and he brought me to his fold, and he will never leave me. To whom else should I go, if I were to leave him?"

Twenty years had nearly elapsed, and I again met Dondaba. The venerable man had out-weathered every storm,

and was an humble Christian still. He had, for the first time, recently got a copy, in Mahatta, of the Prophecy of Isaiah. "Surely," he said, "this must have been written after the death of Christ"—referring to that wonderful fifty-third chapter. Well, dear friends, this aged man would not, and could not, sleep until he had read this prophecy of Isaiah through. The simplicity of his mind was remarkable. He had been invited to attend a missionary meeting at Bombay, nearly 400 miles off, and had been offered a horse for the journey by a pious civilian. After a little consideration, he declined this kind offer, saying, "My Lord and Master Jesus Christ never rode, and I will walk as he did, and bless God that I am going to a missionary meeting." I do not refer to this particular act of old Dondaba as altogether worthy of imitation, although it is highly commendable as to its spirit. Few of us, dear friends, have been content to come 400 miles for such an object; much less have we made the sacrifice of that aged Brahmin to attend a missionary meeting.

It has been affirmed that Christian missionaries made no converts, or, at all events, but few, and that these are all of low caste. But here we see a Brahmin, I trust still alive, an humble servant of Christ; and, blessed be God! this is no solitary evidence of the power of the gospel in India.

What hath God wrought.

One of the missionaries of the London Baptist Missionary Society, Rev. Mr. Johanner, presents the following statement which may well excite joyful thanksgiving to God. What encouragement is furnished in many instances like this, for the faithful, persevering labors of the Christian missionary:

You will, no doubt, rejoice to learn that about a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahmin and the other a Kayast. The Brahmin gave me to understand that some years back, he served in Chittagong, where, with others, he came into possession of a few tracts, one of which was the "True Refuge," and again, subsequently, he and a few others with him, at the Sitakand mela, heard the gospel of the Lord Jesus Christ preached to them. These books were carried by them to their habitations, and read over by the people there, upon which they felt it their duty and obligation to renounce idolatry and believe on Jesus Christ, the only Saviour of a lost and ruined world. The change wrought upon their minds was soon perceived by the Hindoos, and the Zemindars commenced a series of persecutions, to make them think differently on the subject, and entirely disbelieve the new shastres. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather suffer for conscience' sake, and endure privations of land and property, than return to them. On this they were more openly and greatly opposed and persecuted. They were at length compelled to leave their homes, and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and without ceremony united in Christian worship; and then said, they would not leave Chittagong unless I accompanied them and baptized them. I lost no time in deputed six of our brethren, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the benighted idolaters at Comilla. One of the brethren has just returned with one of these men, and a letter in Bengali, signed by seventeen persons, declaring that there are upwards of one hundred and twenty-five individuals ready to join the Christian faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized.

How Missionaries sometimes live.

The Rev. Mr. Read, after referring to interesting and successful labors among the Choctaws, thus refers to his condition:

There was something peculiarly interesting in this meeting to me. I was the only white person on the ground. I lived in pure Choctaw fashion. At night I wrapped myself in a blanket, and laid me down to sleep at the root of a tree. At meals I sat on the ground and partook with real relish of the miscellaneous contents of some Choctaw brother's wallet poured out upon green leaves in the absence of platters. There I sat cross-legged on the ground with a hunk of hard corn bread in one hand, and a chunk of dry venison in the other. Eating away with all my might, varying the exercise by an occasional sip of coffee from my neighbor's tin cup, I got along first rate. Some of the Choctaws expressed their surprise at the ease with which I adapted myself to them. What astonished them most of all, was the ease with which I sat cross-legged. They said I was the first missionary they ever saw that could sit Indian fashion. Some thought I sat Choctaw fashion better than the Choctaws themselves. Little did they think that I had sat in this way for nearly five years, when I was learning my trade.

The Age of Adventure.

The following from the North China Herald, published in the city of Shanghai, illustrates the spirit of the age. Shall not the same daring boldness in our aggressive movements against the kingdom of darkness, be exhibited? The Herald says:

Captain Lindenberg has again sailed for St. Petersburg, with a full cargo of teas. He seemed to expect, that by this time the imperial court of Russia would have concluded a treaty of commerce with that of the imperial court of Peking, but has again been disappointed. The new ship he brought hither, *Nicholas I.*, was built in the United States, we believe at New York; she was laden thence with goods for the use of the Russian American Company at Sitka, N. W. coast of America; and came with a cargo of peltries thence for this market. The captain is expected to return hither next season, with another newly built American ship; thus yearly completing a voyage from New York, all round Cape Horn to the N. W. coast of America, from thence to this, the most northern of the five ports in China, and from hence back to Sitka, and afterwards via Cape Horn to St. Petersburg.

Our Missions.

CHINA.

Procession of Idols.

As illustrative of the superstition of the people among whom our brethren in Shanghai are laboring, we extract the following from the North China Herald:

On the morning of Monday, August 11th, groups of three men in each, might have been seen passing along the various streets of Shanghai and its suburbs—one bearing a small gong, to apprise the inhabitants of their approach, and the other two carrying large strings of gilt paper on

a bamboo pole across their shoulders. On enquiring as to the object, I was told that day, the middle of the seventh month by Chinese reckoning, every family was expected to contribute a quota of gilt paper, to be transformed into money by the action of fire, for the use of those spirits in the other world who had no near relatives or friends living, to keep them in funds. It was an all-souls' day. The origin of the custom I learned to be as follows:—The first monarch of the Ming dynasty was born of very poor and obscure parents, but by means of his vigorous abilities, overcame the untoward circumstances of birth and fortune, and finally reached the throne. His parents died during his childhood and he was never able to ascertain the place of their burial, so upon his accession to power, being desirous to sacrifice to his ancestors, he commanded his officers throughout the empire to prepare offerings, and burn paper money in every place, so that he might be certain they would, at some place or other, wherever their shades might be, get a portion of what was designed for them, and thus not be left unprotected in the spirit land. This, it is said, occurred about 500 years ago, and thus originated the practice of making offerings for the ghosts of all who die away from home, and whose friends never know the place of their graves. This custom is observed three times a year. The gilt paper collected during the day is strung on long bamboo poles, and at night is carried to the many burial grounds in and around the city, and burned at every few rods all along the streets and paths, so as to give every forlorn spirit a share wherever it may roam.—Some carrying torches and lanterns, and some playing on various kinds of musical (?) instruments, give the procession quite an imposing appearance in the darkness of the night, as they wend their way along the streets and among the solitary dwellings of the dead.

On the same days, but without any apparent connection between the ceremonies, five of the principal idols in the city are taken from the chief temple, placed in large sedan chairs and carried about through the most public streets during the day, and at night-fall are brought to a small temple on the bank of the Yang-king-pang outside of the north gate.—Men dressed in the fantastic costumes of former ages, carrying flags and boards containing inscriptions in large gilt characters, some with gongs, others with long pieces of bamboo rattling along on the pavements, and others still carrying large lanterns, follow in the train of these idols as their attendants. Besides these, are large numbers of persons of both sexes and all ages, wearing red garments from head to foot, having iron chains around their necks and hand-cuffed—with dishevelled hair—the poorer walking, and those who can afford it riding in sedans. These are persons who, having been sick, have vowed to the idols that if they recovered they would regard themselves as criminals, deserving to be punished but spared through the compassion of the gods; and they follow in the procession in this attire in fulfillment of their vows. Besides these, multitudes of people crowd the streets through which the procession passes to witness the scene. The occasion is a general holiday throughout the city. Towards night I went to the small temple above mentioned, and found the place thronged. One idol had already been brought in. As the others approached one after another, at short intervals, the attendants who followed them, shouted and prostrated themselves on the ground.

Then as each idol was placed with its sedan in the position assigned to it, small tables filled with a variety of articles of food of choice kinds were set before them as offerings, with the belief that the idol actually feasted upon what was set before him. If he did, he was satisfied with a marvellous small quantity, or else the same food was eaten twice, for it is certain that the *bona fide* flesh and blood attendants of his gold-hip ate it afterwards, doubtless without perceiving any diminution. The usual accompaniments of gilt paper, incense sticks and wax candles were burnt in profusion, while hundreds of these poor deluded heathen came and worshiped most devoutly before their senseless blocks. A mandarin with his train, who it seems was master of ceremonies, came in about sundown, and prostrated himself, bowing his head to the ground nine times before each of the five idols separately, and just at this juncture a pile of gilt paper eight or nine feet high, was set on fire outside the temple a little to the eastward of the entrance. The five images remained here and were worshiped by multitudes till midnight, when they were carried back to their residence in the *Ching-wong-miaou*.

Letter from Rev. J. L. Shuck.

I had nothing from you per last mail, but easily accounted for it by learning through brother Thomas' letter that you had been so busy in preparing the report for the Convention at Nashville. I have thought and felt a great deal about this Convention at N., and am looking out for notices of its proceedings with much interest. I have sincerely prayed that an influence might go forth from that Convention of the brethren, that would tell with unwonted power upon the churches in favor of foreign missions. God, I trust, has indeed been with you there, and the Board more than ever feel like lengthening their cords and strengthening their stakes. What a glorious set of operations we might have here, under the Divine blessing, were the churches only willing to supply the men and means this moment in their midst! Only think of six zealous families in Shanghai, and then six of the adjacent interior cities in this region occupied by two families each, in all eighteen families, with their chapels, their out-stations, their schools and their books and tracts! O that I could say something that would aid in influencing the Southern Baptist churches to take some sort of a noble stand, worthy of their present position in the Christian world, in this wide, this interesting, this important field! But if the last command of the ascended Son of God, and the awful destiny awaiting these perishing millions without the gospel, cannot influence them, much less would anything I could say.

The case of the young man mentioned to you in my last, continues to interest me, and I regard him in an honestly hopeful state of mind. He is a regular attendant at my private meetings, with the one or two others whom I have previously mentioned. I am prayerfully and anxiously waiting and looking for something more decided in reference to these cases.

During the past fortnight we have had some little excitement among the foreign community at Shanghai. Immense numbers of junks belonging to Poken men are engaged in the commerce of Shanghai, and finding their profits much interfered with by native produce being freighted in foreign ships, they have never approved of the port of Shanghai being thrown open to the trade of foreigners. They have from time to time made many idle threats, and now they have just issued a vindictive and very offensive placard setting forth their grievances and applying the most outrageous terms to foreigners. In this placard, among other their grievances, they set down the building of the tower of our chapel as one, calling it a "devilish loft." All the foreign consuls united in presenting the matter to the local authorities, who have promptly and satisfactorily taken the matter up, and now everything moves on quietly as usual. The consuls at Shanghai have from the first taken a determinate stand against every thing in the bud which might have a tendency toward bringing about such an annoying state of things as that under which foreigners have so long suffered at Canton. It is only the men from the Fokien and Canton provinces that give any

trouble, the natives of Shanghai, and all this region round about, being proverbially quiet, friendly and accessible.

You have doubtless heard of the rebellion which has been going on for some time in the south of China. It is very difficult to secure authentic accounts. The revolutionists have gained some important advantages over the imperial forces, and have even gone so far as to set them up a man whom they call Emperor, with the title of *Ten-tuk*, (celestial virtue), but whether they can secure sufficient concert from a half dozen provinces to effect anything permanent, is extremely doubtful. A successful revolution against the reigning dynasty could be speedily effected could the provinces agree in a little united action; but the 'body politic' in China is a rope of sand. And yet, after all, the formation of a Southern independent government in China, at no distant day, is not at all impossible. The Lord is shaking the nations, and shaking them, too, for the express purpose of extending the kingdom of His exalted Son. In Siam we have just received the intelligence that the old bigoted king is no more, and the new monarch has already shown marked kindness to the missionaries. The gospel "star in the East" is in the ascendant, and this whole Asiatic continent is destined soon to be thrown open to the unrestricted itinerancy of the heralds of salvation. The citizens of San Francisco have already declared their determination to bring the long sealed up and isolated empire of Japan into the circle of the great family of nations.

Sometime ago I sent you an account of the new discovery of the Jews in the interior of China by two native Chinese, despatched from Shanghai for that purpose. These men were sent the second time and have returned, bringing with them two of the Chinese Jews themselves, and also six copies of the Pentateuch, well written without points, on sheep skin rolls. One of the two Jews is now studying Hebrew, and some effort I understand is to be made to get some of the Jewish boys at Kacfoong foo to come down to Shanghai to study enough of this ancient language to read the law to their own people.

I also sent you a translation of a very interesting paper by Ke Ying. You are aware that the large majority of all the missionaries in China, after much controversy, have settled down in the use of *Shin* for God, as the most suitable word in the language. The missionaries of the London Missionary Society, with perhaps two others in China, use for God the term *Shang te*. Ke Ying used *Shin* throughout his paper, and this being such a clinching argument in favor of *Shin* and against *Shang te*, that some of the London missionaries have tried hard to make it appear that the paper was not authentic. I published a reply to Rev. Dr. Legges' published letter on this subject; and by the last arrivals from Canton we learn that Dr. Williams, author of the "Middle Kingdom," has had an interview with a highly respectable native gentleman, of gold button rank, connected with one of the Mandarin offices in Canton, who says he knows Ke Ying to be the author of the said paper, that he saw it five years ago, (which was before the controversy began about the use of the proper term for rendering the word God into Chinese), and that he is acquainted with the Mr. Le mentioned in the paper. Before receiving this evidence I felt from the first that the paper bore upon its face its own evidences of its authenticity. So valuable has the paper been considered by native book-sellers, that it was at first taken and interpolated into other works, to increase their sale.

Mrs. Shuck's trip to Ningpo was very beneficial to her, and I am thankful to be able to report her, myself and the children in good health.

I continue to labor daily on the Committee of Translation, which now consists of five members belonging to five different missions. The London missionaries have withdrawn from the committee, much to our relief, as they differed so widely and essentially from all the rest of us in the principles of translation, and also employed terms for God and spirit which the rest of us not only considered decidedly objectionable, but positively injurious. We now move on in committee with harmony and good will, and hope to put Genesis to press before a great while.

We are looking out most anxiously for our re-inforcement; and as it is said one or two vessels were to leave New York the latter part of June or first July direct for Shanghai, I sincerely hope they have by this time accomplished one-third of their long journey. We are about closing the bargain for one good house within the walls, which will accommodate one family and Miss Baker and her female school besides. Another good house we have examined and spoken for, and are only waiting some instructions from your Treasurer on the subject, in order to commence in earnest to prepare for the reception of the new brethren. I regret that at least two of their number did not leave early in the spring.

Faithfully,

J. LEWIS SHUCK.

Visit to a Blind Man.

I recently called on a blind man at *Sen-kah-jak*, distant from Shanghai five or six miles. I had several times before seen this man at his house, and had been led to hope he was becoming interested about the salvation of his soul. He is a man of good mind, about forty-five years of age, and I judge with the assistance of his family makes a scanty support. At my last visit, on asking him his views concerning the Saviour, he replied, "I have told you missionaries months ago that I wanted to enter the church, but you have been unwilling to receive me. Why is this?" I asked him, "Why do you wish to enter the church?" "Because I am a poor blind man, and want money to buy rice to eat." I then asked him to state plainly his greatest reason for wishing to join the church. He again said, "to get money to buy rice to eat." In the next place what? "To get help to support my family." What the next reason? "Money to buy clothes," showing his old clothes, though good enough for the season. Have you any other reason? Thinking awhile he said, "I wish to cultivate my soul." I explained to him that he had mistaken views about joining the church; we could not receive any on such grounds; can only receive those that give evidence of repentance for sin and faith in Jesus. "What then is the use of your coming so far to preach, if it is not to assist the poor to buy rice to eat," &c. I told him Christians were willing to help one another and the poor, but the chief thing is to persuade men to repent and believe in Christ, that they might receive pardon of sin, the Saviour's protection through life, and eternal happiness beyond the grave. He asked, "Don't you pay men for joining your church?" I told him we did not wish to hire people to join the church. He declared that other missionaries did give people money to join the church; that they gave the poor so much monthly, more or less, as they succeeded in learning the sacred books. Said I, why then don't you go to them? "Because it is too far." He further said, "Unless you give Chinamen money you will never get them to join your church. What you say about pardon and happiness, a Chinaman can't understand." I explained again and again the design of the gospel. He said, "it might be very true, but it was not what Chinamen needed." I felt very sad to leave him entertaining these views.

G. PEARCE.

Shanghai, Aug. 1, 1851.

A CHINESE CHURCH.—The mission of the American Board at Amoy, has gathered a church consisting of 12 members. INFIDELITY IN GENEVA.—It is said of the 20,000 Roman Catholics in Geneva, not more than 1,000 pay any regard to the external forms of Christianity.

Original Communications.

Excellencies of Christianity.

It is a pleasing thought to the child of God, that notwithstanding many systems of religion have failed to impart happiness, the Christian religion can fearlessly recommend itself to rational and intelligent man. There are many advantages which Christianity possesses of which other forms are deprived. It is true that there may be to some extent, some of these advantages in one system, and some in another, but in Christianity all are found.

Christianity aims more than any system of religion, at the correction of the evils of the heart.

Other systems call for forms and ceremonies, but the deities worshiped by heathen nations, are not always represented as caring about the heart. The worship rendered to the gods of the ancient heathen, was, in their opinion, more or less acceptable, not in proportion as that worship was the result of the overflowings of a grateful heart, but as it was attended with more or less external pomp. From this opinion may have originated another, the individual or nation, who spent the most in building temples, was most favored of the gods. The inhabitants of some cities considered that particular deities favored them more than the inhabitants of others, from the fact that to these particular deities, they dedicated their temples. Not so with the worship of the only living and true God. "God is a spirit, and seeketh such to worship him, who worship in spirit and in truth." Though in the cause of God, we may build splendid temples, as martyrs, give our bodies to be burned, part with all we own of earthly goods to assist a suffering fellow-mortal; though as a consequence of all this, the kingdom of God is advanced, and his holy name is honored, yet if God sees that all these actions (good in themselves) are not the fruits of love, they are but "as sounding brass and the tinkling cymbal." The Psalmist David, on one occasion, thinking, no doubt, of his sins, and how he should approach God, and what sacrifice he should bring before Him, seems to check himself when thinking of sacrifice, by saying, "Thou desirest not sacrifice else would I give it, thou delightest not in burnt offerings; the sacrifices of God, are a broken spirit; a broken and contrite heart, Oh God, thou wilt not despise!"

Any one beholding the Chinese burning incense, will see in what a heartless manner the service is performed. The incense stick is lighted, and there may be the smile of the countenance, or the jet on the lips of the one who lights it. Other systems of religion would sometimes aim at causing bad actions to cease—the Christian religion would purify the heart. "Out of the heart," says the Saviour, "proceed evil thoughts, blasphemies, murders, adulteries and thefts." The Saviour knew that the heart was the main-spring of action, that if the heart was wrong, the actions would also be wrong; that a corrupt tree could not bring forth good fruit. His business therefore is with the heart. He would revive the root that the tree might be productive: he would cleanse the fountain, that the stream might be pure. Heathen systems of religion would sometimes aim to remove vice and immorality in action and practice, while the heart was untouched. This was as if they should try to stop the stream, while the fountain is bold and strong. They might be sure, though they might check it for a time, that it would break forth afresh.

There is good reason that the heart should be guarded, for none can dispute that it is by meditating on sin that we are prepared to commit it. "No man" one justly remarks "becomes openly a villain, until his imagination has become familiar with conceptions of villainy. The crimes which astonish us by their atrocity, were first arranged and acted and re-acted in the recesses of the criminal's own mind. Let the imagination then be most carefully guarded, if we wish to escape from temptation and make progress in virtue. Let no one flatter himself that he is innocent, if he loves to meditate on anything, which he would blush to avow before men, or fear to unveil before God."

B. W. W.

Charleston, S. C.

Miscellaneous Items.

SIAM MISSIONS.—The king of Siam fluently speaks and writes the English language, and he personally encourages missionary work among his subjects. The whole kingdom is thrown open to efforts of evangelization.

COLONIES FROM AMERICA ON THE COAST OF AFRICA.—The political jurisdiction of the Republic extends over a tract of country on the western coast of Africa, from the mouth of the Shbar river, on the north, (which is near the southern boundary of the British Colony of Sierra Leone,) to the northern boundary of "Maryland in Liberia," a distance along the sea coast of about five hundred miles; which, added to the territory within the jurisdiction of the Maryland Colony, makes the seaboard extent of the two Governments about six hundred miles. The present emigrant population of the Republic is about seven thousand, and the number of native inhabitants residing within the territory of the Republic is probably one hundred and fifty to two hundred thousand.

GREAT DISPROPORTION.—The whole number of ordained missionaries from the Christian domination of the United States, to heathen lands, is about 275. These are sent to minister to 6 or 70,000,000 the word of life, while for the 23,000,000 of our own country, we have nearly 22,000 ministers.

BURMAN.—By last advices from Burmah, we learn that Mr. Kincaid had baptized five persons in Rangoon.

FRENCH MISSIONS.—The church, under the care of Dr. Devan, increased during the last year from 59 to 111.

PRUSSIA AND LIBERIA.—The independence of Liberia has been recognized by Prussia.

STEAMERS FOR AFRICA.—The monthly line of steamers has been undertaken by Mr. Margregor Land. It is for nine years, at an average payment of £21,000 per annum. The places touched will be Madeira, Teneriffe, Gona, R. A. Gambia, Sierra Leone, Liberia, Cape Coast Castle, Accra, Whydah, Badagry, Lagos, Bonny, Calabar, Cameroons and Fernando Po, making the total distance, out and home, 9,000 miles, which, including stoppages, will be performed in from fifty-eight to sixty days.

AMERICA AND LIBERIA.—The Republic of Liberia has been placed on the list of International Exchanges with the U. S., and the public documents of the last Congress have been forwarded to Liberia.

Other Missions.

Burman Mission.

We copy with pleasure the following extracts from letters written by Rev. Mr. Kincaid:—

COURAGEOUS FAITH.

Mr. Kincaid relates the following incident, strikingly illustrative of the character of Christian Karens:

Two young Karens, from the province of Pantanau, were sent here by the pastor of a church to bring letters and get a few books. Ten New Testaments, Pilgrim's Progress, seven tracts and two hymn books, were wanted. They remained two days and then set off on their long journey back. The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting hand, and in a tremulous voice said to each one of us, "Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books." Two Christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains.

BURMANS AWAKENED BY KARENS.

Among the letters received by Mr. Kincaid from the interior of Burmah, was one which, with other facts that came to his knowledge, shows that the Karen churches are truly lights shining in darkness:

Among the letters received is one from a Burman, who has been taught the way of life and baptized by a Karen pastor. The letter is imbued with Christian sentiment and breathes the spirit of one redeemed unto God: and yet the writer has never seen a missionary. I would make extracts from this and several others, were it not for extending my letter to an unreasonable length. The word of God is making a deep impression on many Burmans in the neighborhood of Karen churches. The two Burman assistants I sent out were much gratified to find so many of their countrymen favorably affected by what they saw and heard among the Karens. This is certainly a most encouraging feature. As the Karen churches become a nucleus in Christian knowledge, a mighty moral influence will go forth, lifting the cloud of darkness from the worshippers of Gaudama. Already an army of 10,000 stand up on the side of God, clothed in the Christian armor. Their strong, simple faith gives to their whole character a dignity and grandeur which compel the heathen to take knowledge of them that they are divinely taught. Some forty have come, within twenty days past, for books and to get advice, and several of these have come over 150 miles, through districts infested with robbers, and amidst almost incessant storms. I feel ashamed and am rebuked when I look on this people, braving danger, encountering storms and suffering privations and hardships, to procure for themselves some portion of God's word.

KARENS WEST OF THE IRRRAWADDI.

Mr. Kincaid sent three men to visit the Karens in the northwestern provinces, who brought back a deeply interesting report:

The number of churches on the western side of the river is forty-six, and the same number of preachers. There is no church with less than 150 members, and there are several that exceed 300. They mention one church with whom they spent the Lord's day and preached twice in Burmese, and the pastor once in Karen. The church numbered nearly 400. The chapel is forty cubits square, well built and surrounded by a clean, neatly kept plot of ground. Near it stands a school house, twenty-six by twenty-eight cubits square. A large number of the members came together when the messengers arrived: and when they saw the books and letters, and were assured of being remembered, they were affected to tears, and some wept aloud for joy.

Missions in Ireland.

A correspondent of the New York Observer, in Ireland, gives the annexed account of the success of Protestant evangelical missions in that country:

The missionaries now count by hundreds,—Episcopalians, Presbyterians, Wesleyans, Congregationalists, Baptists. They all preach the same gospel, and employ the same machinery of Scriptural schools, Bible readers, and industrial training. And they cover nearly the whole of the Popish districts. The Episcopalians are most numerous; and they have the advantage of the co-operation of the local Protestant clergy. But there is no Puseyism; conflict with Popery kept them from any approximation to its doctrines and practices. "Christ is preached." In addition to an increase of Protestants from without, and of a more full instruction, leading to more steadfast and consistent character in the case of those already residing in these districts,—the rising race are receiving Christian instruction, and preparing to replace the departed and departing race of ignorant, bigoted, lazy *peasants*, with an intelligent, educated, Protestantized, and therefore industrious and prosperous Irish peasantry.—*Watchman and Reflector*.

Opposition to Irish Missions.

The same writer adds:

But there is bitter opposition everywhere. The priest from the altar, declaims, rages and curses. The platform pours forth misrepresentation and ridicule. The press deals in "enormous lying." At the very moment when Cullen, Mac Hale, and the "Telegraph," are stirring up the alarm and indignation of foreigners at the extent to which the movement has gone, threatening the "extirpation of the Roman Catholic church from the Irish soil," the press at home, to stop the supplies from England and Scotland, represents the whole affair as a failure; the missions as a sham, the agents as miscreants, the converts as worthless, the directors as unprincipled.—*Ibid*.

The Swedish Church.

A correspondent of the London Morning Chronicle, writing from Copenhagen on the 13th February, describes the Protestant Establishments in Sweden as being in a melancholy condition:—

"The bloody and bigoted intolerance of the Swedish church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of the civil power, while the laity sink into the serfs of the police-church, has during the last ten years caused the emigration of thousands of the 'pious' peasantry of the northern provinces—a severe loss to a country like Sweden. We now learn that this movement is extending to the south of Sweden, and that a large emigration to America will commence next summer from Skane. A writer in a Swedish paper says: 'We have become so persuaded that no good object, least of all religious liberty, can be gained in our country, except at a snail's pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six ought to reflect before they abandon themselves body and soul to a system of go-

action.' King Oscar has hitherto taken no step towards freedom of conscience in Sweden. If he finds that the present system will materially diminish the number of his tax-payers, he may be induced to alter his policy. That the Swedes themselves do not boldly take the matter in hand, as a question of common civil right, is most amazing. Meanwhile the Swedish church is being rapidly undermined by heathenism and democracy." [Socialism, we suppose.]

Wesleyan Missions in Stockholm.

Rev. George Scott, an English Wesleyan minister, widely known as for many years a missionary at Stockholm, whence he was driven by governmental persecution, now writes to the London Watchman, that he has letters announcing the re-opening of the English chapel in Stockholm, under the labors of a Swedish preacher of talents, whose heart the Holy Spirit has effectually touched.

The teacher of philosophy and theology at the Gymnasium in Stockholm, has been for a number of years, a serious and zealous preacher of the gospel.

Youth's Department.

Abyssinia—No. 7.

BY UNCLE SIMEON.

MY DEAR CHILDREN:—

Having told you that the Abyssinians are taught to believe they are made Christians by the simple act of baptism in infancy, I come now to speak of their fondness for outward forms and ceremonies in their worship. Like the Catholics and too many others, they place more confidence in the teachings of their priests than in the word of God. Their churches are furnished with handsome carpets, and the walls adorned with pictures like those in Roman Catholic houses of worship. They have no public preaching like we do. When they go to church they say, "I go to kiss such a church, as St. Michael or St. George." They call a pious man "a kisser of churches." They have a very superstitious reverence for their churches, which is sometimes turned to good account. Those who flee from an enemy are always safe if they can get inside of a church, as that is too sacred a place for them to be disturbed.

Circumcision is practiced among them, and they abstain from the different kinds of meat prohibited in the law of Moses. They also sacrifice animals, according to the manner of the Jews. Like the Catholics, they confess their sins to the priests, who freely forgive them if they will pay a specified amount to the church of some particular saint or hire some one to "do penance" for them. They regard fasting as "the essence of religion." If a person dies without confessing to the priest, his friends are told that there is no chance for his salvation, unless they fast a long time for him. Mr. Gobat says he was personally acquainted with a young lady whom the priest required to fast seven years, because her father had died without confessing his sins: and for two years she had actually been obeying his command. But I must here stop to explain, or little Georgie will not believe what Mr. Gobat says about her fasting so long. They do not mean, by fasting, entire abstinence from all food, but simply to abstain from every kind of meat except fish, and to drink no liquid, not even water, till three o'clock in the afternoon, except on Saturdays and Sundays, when they may eat and drink after eight in the morning.

They have a great reverence for departed saints, and frequently seem more afraid of offending these than of incurring the wrath of God. They make their petitions in the name of the Virgin Mary, as well as the names of numerous other saints, whose images adorn their churches. Though they deny that they worship these, they have been known to confess that many of the common people pray directly to the images, thus being guilty of pure idolatry. The fact is, they, with a large number of Catholics, are as much idolaters as many whom we call heathen.—For the intelligent heathen does not think the image of wood or stone a god, but the body in which the spirit of his god takes up its abode. I might go on to tell you how these deluded Abyssinians believe that a pilgrimage to Jerusalem secures their salvation; how they have crosses which they say fell from heaven: and how they believe that there are some drops of Christ's blood in the meron which they put in the wine for communion: but I have told enough to convince you that what was said of the scribes and pharisees in the days of Christ, will we I apply to these:—"But in vain do they worship me, teaching for doctrines the commandments of men."—Matthew xv: 9.

Speak not Harshly.

BY MISS JULIA A. FLETCHER.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way;
Enough of shadows darkly lie,
Veiled within the merriest eye.
By thy childhood's gushing tears;
By the grief of after years;
By the anguish thou dost know,
Add not to another's woe.

Mrs. Ruth Ati Lye Sune.

I send a copy of a letter which I have received from this estimable young woman, with whom I had the pleasure of becoming acquainted during my sojourn in Canton. She gave me her own history, which I will relate as nearly as I can now remember. She was a native of the island of Java, a child of heathen parents, and betrothed to a heathen boy. She was a member of Miss Aldessey's school, until the missionaries were compelled to leave the island by order of the Dutch government. In this school she had learned about the religion of the Lord Jesus Christ. Her parents about this time wished her to consummate the marriage vow which they had made for her. Rather than marry an idolater, and one that she did not love, she fled from her parents, took refuge in a ship, and joined Miss Aldessey in her school again at Singapore. After several years Miss A. established a female school at Ningpo, in which Ati was a valuable assistant until her marriage with Kong Lye Sune, a pious young man, who had received his first pious instructions while a member of Dr. Ball's school at Singapore, and subsequently educated in America.

Ati manifests a tender concern in the salvation of her parents. She would visit them, were she not afraid that they would retain her and take her from her husband, whom she married after refusing many others. She writes to her parents, when opportunity offers, and hears from them.

Affectionately,

HARRIET.

CANTON, July 20th, 1851.

My dear Miss Baker.—I hope you will excuse me for not answering your kind note sooner. The numerous engagements of daily duties prevented me from doing so, indeed, ever since we got into our new house, work presented itself new every day without ceasing, and now I have another care added to me; but it is a delightful one. My daughter was born on the 28th of May. She is a healthy little dear. I hope our God will spare her and enable her early to seek her Creator, and that she may be a useful member of the church of Christ in her day and generation.

I am very glad to hear from you that you are happy in your new field of labor. May God bless you, and make you a great blessing to the daughters of China, for whose sake you have left parents, brothers, friends, country, and have crossed the mighty deep. But what are these trials, compared to the salvation of the heathen. As for us, we are happy to say, through the grace of God, we have that mind to live to the Lord, if we have not an increasing love to the work, (because of the weakness of the flesh): yet we trust we have the same interest as ever, although we are often discouraged when we see so little is done, and the unwillingness of the people to hear the gospel of their salvation. However, this we ought not to indulge in, for as much as we know that the approval and reward of the Lord is not according to our success, but according to our *faithfulness*. Let this consideration excite us to diligence and perseverance in the work of the Lord. We need, dear friend, an abundant share of grace to strengthen us and make us faithful in the discharge of our duty. Therefore we need pray much ourselves, and pray for each other. How sweet to think, that although we are far separated from each other, still we may meet and pray to our common Lord and indulgent Father: is it not? for

"There is a place where spirits blend,
Where fond fond holds fellowship with friend;
Though sun and far, by faith they meet,
Around one common mercy-seat."

Just now we have quite rainy weather. My husband still preaches at Dr. Ball's every day. Please write often, and pray for us. My husband unites in regards to you.

Yours, sincerely,

ATI LYE SUNE.

What can we do for the Missions?

EVERY LITTLE HELPS.—The falling flakes of snow soon cover the ground with a thick white carpet. The blades of grass, so small and tender by themselves, make the beautiful green sward of the summer time. The little rills hasten to the streams: the streams to the rivers: the rivers to the sea. Every star in the sky gives light: every flower makes the garden more pleasant with its lovely tints and its refreshing smell: every boy and girl in the world may help to make the world more full of honest laborers. There is not anything in the world but may lend its aid in making the world either better or worse.

A LITTLE AT A TIME, AND GO ON, is the true secret of success. Wise men once were ignorant: they had to learn the alphabet, and toil, and toil, and toil, until they gained the wisdom which makes their names as "household words."

EVERYBODY CAN DO SOMETHING.—Everybody can promote the cause of God. Even children can help to send to distant lands the glorious gospel of Jesus Christ. Farthings make pennies: pennies, shillings: shillings, pounds: and pounds will buy Bibles, and pay missionaries, and purchase ships, and hire sailors, and wait the story of love to the poor guilty heathen far away.

But children can do something more than give money. If all the children in our Sabbath schools were praying children, and all were praying that idolatry might be overthrown, and gospel light be shed on all, what then? Why, then the blessing of God would come down: then the sermons of the missionaries would be like seed sown on good ground: then a glorious harvest would spring up, fit for the garner-house of God.—*Jur. Miss. Mag.*

CORRESPONDENCE OF THE BOARDS.

CORRESPONDENCE OF THE FOREIGN BOARD.

Communications relating to the general business of the Foreign Mission Board, may be addressed, post paid, to

JAMES B. TAYLOR, Corresponding Secretary,
Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to

ALFRED THOMAS, Treasurer,
Richmond, Va.

Letters for the missionaries in China must be directed, post paid, to the care of

J. T. MITCHELL, 101, Wall Street,
New York.

CORRESPONDENCE OF THE DOMESTIC BOARD.

Communications relating to the general business of the Domestic Mission Board, may be addressed, post paid, to

T. F. CURTIS, Corresponding Secretary,
Marion, Ala.

Communications enclosing donations, or relating to the financial department, may be addressed to

W. H. HORTON, Treasurer,
Marion, Ala.

CORRESPONDENCE OF THE BIBLE BOARD.

All communications on the subject of Home and Foreign Bible Distribution, must be addressed to

WM. C. BROWN, Corresponding Secretary,
Nashville, Tenn.

Communications enclosing donations, or relating to the financial department, may be addressed to

J. H. SHEPHERD, Treasurer,
Nashville, Tenn.

FORM OF BEQUEST.

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:

HOME AND FOREIGN JOURNAL.

This paper is published monthly, on the following terms:—
Single copies, - - - - - 25 cents.
Five copies, when sent to ONE PERSON, - - - \$1 00
Twelve copies, when sent to ONE PERSON, - - - 2 00
Let it be particularly observed, that although a large number of copies may be taken at one post office, unless they are ALL sent to ONE PERSON, the price to each subscriber will be 25 cents per copy.

Orders and moneys for the paper must be addressed, (post paid,) to

H. K. ELLYSON,
Richmond, Va.