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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, DECEMBER, 1852.

Notes of a Tour in the Southwest.—No. 2.

Oct. 4.—A ride of about twenty hours by railway and stage brought me again to Chattanooga. The railroad is extended to about 12 miles below the tunnel, probably at this moment the longest railroad tunnel in use in the world, being 2298 feet long. It was blasted out of the solid rock, about 18 feet high, by the ordinary drill. Three relays of workmen were employed night and day on the work. The first man who attempted to pass through, paid the forfeit of his life. Hurrying too closely after the blast that united the excavations from each end in the centre of the mountain, he was suffocated. The staging is still about sixty miles, and the road is as rough as possible.

A Baptist house of worship must be built in Chattanooga before any thing of consequence can be accomplished by our denomination. About \$3,000 is required for the work. Half of it could probably be raised in the place, at once, for there is much public spirit, and all are interested who own property in the town, the religious denominations being all placed on a respectable footing. One gentleman, a member of another denomination, kindly offered \$200, payable at any time, for the work. Should this meet the eye of any liberal brethren, to whom God has entrusted wealth perhaps they may feel that a portion of it could hardly be better employed than in erecting a neat Baptist house of worship, in this important and rapidly growing young city.

Oct. 6.—No steamboat being up for Knoxville, the cars took me in two hours to Dalton, and then on the arrival of the up train from Atlanta, by about 6 P. M., another train conveyed us to London, about three miles from Knoxville. A night ride from 7 P. M., to 3 A. M., brought us to this chief city of Eastern Tennessee. Here a few brethren of enterprise are struggling to build up the Baptist cause. Efforts are being made to pay off the debt hanging over a neat and commodious house of worship. The pastor, Rev. M. Hillsman, is a very valuable accession to the cause in this part of the State. The hearts of brethren are already revived, and the congregation is increasing.

This place was formerly the capital of the State. It now has one or two State Institutions—a college, handsomely located on a hill commanding the city, but with a State endowment of only \$50,000. It has got pretty much into the hands of the Episcopalians, and has run down to 30 students. The Deaf and Dumb Asylum on the edge of the city, is a neat brick building, costing about \$25,000. It was a pleasant sight to see these mute children playing cheerfully, and chasing each other with good humored sportiveness.

Private enterprise is rapidly making this a brisk manufacturing town. An iron foundry, which we visited, had just run its daily allotment of castings, consisting of cooking and parlor stoves, and iron fence railing, for a new cemetery which is handsomely located at the edge of the city. There is also a large glass factory, and a marble quarry, where white, variegated, and black marbles are variously wrought. Here the marble ornamental work for the speaker's chair, in the capitol, building at Nashville, is being prepared.

Oct. 9.—A ride of nine miles took us to the East Tennessee General Association.

The morning proved rainy, but a large delegation were in attendance. The Introductory Sermon, by Rev. Mr. Kean, was half over before our company arrived. The subject of it was Ministerial Support, which was very clearly deduced, both from the Old and New Testament.

Rev. Mr. Sneed, one of the noblest looking men, and one of the best, as I was afterwards glad to learn by personal acquaintance, was re-elected Moderator, by acclamation.

Brother W. A. Montgomery having declined serving on account of business in court, brother J. J. Moses of Knoxville was chosen clerk.

Hitherto the constitution of this General Association has confined their attention to "Missions in East Tennessee only." The constitution was amended by a unanimous vote, so as to embrace Foreign and Domestic Missions, and such other benevolent operations as they see fit. Committees were appointed: one on Foreign and Domestic Missions, one on Education, one on Sabbath Schools, one on the Southern Bible Board, and one on Colportage.

On the Sabbath a sermon was preached on Missions, and a collection taken up of 25 dollars, for those who have labored under the direction of the East Tennessee Association.

In the afternoon, Rev. M. Hillsman preached from I. John, v. 8, preparatory to the communion. It was an able discourse, eloquently delivered, and produced a deep impression. After this, Rev. Mr. Sneed and Rev. Mr. Wood, administered the Lord's Supper. It was a season of deep solemnity. Rev. Mr. Wood made some allusions of touching interest. His prayers are highly impressive, from their simplicity and appropriateness.

On Sabbath night there was preaching at several places, but it seemed scarcely to diminish the number who flocked to hear Rev. William Wall, whose subject was, The Son of God, manifested to destroy the works of the Devil. He was followed by Rev. Mr. McNutt. A bad headache prevented the writer from following these discourses as closely as he could have desired.

On Monday the Association met at 9 A. M. The Bible cause was taken up, and the colportage plan of the Board adopted.

On the presentation of the report of the Committee on Domestic and Foreign Missions, it was resolved that the Association should be represented in the Southern Convention by brothers Sneed, Hillsman, and Connor; and in a

short time \$316,75 cts. was subscribed for a missionary to California, and as the basis of a representation in the Convention at Baltimore. It was agreed that they would act with the brethren of Middle and Western Tennessee, on the basis of the Nashville resolutions.

On Education, it was resolved to establish a Female School of a high character, to be located, there is no doubt, at Knoxville.

Deep interest was manifested in Chattanooga, where, as brother Wood is anxious to resign, a minister of ability and piety, it was urged, should be secured for next year. A house of worship must be built there too.

There was much other business of interest, but I was called away on Monday evening, deeply impressed with the noble spirit, ardent piety, and rapid progress, of the Baptists in this section.

How shall Missionaries be procured?

We want at this moment, several prayful, laborious, educated ministers, for the various fields of extensive usefulness connected with the domestic field. One or two for California, some for our cities, and other important fields, and much as we often need funds, the want of men of the right stamp, is much greater. The following from the sermon of the Rev. V. R. Hotchkiss, preached before the Baptist Missionary Union last May, is worthy all consideration. May God incline the hearts of many to the domestic missionary work.

"Let us examine the relation which the prayers of the church sustain to the furnishing missionary fields with men. How shall these men, the complement of foreign laborers, preachers, printers, teachers, colporteurs, be secured in adequate supplies for the multiplying mission fields of our earth? That they are numbered and are not wanting amongst the people of the Lord, who can doubt! The church of the first centuries furnished a ministry for this world, from the pillars of Hercules to the farthest India, and from Gaul to the deserts of Africa. Can we call in question the ability of the church of the present century, with its far more numerous membership, to do the same? Without hesitation or reserve we affirm our belief, that there are at this moment in the keeping and trust of the church, sons and daughters who might be well spared, in numbers sufficient to occupy and cultivate every open field of evangelical labor throughout the world. How shall these children of the church be enlisted in the service of Christian missions?"

Supply of the Ministry.

The Congregational Journal quotes some remarks under the inquiry, "WHERE SHALL THEY COME FROM?" and adds thereon the following very just comment:

"To whatever causes the diminution of candidates and ministers may be referred, whether to the increasing trials, uncertainties, and poverty of the ministry, the low degree of piety in young men connected with the churches and literary institutions, or the absence of revivals and the Spirit of God, by reason of which young men are not converted, the fact remains the same, in all its reality, its bearings, and results. A thousand theological seminaries and colleges can do nothing in this direction.—They can educate pious young men, and prepare them for the ministry; but they cannot make them pious any more than they can make new creations. The Holy Spirit alone is adequate to the work, who can sanctify young minds, and animate them with such lofty and disinterested purposes, that they shall rise above all fear and endurance, and counting all things loss for Christ's sake, push forward to proclaim his gospel. "General revivals in the churches would correct the evil which nothing else can do."

A few Christian brethren were talking freely a few days ago on the probable cause of this great failure in the supply of ministers, particularly educated ministers, while the members of our denomination were so rapidly increasing, and the number of Baptists of education, demanding a much greater supply than ever of enlightened preachers.

One brother suggested that the many new enterprises opening up for young men, and offering them wealth, was a great cause—California for instance—engineering on railroads—openings for speculation and industry of every character, to say nothing of Law and Medicine. This was concurred in as one cause.

Another brother thought that the very unsettled life which a minister led, who had nothing but the ministry to depend on for a temporal support, was another great cause. None of our churches give a pastor enough to lay by any thing. He must set an example of benevolence, while yet he often does not receive as much as many a single young man receives as a clerk in a store, or earns as a good mechanic. On this he is expected to be "given to hospitality," and bring up a family.

But the chief difficulty is that he seldom can remain more than three or four years before his church gets tired of him—wants newer and more showy gifts to draw a crowd, or if the majority are satisfied, a discontented member or two can quarrel, and make a pastor's situation so uncomfortable that he has to leave. This involves not only great expense, and often loss of income, but such a perpetual *unsettledness and uncertainty*, that the head of a family often feels it his duty to his children to engage in other duties, enabling him to live permanently in one place. While young men looking forward to such an ultimate necessity, choose some other profession.—Salaries formerly sufficient, are now becoming notoriously too little, in consequence of the rise of prices, produced by the influx of California gold. It was, therefore, suggested that *greater piety in churches*—leading to greater appreciation of the labors of the ministry was the great and immediate remedy.

A third brother suggested that a more solemn and open recognition of a *Divine call* to the ministry, would have the desired effect; with fervent prayer to the Lord of the harvest to send forth laborers into the harvest.

To this objection was brought, that although a *Divine call* was true, and to be recognized, yet that persons who had that truth had much to the present state of things. It is true, it was said, that if any young man *thinks himself* called to the ministry, however much ignorant, egotism, and a thousand false motives may be at the bottom of the matter, the churches, fearing lest they should be interfering with a Divine call, "loose him and let him go," like a certain colt spoken of in Scripture, while by not encouraging those of earnest, pious, modest worth, who by their self distrust and backwardness, show a better appreciation of the duties of the ministry, the worthy are kept back and the presumptuous allowed to push themselves forward.

To this it was replied, that it was just precisely because the will of God was so *superficially* considered; that the churches, thus noted, and that more prayer to the Lord of the harvest, by both pastors and people, would lead them to see the *true indications* of such a call, make them bolder, to check the presumptuous, and more earnest and diligent in bringing forward the diffident but pious, and by putting all to work in the prayer meeting, and Sabbath school, trying and watching for suitable gifts.

An illustration, a case was mentioned in which one of the ministers present had at one time *twenty-five* young men in his church, who used to meet him every Saturday evening to pray for light, and the manifestation of the will of God on this subject.

As we listened to this conversation, it struck us more forcibly than ever before, that the *distinct and devout recognition of the Divine Will as the source of our duty*, is the first step in the rectification of past errors. This truth, however, must be recognized not only by ministers, but churches also, in all their relations.

Address of the San Francisco Baptist Association.

At the late meeting of the Baptist churches in California the following brethren were appointed a committee on Missions, for the year ensuing.

Rev. J. W. Capen, Rev. B. Brierly, Rev. F. E. Prevaux, and Bro's. J. H. Coghill, C. L. Moss, Geo. Wyckoff, Geo. Gilbert, of San Francisco; Rev. O. C. Wheeler, and Rev. E. J. Willis, of Sacramento; Rev. L. O. Grinnell of San Jose, and Bro. C. Davis, of Santa Clara.

The Committee organized on the 12th inst. by electing J. W. Capen, Chairman, B. Brierly, Secretary.

At the same meeting the Secretary was appointed a committee to prepare an address to the Baptist Boards of Missions at the East. At a meeting held July 28th, the following document was submitted by the Secretary, and adopted by the committee, after which, it was voted that the Secretary be instructed to forward copies of the same to the Boards above referred to.

ADDRESS.

By vote of the San Francisco Baptist Association, its Missionary Committee was directed to superintend all its missionary operations in the State, and was also constituted the Official Board of correspondence with the missionary Boards of the East. With feelings of responsibility painfully oppressive, we accepted a trust which it had become necessary to commit to some portion of the brethren in the State. As we survey the field over which our supervision must extend, and contemplate its magnitude and importance, we are borne down and perplexed. We have wished a thousand times that you could see it as it is, but as this cannot be, we have as frequently wished that we could give you such a description of it as would convey to your minds, a correct idea of its importance and the urgency of its demands. As neither of these wishes can be met, we must give you such thoughts as seem to us the most pertinent. For the purpose of order and clearness, we shall class them under the following heads:

EXTENT OF THE FIELD.

California contains about 150,000 of square miles. It is, therefore, about three times as large as Virginia, four times large as New York, twenty-five times as large as Massachusetts, and one hundred and forty times as large as Rhode Island.

CAPABILITY OF THE FIELD.

By this we mean its capacity to furnish employment and support. The population of Mass. is about 100 persons to the square mile. If eventually, the population of California should become equally dense, the State will contain 15,000,000 of inhabitants. If its population becomes only half as dense it would amount to more than 9,000,000. Our inexhaustible mineral wealth, unsurpassed agricultural resources, and facilities for a world-wide commerce, indicate to us that some now living, may live to see it reach the lower of the above numbers. God evidently intends to raise up a mighty people upon this coast. We can scarcely comprehend the vision of greatness which rises before us as we contemplate its future, and we cannot describe the sense of responsibility which it imposes. The infancy of this giant people is committed partially to our training. Its future history will tell the measure of our fidelity.

PRESENT WANTS OF THE FIELD.

However extravagant, brethren at a distance may deem our anticipation of the future, they will not treat lightly our statement of the wants of the present.

1st. There is within the State, a large Indian population, which is already withering away beneath the white man's influence. The Indians are comparatively harmless, when not subjected to insult and abuse. They are more docile, and more easily trained to agricultural pursuits, than the Indians east of the Rocky Mountains. As many of them have some acquaintance with the Spanish, a missionary speaking that language would at once be useful among them. Some of the tribes are so anxious for knowledge, that according to the statement of one of the U. S. Indian

commissioners, made to the writer of this article, they would not sign treaties of amity with the United States, unless the commissioners would bind the government, to establish schools among them, for the education of their children. This, we believe, is an anomaly in Indian treaties. In other cases they have been persuaded to accept of schools, in this they demand them. The cause of this, may perhaps, exist in the fact that the mission Indians, owing to their better knowledge, have gained a powerful influence in their respective tribes. They think, too, that the white man's superiority arises from his knowledge, and hence their wish for schools for their children. Teachers and ministers are needed among them, men of families, men of piety, prudence, and energy. It is the reproach of the church here, as elsewhere, that she has allowed the vices of the civilized world to, precede its christianity.

2d. There is also in the State, a population of native Californians, amounting to several thousands. Now, they have but little knowledge of what piety is, but are teachable, and readily listen to religious instruction. The Roman church in her religious operations among them, has given us another illustration of her immutable mutability. She has shaped her religious instructions among them, with reference to conversions to herself, rather than with reference to conversions to Christ. Many of her measures were adapted to the meridian of California, and would not have been undertaken in the East. The Spaniards see the superiority of the Americans, and attributing it chiefly to their faith, have come to look upon protestantism with favorable feelings. We admit that this is a mere worldly preference, but it opens a door of usefulness which we should not neglect. At present these old Californians have neither the bigotry, nor the prejudice of European Romanists. They are ready to receive bibles and missionaries, but up to the present time, there has not been a single Protestant minister that could preach to them, and not more than two or three that could converse in private with them. They need ministers, and we do not know of a people among whom a minister could labor with better prospects of success.

3d. There is also here, what exists nowhere out of China, a large and rapidly increasing Chinese population. On one occasion, during the present month, there arrived at this port in a single week, over 2,700 Chinamen. There are now in this state about 15,000 of them, and will be 30,000 by the close of the present year. A few of them are converts from the Chinese mission, and under the guidance of a suitable man, could be made very useful. God seems to be reversing the order of missions. He is bringing those that need the gospel to our doors. He is taking them away from immediate contact with the institutions and national influences which have so greatly limited the missionary usefulness among them, and is placing them in our midst, where the man of God can get access to them, and gaining their confidence and sympathy, as he meets them, speaking their own language in a strange land, he can labor here with fewer obstacles to encounter and better prospects of success, than he could in China. Two years ago a good Chinese missionary should have been stationed at this point. If this had been done, we have no hesitancy in saying, that long before this he would have had a much larger congregation than usually assemble at any christian service in Canton, and many of his hearers might, perhaps, have found the true riches, and been ready to return to their homes, disciples of Christ. We wish, dear brethren, that you could stand for half an hour at the door of brother Prevaux's some Sabbath afternoon, and see the hundreds of Chinese, which throng the street in that portion of the city, or at the windows where this is written, and look upon the equally large number assemble around their Pagoda. We should not have to plead long for a missionary for them. Your own hearts would give you no rest until you had supplied them with the means of grace. If, to supply them it is necessary to withdraw a missionary from China, we hope he will be withdrawn. The return influence he will send back, will bless China more than he could by remaining there. There can be no fanaticism in this belief.

4th. In addition to the wants of the above classes, there are those of our own countrymen. The present American population is nearly 800,000, which will be increased in the space of a few weeks, at least 40,000, by the overland emigration and is daily gaining by the accession of hundreds who reach here upon the crowded decks of steamers and sailing vessels. The people are coming by thousands. Where are the preachers? The disproportion between the demand and supply is alarming. Along the 600 miles of California sea coast, we do not know of a single protestant minister, except in this city and Santa Cruz. With the exception of Naper, Sonora, and San Jose, which are but partially supplied, the whole range of valleys extending from Oregon to Lower California, and laying between the coast range of the mountains and the great valleys of the Sacramento and San Joaquin, is without a single protestant preacher. The two great valleys are but partially and inadequately supplied, and in the mines the destitution is still greater. The Baptists should have men immediately at each of the following places, viz: St. Diego, Los Angeles, Santa Barbara, San Luis, Obispo, Monterey, Santa Cruz, Valley of San Juan, Santa Clara, Mission of San Jose, Contra Costa, Nevada, Grass Valley, Marysville, Downsville, Trinity, Union City, Hang Town, Cosumnes Valley, Dry Creek, Jackson Creek, Moquelumne Hill, Stockton, Calaveras, Sonora, and Mariposa. The places in italics, would immediately support a man who could combine teaching with preaching. In the agricultural sections small tracts of land can be obtained by gift, or otherwise, while in the mines, industry would provide for all actual necessities without infringing much upon a pastor's time or materially affecting his usefulness, provided he labored as Paul did, under the pressure of a similar necessity.

For a long time the church has been praying that God would turn and overture among the nations, so as to prepare the way for the admission of the gospel. He is answering her prayers in ways, and to an extent she looked not for. In a manner which says afresh, that God's ways are not as ours; he has made this vast territory with a present population of hundreds of thousands of souls accessible to her, and is calling upon her to thrust in the sickle and reap, for the field is ready for the harvest. But she is not ready. There are a hundred calls for help where one affirmative response can be given. *The means are wholly inadequate to meet the necessities of the emergency.* Christians here, have wept and prayed, and counseled and appealed to brethren abroad, and still the want remains almost unrequited. Surrounded by such a state of things, the following questions have been forced upon our consideration. 1st. Was the church wrong in offering such a prayer, and is God now rebuking her by showing that she is not ready to meet the state of things for which she has importuned? 2nd. Having received such a signal answer to prayer, will the church now leave the world to perish, while it is calling for help? *If God's ear has been open to her prayers, will she close hers, when from all the wide earth comes, on every breeze, the cry of the man of Macedonia?* 3rd. Is the present mode of providing men for the missionary field sufficient for the purpose—if not, what modification of that mode, for the better, is practicable? Neither our inclinations nor duty require us to answer these questions, in this communication, except so far as our own field is concerned. We trust that in giving utterance to convictions which have been forced upon us, we shall not be considered as overstepping the bounds of modesty or duty.

ANSWERS TO QUESTIONS.

1st. We do not see any reason for believing that the prayer of the church was wrong, or that God intends his answer as a rebuke.

2d. God having opened the door of usefulness, we dare not refuse to enter in, while the amount of religious destitution in this State surpasses that of any other part of our country. Men here, even more than in other places, need the gospel. Character in ruins, Christians backsliding from Christ, and young men being led away by evil examples, are on every side of us. In coming to this State, men have placed themselves in the midst of temptations stronger and more numerous than they have been accustomed to, and have lessened their powers of resistance. They cannot, they must not do without the preservative influences of the ordinances of the gospel. All of them come to find gold in California: hundreds of them will find graves here. Already thousands have fallen, and have died without any man of God at their side, and without one Christian exertion for their salvation. Some of these men were sons, brothers or husbands of church members in the East. How fearfully has God rebuked them for their neglect! Shall men thus go to their graves? Shall we let them thus die? Shall we be clear of their blood, unless we make greater efforts to save them? But we cannot meet the want alone. Our numbers are few, our means limited—distressed by the scenes around us—disheartened by the fruitlessness of past appeals, we address you again. We fear that you will deem our appeals too frequent and too earnest, but we fear still more that the Saviour will consider them too few and too tame.

3d. Our earnest, unhesitating answer to the first part of the third question, is NO. The wants of perishing thousands, the claims of an ascended Saviour, the spiritual welfare of our State in all future time, unite in the demand for a number of laborers altogether beyond the ability of our churches to support by their contributions. The calls in other fields are too numerous, and the expense of sustaining a missionary in this is too great to leave it in the power of the churches abroad to afford us any material aid in this way. We have about done both asking and hoping for this kind of assistance. We feel that we have the sympathies of the churches to which we have made our appeals, but they have not the means to help us, to the extent of our necessities, unless some other way of doing it can be marked out. This brings us to the second part of the third question.

PLAN FOR THE FUTURE.

1. The fact from which all our plans start is this: The history of the past teaches us that we must either have a large portion of the State unsupplied with the means of grace, or else change our mode of providing supplies. At present, we have four Baptist ministers in the State who give themselves wholly to preaching, two of which are in this city, one at Sacramento, and one at San Jose. We have one at the head of our educational operations, who is doing a good, but owing to the lack of suitable buildings, a limited work. Aside from these, there may be two or three who are preaching occasionally, but we do not know of one who has a regular charge. And this is all our ministerial strength. This is all the territory we are cultivating, after three years and a half's occupancy of the field, the population in the meanwhile increasing from a few thousands, to nearly three hundred thousand. One cause of this state of things has arisen from the feeling cherished both here and at home, that a clergyman must not engage in any secular pursuits, whatever the circumstances might be, and if he did so, he could neither have the confidence nor co-operation of his brethren. It forms no part of our purpose to discuss this matter here. So far as the general principle is concerned, we assent to it, while we believe that the facts of the present, and the history of the past, show that it has been unduly strained. The early history of our denomination presents to us the Butlers, Galushas, Barbers and others—men whose praise is in all the churches—men who in piety and usefulness were an honor and a blessing to their age. These pioneers were forced to devote a portion of their time to secular matters. They had no alternative but to retire from the ministry, or do this. Who wishes that they had done the former? Who does not rejoice that they did the latter? Our field is pioneer ground, and cannot be cultivated, except by a partial adoption of this plan, and our neglect to adopt it long ago, has crippled us. A single fact will show this: In 1850, there was a population in Nevada, and places that a minister could have regularly supplied, amounting to over

20,000, one-half of which was in Nevada and its immediate vicinity. At that time a Baptist church could have been organized with at least 40 members. Then there was no preaching in the city, except by a Methodist brother, who supported himself in whole or in part by mining. We had at this time one most excellent brother, of long experience in the ministry, well known, and loved where he was known. We had another of fine talents, a man who had been eminently successful in his previous fields of labor, and a large state of fine abilities, and well spoken of by the brethren. All these were in Nevada. Why were they not preaching the gospel? Some may blame them, but the difficulty lay back of them. Circumstances had forced them to the mines. We needed them, and still need, a system that would bring such brethren, thus situated, into the field, and enable them to feel that in thus toiling, they had the sympathy and good wishes of their brethren. We needed, and still need, a system that would have looked up these brethren, and if there was an unwillingness on their part to preach the gospel, which we do not think existed, would have given them no rest, until they did what they could in the ministry.

With the above data as our starting point, our plan is as follows:

1st. We want a number of men, sufficient at least for the places previously named, and need others for places of importance that are almost weekly springing into being. We do not ask for men, at all these points, who are "graduated with the first honors of the University." We ask for good men—men of piety, common sense, and acquainted with men, as well as books—well read in English theology, experienced as pastors, with ready, off-hand address—energetic, persevering, ready for toil or sacrifice, preferring most of all to give themselves wholly to the work of the ministry, but willing, if necessary, to make their own hands minister to their necessities. Fifty such men could at once enter upon fields of usefulness, such as they will not easily find elsewhere.

2d. We want such men placed on the ground, with a small amount of funds to make a beginning with. After that, they will be expected to make up by their own industry, for any deficiency that the contributions of the people among whom they labor may leave unprovided for. Teaching will be the most desirable resort, agriculture next, and in the mining region, mining as a matter of necessity. It is not expected that they will engage in any secular pursuit that will involve pecuniary risk; aside from this, any honorable calling may be resorted to, so long as it may be necessary for the support of themselves and families.

3d. We want a general agent for the State, to explore the whole State, select the most promising fields of usefulness, visit the brethren at their several points of labor, counsel with them, and aid them. This agent should be under the direction of the Missionary Committee. We are too far removed to make it practicable to rely upon the parent boards for his instructions. His report should be made to the committee here, and with them, he should counsel brethren who may arrive respecting the localities which the more strongly claim their labors. We want an agent with all the powers of a presiding elder, except where such powers infringe upon the rights of the mission, or the independence of the churches.

4th. While the committee can claim no right to control a brother, respecting the field he shall enter, or the time he shall continue in it, its plans render it indispensable, that brethren laboring in the State on this plan, should for the present be governed by its advice, except where the advice would contravene their own convictions of duty.

HOW TO OBTAIN THE MEN AND MEANS.

1. If the Missionary Boards approve our plans, let them appeal to the ministers and churches, setting forth the wants of the field, its importance, promise, &c. In this appeal, let there be a distinct statement of the kind of men that is wanted, and the kind of labor they will be expected to perform. This is absolutely necessary to the successful working of our plan. We think a sufficient number of men of the right stamp would respond to the call, so as to meet our present wants.

2. As all these men cannot appear personally before the missionary boards, require them to get a written statement from the most judicious brethren in their respective associations, that they are reliable brethren, and would probably be useful in this field.

3. On the reception of such a certificate, let the Board give to the brother a conditional appointment. As the Board is not responsible for his outlays, authorize him to visit the churches where he is known, and raise the sum of one thousand dollars. As soon as this is raised, give him an appointment in full. If he has energy and the confidence of the churches, he will raise the amount, and this without interfering with contributions to other objects. This test of his perseverance will show whether he will be likely to hold on among the difficulties he will have to encounter when he enters on his labors here.

4. Let him come round the Horn in a good clipper, and bring with him a good supply of clothing, such provisions as will keep, and plain furniture sufficient to keep house in the most primitive style. Health and economy are in favor of this route with families.

5. Require each one to keep an accurate account of his expenditures in reaching the field, and whatever sum remains in hand from the thousand dollars, have it placed in a common fund, under the direction of the committee here. The design of this fund will be to afford assistance to such ministering brethren and their families as may need extra aid, owing to sickness or peculiarities in their fields of labor—said funds to be drawn under such restrictions as the committee may deem necessary and equitable.

6. In all cases refer the brethren who may come to this committee for instruction and advice. This is indispensable to our plan. A minister who must wait three months for an answer to questions about a certain movement that ought to be made in three weeks, and a movement, too, upon which no advice can be given, except by a person who has been on the ground, will be embarrassed in his labors and work to great disadvantage.

Brethren, you now have our view of what is needed, and how it can be accomplished. We are not partial to it, if any thing as good can be devised by others. If any thing better can be suggested, we are ready to cast this aside.

The Baptists of California both see and feel the necessity of something being done, beyond what has hitherto been attempted. They appointed this committee with special reference to this. They expect us to report something done that shall have, through God's grace, increased our numbers, and strength, and influence. Other denominations are moving on every side of us. Romanism is here with its priests, and Jesuits, and sisters of Notre-dame, instructing our youth, and doing all that her means and craft will enable her to do. Incipient steps have already been taken for her Jesuit college at Santa Clara, and the school of "the sisters" at San Jose is the most liberally patronized of any young misses' school in the State. Our Methodist friends, both North and South, are working with their accustomed zeal. With more than ten times the numbers in the State that we have; with two religious papers, one under the patronage of the Northern Book Concern; with schools and teachers much more numerous than ourselves, and their brick making for their university, they are rapidly outstripping us in the race of usefulness. So it is with other denominations. We are the smallest and weakest. It may, it ought to be otherwise. But a change of operation, and a hearty co-operation between the friends at home, and between them and the Baptists here, is requisite.

We ask for your co-operation, and will hold ourselves in readiness for any service that we can render you or the cause of Christ. With us it is now a day of small things. *The demands upon us are beyond our means—the calls for labor are more than we can meet.* Help us now, and we trust the time will come, when we shall find that it is more blessed to give than to receive.

Brethren, may the God of grace bless you, and build you up, and give success to all your labors for his cause.

J. W. CAPEN, Chairman.

B. BRIERLY, Secretary.
San Francisco, Cal., July 30th, 1852.

The Baptist Cause in New Orleans.

"Some of our exchange papers give us the sad intelligence, that the only Baptist church in New Orleans has been disbanded, and the Baptist cause become extinct in that city. Has it really come to this, that the largest city in the Southern States, is to be deserted by the Baptist denomination? Our Conventions, Associations, and Missionary Boards, have become considerably aroused to the importance of having a stated ministry in every town and village. If a village of one thousand inhabitants is found destitute of a Baptist church, and without the means of sustaining a Baptist ministry among them, the liberality of the denomination is immediately called upon, a fund is raised, a minister is sent to that point, and sustained, in whole or in part, until by the blessing of God, there is raised up a church strong enough to take care of itself. If a town consisting of four or five thousand inhabitants calls for similar help, the demand is more imperative, a stronger effort is put forth, and a greater sacrifice is made. But here is a city containing over a hundred thousand souls, without a Baptist church! Catholicism and iniquity may be said to have undisputed sway. In its religious moral complexion, New Orleans has been justly called the Paris of America. But New Orleans has claims upon us as a missionary field which Paris has not.

"New Orleans is one of our own cities; it is one of our Southern cities. In common with the rest of our large towns, it is spreading its influence throughout our whole country. It is a reservoir of vice; all the rivers of the West and South-west constitute a system of arteries, to carry the poison to every part of the country. There our Georgia planter rests on his way to Texas or Arkansas, and sees its bar-rooms, its theatres, its cathedrals open to receive him; but let him travel through its length and breadth to find a Baptist place of worship—alas! there is none! Can we in justice to the cause of truth, can we with due regard to the cause of Christ, allow this state of things to continue? Ought we not to pour in a stream of money to the Domestic Board at Marion, and instruct them to send a missionary to that point? We want a strong man there, a man of talent, a man of piety, one who can cope with error in all its subtle forms, one who is prepared for opposition, discouragement, and difficulties of every kind.

"Here we are met with the objection, that much has already been spent in building up the Baptist cause in New Orleans. But must past failures prevent all future efforts? Is it a question of dollars and cents? Is the condition of the inhabitants of that great city so hopeless, that we may leave them to go to destruction? There is no reason why the gospel of Christ should not be the power of God unto salvation to the people of New Orleans, as to those of Savannah or Charleston. God will bless his word there, if it is preached aright. Perhaps one cause of our past failure is, that we have been more solicitous to secure a Baptist meeting house, than a Baptist church. We may spend a large amount of money, erect a fine building, and the house may be closed for the want of worshippers, or it may go into the hands of those who are not of our faith. Let us adopt a more spiritual policy, and God will bless our efforts. If a faithful minister is sent there, the Spirit of God will go with him; the scattered Baptists will be brought together; sinners will be converted; the cause will flourish; a place of worship will be procured; and it will no more be said, that the Baptist denomination is extinct in New Orleans."

"Would it not be well for the Board of Domestic Missions at Marion, to call public attention to this subject?"

We cut the above from one of our exchange papers. New Orleans is constantly before the mind of the Board. A committee has recently visited that city, in regard to the procurement of a house of worship. If we have to pay rent for this, as well as to pay the salary of a minister, the expense will be great. Whatever is necessary to the accomplishment of this work, must be undertaken and carried through, but in doing this we must rely upon largely increased contributions to sustain our treasury. This now is what alone causes us to hesitate.

The man who returns good for evil, is as a tree which renders its shade and its fruit even to those who cast stones at it.

The Importance of United Efforts in the Domestic Mission Cause.

The following, written by Dr. Jeter, we find in the Western Watchman and in the Tennessee Baptist. It expresses a truth much overlooked. Thousands of dollars are annually expended to less than half the good that might be accomplished, by a greater co-operation among all those interested in the great work of evangelizing our own great nation.

"Several Associations in this State, we learn from their Minutes, conduct missions within their own bounds. This is praiseworthy. We have no question but that such efforts have resulted, and may again result, in much good. But we may properly enquire, is there not 'a more excellent way?' In union is strength; and this remark is as true in regard to religious, as to political efforts. In our judgment, if all the Associations would pour their funds into a common treasury, and put them under the control of an intelligent Central Board, having the whole State as their field of operation, much more good might be accomplished than by the isolated, desultory, and occasional efforts of unconnected Associations. For this opinion we have several reasons.

"First. By this limited and unconnected system of labor, the most destitute and promising mission fields are likely to be overlooked or neglected. Each Association, surveying the destitution within its own boundaries, is sure to find ample scope for the employment of all its funds. There is no Association in the State, which cannot exhaust the full measure of its resources in supplying with the preaching of the gospel, the destitute churches and neighborhoods within its limits. But if the oldest, largest, and wealthiest Associations exhaust their means in supplying their own destitution, then the feeble and more needy must be, in a great measure, unsupplied. It is clear that by this method the most destitute, as well as the most important places, may be neglected.

"Second. By this system the most suitable and efficient ministers may fail to be called into the mission field. An Associational Committee, scattered in situation, rarely meeting together, and having a limited knowledge of ministers, must make the best appointments which, under the circumstances, they can. They have money collected for the specific purpose, a missionary is expected to enter the field immediately, and appropriations must be made to sustain occasional and itinerant labors, if nothing better can be done. A central, permanent Board, would have far better opportunities of making a judicious selection of ministers. With frequent meetings, with information flowing to them from all parts of the State, and from sister States, and with their attention constantly drawn to the subject, they could select the most suitable missionaries, and being a stable and respectable body, ministers having families to support could prudently change their residences to the most promising fields, with the prospect of continued appropriations, until they could gather churches able and willing to support them. One good, effective minister, introduced into a destitute region from abroad, would to his permanent residence, and the established supporting churches, is, in our view, of greater value than many years of desultory labor, by the many in the field.

"Third. The judicious direction of a missionary enterprise, even on a small scale, requires a degree of attention and sacrifice, which, in fact, is rarely found in a committee of a District Association. Such has been our observation in another field. Money sometimes remained unexpended—missionary labor was performed in an irregular and ineffective manner—there was, in general, a want of system and steadiness of purpose. Of similar operations in this State we know nothing. We are satisfied, however, that everywhere a concentrated Board, having frequent meetings, regular officers, an extensive correspondence, experience, and such advantages as such a Board gradually acquires, will ordinarily conduct missions more judiciously than any Associational Committee."

Blackwood on Popery.

"We affirm, in the most unequivocal manner, that to be free, nations must be Protestant. The Popish religion is entirely incompatible with freedom in any nation. The slave of the altar is essentially the slave of the throne. We prove this by the fact, that no Popish country in the world has been able to preserve, or even to have, a conception of the simplest principles of civil liberty. If we are told that France is free, the obvious reply is, that though France is the least of all Popish countries, it is wholly under military government; it has no *habens corpus*; and no journalist can discuss any subject, without exposing himself to government, by giving his name. Would this be called liberty in England?"

"At a meeting held at Enon, Alabama, upwards of two thousand dollars were collected for missionary purposes. One thousand for the California mission, five hundred for the German mission, in New Orleans, and the residue for domestic missions."—*N. Y. Chronicle.*

If a few of our Associations and churches would thus send up their contributions, our Board would be able to act with vigor and efficiency at these important stations.

Donations.

RECEIPTS FOR DOMESTIC MISSIONS FOR SEPT. AND OCT. 1852.	
Sept. 6—James Carmichael, Esq., Tenn. by Rev. C. C. Tipton,	5 00
Allen Ch. S. Car, by Rev. F. C. Johnson,	10 00
By Rev. J. Foster; Arthur Foster \$1. Dr. Clement C. Billingslea \$5, J. Luther R. Foster, \$1,	10 00
By Rev. J. H. Foster, for New Orleans Mission; Rev. J. C. Foster \$5, D. J. C. Billingslea \$2,	7 00
By Rev. J. H. Foster, for mission among the Roman Catholics; John S. Beall \$5, Mrs. M. E. Foster \$5, Mrs. M. S. Woolley \$1, Mrs. E. W. Wilkinson 50 cents, For California Mission; J. D. L. Thornton 50 cents, Wm. Price 50 cents, E. Lamb 50 cents, J. Smith 50 cents, collection \$3 95,	11 50 1 00 4 95

Carried forward,

40 45

Brought forward,	40 45
W. J. Hamilton, for New Orleans Mission,	50
Public collection \$1.20, B. Hall 50 cents,	1 70
Sep. 18—Received from W. B. Johnson, D. D., agt. for South Carolina,	236 99
19—Rev. Thornton Stringfellow, Va., per A. Thomas, Esq.,	20 00
Oct. 6—Mrs. Judith Towns, Miss., by H. Talbert, Esq.,	10 00
13—East Tenn. Gen'l Association, by draft in favor Rev. Wm. Wood,	25 00
Bethel Association, Ala., by draft in favor Rev. Jeremiah Reeves,	50 00
Central Association, Ga., by draft in favor of Rev. J. M. Carter,	137 50
White River Convention, Ark., draft to Wm. M. Lea,	150 00
Gen'l Association of Va., by draft to Rev. R. Ford,	62 50
Central Association, Ga., by draft to J. H. Clark,	37 50
Eufala ch., Ala., through Salem Association, by Rev. J. Foster,	28 00
Oct. 13—Eufala church, through Salem Association, by Rev. J. H. Foster, for California Mission,	20 00
Daniel McKenzie, Bethel ch., Salem Association, by Rev. J. H. Foster,	10 00
15—James Norris, for California Mission, by W. N. Wyatt,	1 00
18—Rev. W. B. Johnson, agent for S. C.,	173 64
23—Rev. W. P. Hill, agent for Georgia,	20 00
Rev. Wm. Howard, agent,	62 50
Maryland Cifton Association, by draft to Rev. Noah Davis,	25 00
White River Convention, by draft to Rev. John Wolf,	25 00
White River Association, by draft to Rev. H. McElmurry,	25 00
Bethel Association, Ky., per Rev. T. F. Curtis,	47 40
D. W. Poor, Jr., Esq.,	1 00
1st Baptist Church, Nashville, Tenn., per Rev. T. F. Curtis,	51 90
At the Gen'l Association, Ky., Rev. J. M. Penleton \$5, Richard Garnett \$5, W. H. McFarlan \$5, Gray \$5, Hon. J. H. Underwood \$5, for California,	25 00
Gen'l Association of Middle Tennessee, per Rev. T. F. Curtis, J. Ashford \$10, N. Lowe \$10, F. C. Owen \$10, J. Purlock \$5, J. M. Walker \$5, W. C. Buck \$2, J. C. Sparkman \$1, H. B. Cartwright \$5, S. Tanner \$10, Mrs. Quarles \$5, for California,	63 00
Marlboro' Church, Tenn., per Rev. T. F. Curtis,	21 00
From Jos. H. Walker, Treas. East Tenn. Gen'l Assn., per Rev. T. F. Curtis, for California,	55 00
From Rev. J. H. Wombwell, Treas. West Florida Association, per T. F. Curtis,	30 00
	\$1,737 24

WM. HORNBUCKLE, Treasurer.

BOARD OF FOREIGN MISSIONS.

RICHMOND, DECEMBER 1852.

Dr. G. W. Barton.

Serious apprehensions were excited by recent intelligence of the dangerous illness of this brother. We rejoice to receive the pleasing tidings, contained in the following extract from a letter of more recent date, from bro. Pearcey:

"In my last I referred to the critical and alarming illness of bro. Barton. We are truly thankful to the Father of mercies, to be able to state, that our beloved Dr. is now convalescent, and regarded out of danger. His was a long case of the inflammation of the brain. God has been merciful, and spared his life. The hot weather begun about a month sooner this year than usual in Shanghai. There has been a great deal of sickness among the natives already. Except the Dr., none of us have been seriously ill, though none are truly well."

The Time to Subscribe.

The friends of missions should avail themselves of the present month, to enlarge the subscription list of the JOURNAL. All new subscriptions will commence with the number for January, 1853. An immediate and systematic effort by pastors and others, to double the number taken in their respective churches, will in almost every instance prove successful. Very few will refuse 25 cents a year, for a periodical which furnishes a monthly statement of the operations of the Southern Baptist Convention, and a general view of the missionary operations of Christians in all lands. It is only necessary that the attention of our brethren should be directed to the subject, and that some one active brother or sister in each church should take upon himself the labor of calling on the members, show a copy of the paper, receive their subscriptions, and send the names and money to the Publisher.

We would also remind our readers, that with many of them this is the time to pay for another year.

The Foreign Field.

In bringing the claims of missions before our churches, those which relate to the foreign field are often made to occupy a subordinate place. They are sometimes thrown out of sight, by holding up as all-absorbing and exclusively important the home department. The home work and the foreign are contemplated as if they were antagonistic to each other. All this is wrong. It is not necessary to bring these separate branches of Christian benevolence into such comparison as will prejudice the one against the other. In one sense it is all foreign, in another it is all home work. This much being said, we beg to present to the attention of our churches the importance of making more enlarged exertions to give the gospel to the heathen. We are scarcely performing a tithe of the work in this department, which our numbers, intelligence, wealth and piety would seem to demand. To awaken a deeper interest in the foreign field, we urge the following considerations:

1. It is embraced in the commission. "Go ye into all the world and preach the gospel to every creature." "Go teach all nations." The gospel was intended for man—for man as a sinner, for man every where. Nor will its far-reaching designs be accomplished until it shall sound in every ear, and appeal to every heart. This commission must not merely intimate the will of Christ—it is a solemn command. It is binding on all his followers. All are required to use every available means in sending the gospel to every creature.

2. There is a special necessity for sending the gospel to the heathen. At home, all have heard its joyful sound.

Here, all know the way of salvation. But in heathen lands, the people sit in darkness, and in the shadow of death. They are emphatically without God, and without hope in the world. They cannot believe, because they have heard not the gospel. In all their misery and degradation, they must remain, unless the gospel is preached to them. There is no other remedial influence; nor can they be saved from the consequences of sin in the future without a knowledge of this system. Uncounted millions must continue to sink to the abyss of despair, unless they are rescued by this means. The heathen are in pressing need of this gospel. Without it they are lost for ever!

3. The foreign field is accessible. A few years since, the heathen were shut out from the range of Christian sympathy. The limited opportunity of reaching them constituted an almost insuperable difficulty in the way of their evangelization. Beside, the superstition and hostility of pagan tribes had thrown an almost impassable wall against the approach of the Christian missionary. But a change has taken place. Revolution and conquest have preceded the gospel. The Word of the Lord may now have free course and be glorified. The extension of commerce, the facilities of steam navigation, and the improvements in science and art, have thrown down every separating wall. Distant portions of the earth are brought near to us. The heathen of every clime are now our neighbors. They are even sending to us the imploring Macedonian cry, "Come over and help us."

4. The foreign field is most inviting. Barbarous nations are beginning to see the elevation to which the gospel raises man, and are aspiring to reach it. Wherever the Christian missionary goes, he is surrounded by crowds of ready listeners; they press upon him to receive books and tracts, and readily place their children under his care. The work of instruction is indeed difficult; the minds of heathen are blind, their hearts are callous, their condition deeply degraded, and yet in this very aspect of the case, the field of foreign missions is inviting. It is the peculiar province of the gospel to reach and save the lowest and vilest. If in one place more than another, the Divine Saviour would have gone, it would have been among the offscouring of the earth. The most glorious triumphs of the gospel are to be seen in the salvation of such.

While, then, the attention of pagan tribes is arrested, and however depressed their position, we may contemplate even the labors and sacrifices of the missionary life as peculiarly desirable.

With respect to the portions of the earth to which Southern Baptists are directing their attention, it may be said, the fields are even now white with the harvest. The Foreign Mission Board in their last report, thus refer to the subject:

"In view of the openings for missionary labor, which present themselves in connection with our missions, affecting considerations force themselves upon the mind. China is ready for the gospel. We might judiciously duplicate our missionaries in that field during the present summer. Western Africa pleads for help. Almost every station needs reinforcement, to say nothing of the many important destitute positions inviting our occupancy. Central Africa, with her numerous villages, her populous cities, her uncounted tribes, prays for the bread of life. Here is the plaintive cry of Bowen, as alone he stands before his tribes a witness for Jesus! A line of operations, from Badagry on the coast to the mountains of Yariha, ought ere this to have been formed. And soon, unless succored by his brethren at home, this lone missionary must faint and die. Shall we not send him help? In addition to these points, other fields are presenting themselves to our view. France, Germany, Switzerland, South and Central America, claim our regard."

Much more might be written, but enough has been presented to awaken a deep interest in this enterprise. Will not the churches arise, and quickly send out to the dying of earth the healing influences of the gospel? We beg our brethren to pray earnestly for the pouring out upon all the spirit of missions.

Rev. Dr. Bridgman.

This devoted missionary was present at the recent meeting of the American Board. When he first went to China, twenty-three years ago, but one man was engaged in preaching the gospel to that people. Now nearly one hundred missionaries are engaged in that field. Dr. Bridgman supposes there are 400,000,000 of souls in the empire. He returns to his field the present fall.

Japan.

The following interesting reference to Japan, is from a communication published in the National Intelligencer by W. D. Porter.

The Kingdom of Japan consists of three large, and thirty or forty smaller islands, situated off the coast of China. The largest of these islands is Nippon, the next Jesso. On the island of Bungo, southwest of Tonsa, is the city of Nangasacki, and near that city is the little artificial island of Desha, on which a Dutch factory is built.

Jedo, or Yedo, the capital of the empire, is situated in the midst of a fine plain, in the province of Musasue. It is built in the form of a crescent, and intersected in almost every street by canals, their banks being planted with rows of beautiful trees. The city is not surrounded, as most eastern cities are, by a wall, but has a strong castle to defend it. The river Tongag waters it, and supplies the castle ditch: and being divided into five streams, has a bridge over each. The public buildings are on a magnificent scale. The imperial palace is formed by three enclosures, or circular piles of buildings, and enclosing many streets, courts, apartments, pavilions, guard-houses, gates, drawbridges, gardens, canals, &c. In it reside the emperor and his family, the royal domestics, tributary princes and their retinues, the ministers of state, many other officers of the government, and a strong garrison. The walls of this magnificent palace are built of freestone, without cement, and the stones are prodigiously large. The whole pile was originally covered with gilt tiles, which gave it a grand and beautiful appearance.

Meaco.—The next largest city is Meaco. It is also a royal city, and is situated on a lake near the middle of the island of Nippon, and surrounded by mountains, which gives a remarkable and delightful prospect to the whole; the circumjacent country between the city and mountains is covered with temples, sepulchres, &c., and is embellished with a variety of orchards, groves, cascades, and purling streams. Three considerable rivers water this plain, and unite their streams in the centre of the city, where a magnificent stone bridge facilitates the communication between the different parts of the city. A strong castle defends the town; it is six hundred yards in length, has a tower

in the centre, and is surrounded by two ditches—the one dry, the other full of water. This splendid city is twenty miles long and nine wide within the suburbs, which are as well populated as the city. The number of the inhabitants of the city proper is supposed to be five hundred and twenty-nine thousand. The universities, colleges, temples, &c., are almost incredible in number and magnificence. It contains twelve capital or principal streets, in the centre of which are the royal palaces, superbly built of marble, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

Ozeco.—The next principal town is Ozeco. It is deemed the chief seaport, is very populous and has an army of eighty thousand men, always ready at the disposal and command of the emperor. It is near fifteen miles in circumference.

Naval Depot.—The city of Nangasacki is the Japanese naval depot; but as they have not yet found any use for a navy, their vessels are only in the rough material, and stored away for emergencies.

The prison.—The kokasa or prison is here. The name means, in the Japanese, hell; it has one hundred dungeons and cages. The history of these few cities gives a fair outline of the whole empire. Their private dwellings are small but neat, and ornamented with small gardens; in this they excel, as they are the very best of horticulturists. A few feet of ground are turned to the best advantage, as the Japanese understand perfectly the art of dwarfing plants, trees, fruits and flowers. They neither use tables, bedsteads, nor chairs; but sit, eat, and sleep, like most eastern nations, on mats.

Suicide.—Almost the first accomplishment learned by them is the art and grace of suicide; the child in the nursery stabs itself with its finger or stick, and falls back in imitative death; the lover cuts out his intestines before his obdurate mistress, and the latter pours out her heart's blood in the face of her faithless lover; the criminal executes himself; and, in fact, the whole nation, from early youth revels in the luxury of suicide.

Their trade is, at present under great restrictions, as they only trade with the Chinese and Dutch. The latter have always fostered, cherished, and increased the prejudices of the Japanese against all other nations, particularly the French, English, and Portuguese.

OUR MISSIONS.

CHINA.

Letter from Brother Shuck.

Brother Shuck, under date of February 13th, writes:—"This is the 23rd of the 12th moon, and is a great day among the Chinese. As practical idolaters, no deity receives more notice by the people of Shanghai and vicinity, than *Chow Shin*, the god of the kitchen. On the night of this day this god is taken down from the cooking range, placed in a sedan chair made of paper, and the whole burned. These ignorant and superstitious idolaters suppose that *Chow Shin* thus, in the fire and smoke, ascends to the place of *Shangti*, the chief of the Chinese celestial gods. In the middle of the first moon of the New Year, a new *Chow Shin*, usually made of paper, is with ceremony placed in a niche made for the purpose in the cooking range, and there remains until the 23rd of the 12th moon, when the observances of placing him in the paper sedan chair, burning, &c., are again gone through with. *Chow Shin* is about the last of the false gods with which the really degraded people will part."

Brother Shuck further observes:—"A few days ago I was waited upon by a stranger, an American merchant just arrived, who said a maid who came out with his family was dangerously ill, was a Baptist, and wished to see a Baptist missionary, and he pressed me himself to call. I told him I would go immediately. I found her very low, but in her senses. She was aware of her extreme condition, and her mind was in a satisfactory state, and she expressed gratitude at meeting me. After conversation, reading, and prayer, I promised to call again in the afternoon; but when I returned her spirit had fled. She had been ill six weeks with disease of lungs. Her name was Harriet Eustis, 22 years of age, a member of the Baptist church, Newburyport, Mass. She witnessed a good profession during the voyage. Her grave is among strangers, but her spirit is with the Lord."

Letter from Mrs. Crawford.

SHANGHAI, June 3rd, 1852.

Dear Brother Taylor:—I am happy to be able to inform you, not only that we are settled in our comfortable Chinese house, but that we have also begun the regular study of the language. I suppose you know quite as much about our house as I could tell you. It is situated in a comparatively neat and quiet part of the city, fronting the West, on a street ten feet wide, about a quarter mile from the South gate. The open court separating this house from sister Harriet's, is not more than fourteen feet wide, and we can converse through our windows. I hope to assist her some, even before I can talk to her girls, by taking charge of them while she is out.

Perhaps a short description of my visit to *Oo Kah Jak* would be of interest. At eleven o'clock on Saturday all things were ready, at twelve the tide changed in our favor, and we started up the river, making our way through the swarms of little boats. Brother Shuck and Mr. Crawford sat at the boat windows and gave out books to the men as we passed along. Going two miles up the river, we crossed and entered the great canal. The whole country was one level, luxuriant wheat-field. Passing bridges, dwellings, and villages, besides a countless number of groves, we soon entered a smaller canal. The singularity of our boat as well as the strange inmates, attracted crowds along the shore, all seeming glad to get books. On reaching the entrance of a yet smaller canal, which passed the door of the *Hok Dong*, we found, that our boat could not enter. We had little difficulty however, in procuring a very small one, about large enough for seating one man. Henrietta, Johnny, and myself were soon in this, the gentlemen deciding to walk. There was no room in the boat for an oarsman, if fact there was no room in the little ditch for an ear. The man, however, seemed at no loss for an expedient, but was soon, trowsers up, astern of the little craft, pushing us along with his hands. We glided smoothly along for a while, and I was enjoying the oddness of my situation, when suddenly the boat stuck fast in the mud. A little trouble loosed it, we started off pleasantly but soon found ourselves again sliding on the bottom. The man pushed hard and

grew angry. I would have relieved him of my weight, but could not get a sight at the gentlemen, and had no inclination to wander alone through the rank rushes, followed by crowds of curious people. Occasionally we found ourselves in water sufficiently deep to bear the boat. At last, just as the man was heaping curses upon us, catching a glimpse of the gentlemen, I stepped ashore and joined them. We soon passed a bridge, as we walked along beside the ditch, where were also several houses. The boat could proceed no further even with the children, and two sedans were procured for the remainder of the distance. Meeting some women who wanted to look at Johnny, the men put down both the sedans. As they did so, men, women and children might have been seen in every direction, throwing aside their ploughs, hoes and rakes, and running at full speed to catch a glimpse of the strange sight. A crowd was soon collected. Johnny's golden ringlets and blue eyes called forth many expressions of wonder. Some wanted to know if he could really see with such eyes.

We were soon at the school-house but not to enjoy quiet. The room was crowded, and the opportunity for speaking of a better life was not neglected. When we awoke next morning, the house was already surrounded by the curious, all day long the crowd remained, and I assure you I was fully prepared to appreciate quiet when night came on. Early on Monday morning we went down to the mission boat, had our breakfast, and passing through scenes similar to those of Saturday, reached home before two o'clock.

Mr. Crawford is quite well. Since my illness in April, I have enjoyed uninterrupted health. I need not ask your prayers for us.

AFRICA.

Religion in Yoruba.

The following interesting reference to the religious condition of Central Africa, is furnished in a communication from our esteemed missionary, Rev. T. J. Bowen. It will serve to awaken a deeper concern for the spiritual welfare of the numerous tribes of that region. Our brother remarks:—

The English Episcopalians and Wesleyans have had missions at Badagry and Abeokuta for nearly eight years. At both places they have been very successful among the natives of Yoruba. Several hundred have renounced their idols, and many have learned to read. There are 2 stations at Badagry, 1 at Lagos, just commenced by the Episcopalians, 4 at Abeokuta, and an out-station at Oshelle, seven miles to the east. Besides the Christian natives, there are three or four thousand re-captured slaves, who have returned from Sierra Leone more or less civilized. Hitherto the roads to the interior have been closed, but difficulties are much diminished, and I have been enabled to reach a point 8 days' journey from the coast.

The people of Yoruba are not polytheists. If you point to the sun, or a hill, or an insect, and ask the children in the streets who made that, they will reply, "*Olorun* (*It o da n*)." It was God who made it. Besides their knowledge of the one only God, the Yorubas have words to express sin, guilt, sacrifice, intercession, repentance, faith, pardon, adoption, &c., &c. Hence they very easily understand what the preacher means. Since my arrival in the interior in January last, I have seen cases of intelligent, heartfelt convictions, and at least one case of undoubted conversion, and that among people who had never heard the gospel before.

But although the people believe in God, they are ignorant of Christ, and hence they have various *Orishas*; that is, imaginary beings, and the spirits of dead men, whom they worship as mediators. They also worship the devil to appease his malignant disposition, and thus to escape from his evil designs.

Most of their hopes and fears relate to this world; and the great benefit which they expect to receive from *Orisha* is a long and prosperous life. They believe, however, that there is a heaven and a hell, and some very soon learn to desire the great salvation when they hear the gospel.

They frequently make sacrifices of pigeons, goats, cowries, &c. I tell them that no man will go before the king of Yoruba with two or three cowries or a piece of rotten yam for a present. To great persons we must make great offerings; and if we come before God we must make a sacrifice as great as he is great. God does not want pigeons and goats from our hands, for the cattle on a thousand hills are his. He made the heavens and earth for himself. We have nothing fit to offer, but God himself has made a sacrifice for us, even Jesus. Therefore, we need no *Orisha* as a mediator. God abhors idols and charms; but if they repent he will forgive their sins, and save them. If you should reason thus on the coast, it would be almost like talking to horses or cows, but in Yoruba your words have power. I have seen the people sit and listen with their bodies inclined, and their mouths half open, evidently unconscious of every thing except the words you are speaking. And now I ask, if a man should not prefer martyrdom, rather than to forsake a people who thus open their ears to the gospel.

The Mohammedans are not so much aroused by the doctrine of salvation as the heathen sometimes are. The Koran is like smoke in the eyes of all who believe it. Many of the *alufas* or scribes are in high favor with kings and chiefs, on account of their superior intelligence. They also have considerable influence over the heathen, for whom they write charms. They see that the gospel will injure their interests, and hence they naturally oppose the missionaries. I try to warn them kindly and candidly of their danger.

It is a universal objection raised by the *alufas*, that "God cannot have a son." To this I reply, God has no hand, but he can work, no eye, but he can see; he is not a man, but he has begotten a son. All the works of God are different from those of men. When you say God cannot beget a son, you deny his Almighty power. You also make God a liar, for he says that Jesus is his only begotten Son. As they have pretty correct notions of God, they can appreciate these arguments. They have repeatedly called on me in their journeys from distant towns, and requested me to tell them my doctrine. One day, at *Aways* some strangers came in, but not knowing their business, I continued at work. Soon after they began to talk among themselves, and I perceived that they had heard the gospel. On enquiry, I found that they were Mohammedans,

from a more interior town; that they had learned something about the Saviour from travelers, and had called expressly to hear more. I am already beginning to see what I feared to hope for when I started to Africa.

Yoruba, Africa.

Miscellaneous Items.

SCHOOLS IN CEYLON.—The Mission of A. B. C. for F. M. in Ceylon has under its charge 73 schools, containing 3,250 scholars, at a cost of only 63 cents a year for each scholar.

HOW HE KNEW.—A converted Hindoo was asked how he knew that Christ was the Saviour. "Permit me to say," he replied, "honey is sweet, but its sweetness is known only to him who has tasted it. I know that he is a Saviour, because he has saved my soul."

LONDON RELIGIOUS TRACT SOCIETY.—The receipts of this highly useful institution during the last year, amounted to nearly \$300,000.

PARIS RELIGIOUS TRACT SOCIETY.—During the same period, this Society has received less than \$7,000. It is zealously engaged in the prosecution of the enterprise, and many souls are said to have been led to the saving knowledge of the truth.

PROGRESS IN AINTAB.—Missionary labors were first commenced in this place some four or five years ago. Through the blessing of God there are now "a congregation of 500, a church of 40 members, a Sabbath school, consisting of 50 children and 20 women, a temperance society with 300 members, a juvenile missionary society of 100 members, and one among the adults, a series of Bible classes, embracing from 100 to 200 students, several benevolent societies for the relief of the poor, and for other charitable purposes, an arrangement for teaching 100 adult females to read, and two schools, embracing 140 scholars."

SECRET OF SUCCESS IN TURKEY.—It is said that in Constantinople, where there are but two organized Protestant churches, there are 41 or 45 different prayer meetings, or other religious services.

PLEASING FACT.—Not less than seven hundred men, who were once heathen, are now native teachers in connexion with the London Missionary Society.

IS IT TRUE?—At the recent annual meeting of the A. B. C. for Foreign Missions, Dr. Pomeroy, one of the cor. secretaries, said, he believed that the great obstacle to procuring male and female missionaries in Christian lands. He wished this to be seriously pondered by all.

DEPUTATION TO ASIA.—Rev. Dr. Petch, For. Sec'y, and Rev. J. N. Granger, have been recently sent out by the Ex. Comtee of A. B. M. Union to attend a General Conference of Burmese and Karen Missionaries to be held next spring at Maulmain, and also to visit the missions in such other countries as may be practicable.

READERS IN CHINA.—It is supposed that at least one hundred millions of the Chinese are able to read—a strong reason for giving them the Bible in their own language as soon as possible.

JAPANESE FUNERAL RITES.—Some Japanese, on the occasion of the death of one of their number at the Sandwich Islands, played at his head the evening that he died, a pan of rice for him to eat, and a pot of water for him to drink on his way to the land of bliss. He was put into a sort of coffin in a sitting posture, with his clothes and a part of his bedding packed around him, and when he was lowered into the grave, each sprinkled three drops of fresh water upon him, and laid a hat on the top of the coffin. After the grave was filled up, they put a pan of rice and a spoon upon it.

Youths' Department.

The Idol.

BY H. C. C.

A beautiful child lay tossing in fever upon its bed. It knew not the mother who sat beside it, vainly striving with softly murmured words and the pressure of loving fingers, to soothe it into quietness. But beneath that outward calm there was a fever, a delirium in her own heart, wilder than that which was consuming the idol of her bosom. The physicians have just told her there is no hope; that her blue-eyed Alice, her life's only treasure, is about to pass away from her sight. She had not before allowed herself to think of the possibility of such a result. There has been no preparation of feeling. A dark and dreadful certainty has suddenly started up in her flowery pathway, whose shadow has in one instant withered all her joys. But her fear and grief do not melt in tears. Her whole soul is nerved to battle with that dark spectre for her child's life; it must not, it shall not die. But ah! how dreary, how solitary seems the conflict! How she wishes that in her idolatry of this child, she had not forgotten the Hand that gave it! Then she might have invoked an Almighty Helper; then she might have leaned upon a Father's arm; then she might have wept in a Brother's ear, and her request would have been heard. But now she dared not venture, both because of past transgression, and because she could not mingle with the prayer, "Thy will be done!" She shrank even from the thought of reconciliation with her Father and Saviour; for it seemed to her, that the first proof of acceptance and love would be to take her idol from her.

Thus through the hours of that long desolate night did she watch—her poor heart tossed like a vessel without helm or anchor. Towards morning a change came over the child, and it seemed to be dying. Then the extremity of a mother's anguish conquered all else. She fell prostrate at the bedside, and sent up from her heart's core a silent cry, which seemed winged with power to pierce the heavens: "Oh God! spare my child, and she shall be thine all" days of her life! The prayer was heard. A quiet fell upon the little slumberer. The burning veins grew cool. A sweet composure settled on its features, and it slept a balmy sleep. The crisis was past; the child was restored.

When the physician made his morning call, he declared that the change seemed little less than a miracle. And deep in the mother's soul spoke a voice, kind, but stern even in its kindness: "Remember thy vow!"

The fair human bud has blossomed into girlhood. Day by day, year by year, has the mother watched as its graceful lineaments unfolded, putting on, as it seemed to her, with every morning new charms, till now it stands an expanded blossom, rejoicing in its own life and loveliness, and shedding gladness into every heart that beholds its beauty. In mind, in disposition, in person, Alice was alike lovely. Fresh, guileless, amiable, full of quick and generous sensibilities, and with a mind that drank in knowledge as its natural element—no wonder that she was a universal favorite; that

"None knew her but to love her,
None named her but to praise."

Yet Alice was not found in the path where we should expect to find the child of prayer. The charm of the fashionable circle, the brightest star of the ball-room, the cynosure of all eyes at the opera, she seemed destined to be-

come the mere votary of worldly pleasure. It was not, however, the path she would herself have chosen. Her refined nature rather craved retirement, the endearments of home, the society of a few congenial friends, the higher intercourse with the master-spirits of thought;—and deep under all there was a vague longing, a silent sighing in the depths of her spirit, after something purer, truer, nobler, more lasting than earth could bestow. Who was it, then, that with criminal earthly fondness had drawn her into the unsatisfying ways of folly? Who urged her to the gay assembly, when she would fain have remained away? Who decked the victim for the sacrifice, and triumphed with idolatrous joy in the incense and garlands that marked her way? Ah! the mother had forgotten her vow!

Two years more had passed. Alice sits alone in her beautiful chamber, her earnest gaze directed through the open window towards the sea. The sunset light falls softly on the calm waters of the haven, where many a gallant ship rides at anchor, and touches with beauty the sails of others which have just caught the favoring breeze, and are putting out to sea. A marked change has passed over Alice, since we last saw her the favorite of fashion. A higher cast of reflection, a thoughtful quiet in her eye, the calm seriousness of the smile playing around her mouth, betoken a new and nobler life within. A serene spiritual joy breathes over her whole aspect. An open Bible lies upon her lap, her finger unconsciously pointing to the just read words, which still float through her reverent like celestial music: "Lo, I am with you always, even unto the end of the world." The young disciple has this day decided that, with her mother's consent, she will accompany him to whom she has long since given her heart, far hence to the heathen. And of her mother's consent she does not once doubt. The honor seems so great, the period of sacrifice and toil so brief, the end so triumphant. The promise on which she has leaned her heart, is like a rock in its strength, like a sea in its fulness, like the sun in its light and warmth. She floats like a bird on poised wing in a flood of sunshine. Earth vanishes from sight; the great cloud of witnesses stands revealed; Jesus, he that was dead, is alive, and lives forevermore, reaches out to her the immortal crown of life and glory.

The high rapture of the hour gradually faded; but, unlike earthly joy, it only melted into a still sweeter peace—a peace that flowed like a deep full river from the throne of God. She slept that night as if in the land of Beulah, within sight and sound of the Celestial City. She waked often, but lightly "as if touched by an immortal finger," to hear the words again whispered with heavenly sweetness to her heart: "Lo, I am with thee!" and then to drop again into that balmy slumber, which only He giveth his beloved.

Another change! Alice is again in her chamber alone; but the brightness, the celestial peace, are not there now. Deep sadness, anxious care, cloud her brow; the light in her eye is full of troubled thought. Her form is thinner than it was. Her cheeks have lost the freshness of it-bloom. She has wept much. But a conflict too stern for tears is now going on in her soul. For months she has waited in the vain hope that her mother will at length relent, and yield her up cheerfully to the Saviour's call. At times she has seemed half persuaded. When her daughter, with sweet persuasive eloquence, has dwelt upon the all-sacrificing love of Jesus, the joy of giving up all for him, the certainty and bliss of a speedy reunion for those who love him, she has shed floods of tears, which seemed to come from a heart just ready to give way. But the time at length came when a final decision must be made, and she had this day made it. She could not give up her only child. The cords that bound them together seemed stronger than life, or than death. The idol, enthroned in the very sanctuary of her being, could not be relinquished. Alice would have tried to remove her by gentle remonstrance and entreaty; but her resolve was not now to be changed. "No more, my daughter," she replied almost harshly, "my mind is fixed. I WILL NEVER CONSENT. Let this subject be dismissed forever. I charge you, on my blessing, urge it no more!"

Alice retired from her mother's presence with a bursting heart. She cast herself on her knees, but she could not pray. Darkness, clouds, and tempests, were in her soul. She knew not what was duty—what was right. She, who had never crossed her mother's slightest wish; who had ever held the precept, "Honor thy mother," as a sacred law of her being; should she now go counter to her express commands, thwart her dearest hopes, risk even the loss of a mother's blessing! On the other hand, the voice of One dearer than any human friend was heard, saying: "Whoso loveth father or mother more than me, is not worthy of me." But above all other grief rose the anguish of feeling, that her mother had made a resolve fatal to her own peace, and that it was she who had separated between her mother and her God. In that bitter hour she wished she had never been born, thus to become a source of sorrow, an object of sinful idolatry to her that bore her.

But it was only a passing tempest that thus shook the young faithful heart. The leaves and blossoms were scattered by its fury, but the roots had struck too deep to be thus moved. Ere long a light beamed faintly through the darkness: a voice was heard, saying to the troubled elements, "Peace, be still!" "My Father!" she cried, "I am thine, all time, only thine! The cup which thou givest me I will drink. Not my will, but thine be done!" Then the wearied heart sunk on the bosom of Infinite love, and lay there in sweet submission, like a weaned child. But it was the heart only that rested. The nervous system, long excited by hope and anxious fear, and completely overwrought by final disappointment and the bitter conflict which followed, now gave way. At midnight the mother was aroused to find her child raving in delirious fever. And ere the third morning, the idol from she could not part, was parted from her. The child was accepted, but not as the mother's gift. No lucid interval was vouchsafed to mitigate the anguish of separation; no moment of loving communion between the mother and her child. These stern words had proved the last farewell.

The beautiful remains, shrouded in spotless white, rested in the narrow coffin. The rich brown hair was parted smoothly over the meek brow. The long lashes lay peacefully upon the white cheek. Round the lips hung a sweetness not of earth. In one pale hand was clasped a pure white lily, that ever lovely symbol of virgin purity. Other fragrant flowers, many costly gifts from the conservatory, were scattered upon the coffin; but no other seemed worthy of a nearer place beside the solemn beauty of the dead. A long succession of relatives and friends passed with slow and measured tread, to take their last look of one so much beloved. The first glance at the marble sweetness of that face, blooming so lately as the fairest flower in the domestic and social circle, melted every heart and drew tears from every eye. Several poor women were present, who had been indebted to Alice for many a kind word and act. The children, too, whom she had gathered into the Sabbath school, from the lanes and by-ways of poverty and ignorance, were there. These could not be satisfied. They hung around the coffin, read and re-read the inscription on the silver plate—"Alice G—, aged 20"—and wept and sobbed over their young benefactress, in all the unrestrained outflow of simple-hearted grief.

But the mother wept not. She stood apparently unmoved, her whole being concentrated in the last intense gaze upon the idol, from whom she was now to be separated forever. Forever! So said her self-accusing heart; for now—alas, TOO LATE! the mother remembered her vow!—*Macedonian.*

Letter from Mrs. F. M. Pearcey.

My Dear Young Friends.—How would you feel if your parents were too poor to give you anything to eat, or had so little affection for you as to carry you about from house to house, in order to sell you and get a little money for their own use? Perhaps you think no parent is so unfeeling as to sell his child. It is indeed too true that there are such in Shanghai. I have seen several instances of the kind myself. Only a few days ago as I was looking out of our window, I saw a man coming up who seemed to be heavily loaded, having a bamboo pole across his shoulder with a basket hung to each end. As I saw him at a distance I supposed he was bringing fowls to sell to us, but when he came near, I found that his baskets contained two sprightly looking little children, one about 3 and the other 5 years of age. I was quite struck with their appearance, they looked so innocent and happy. The man, who was a strong healthy looking man, asked us if we did not want to buy his children, said he would take \$1.00 for them. We asked him why he wished to sell his children; he said he was poor, unable to support them, and moreover he wished to move off to some other place, and wanted to sell his children in order to get money to pay for his passage. We told him it was wrong to sell his children, if he was unable to support them we had a friend who would probably take them and give them their food and clothing. This plan, however, did not suit him; he wanted money, he said, and urged us to take them and give him \$2.00. We told him no, we would not buy his children at any price. We gave them something to eat, and he left, made other attempts to get rid of his children, but found no purchasers the last I heard of him. Do you not pity these poor heathen children? Do you not wish to benefit them in some way? I know you do, and some of you are perhaps inquiring within yourselves, "what can I do?" I want you to think of it daily, and try if you cannot do something for them. It has given us much pleasure, and been a source of encouragement in teaching these little children, to know that some of you have sent us your contributions, to aid in supporting our schools. We hope others may be encouraged by your example to do likewise.

Will the Bible be burned up too?

"Father, will the Bible be burned up too?" said little Emily, as she sat by me committing a hymn, as she is required to do every Sabbath. "What do you mean my daughter?" I said. "Why, father, when all the rest of the world is burned up." "Yes daughter I reckon so; but why do you ask that question?" The child making no reply, I said, "would you think that God would hardly suffer the fire of the last day to burn up his own dear, precious book?" "Yes, father, that was it." "Well, my daughter, we shall not have to be in a same need of the Bible in heaven that we have on earth. Heaven, my child, is our home. While we are away from home, we revere the Bible, and love its sweet pages; just as you loved to have the letters read to you, which your mother and myself wrote to you while at your grandmother's last summer. But you do not want me to write you letters now, whilst you are with me, and I can take you on my knee, and tell you with a sweet kiss how much I love you. So, my child, after this world is burned up, and we get safely to heaven, we shall there lean gently, as John did, on the bosom of Jesus, receiving from his own lips the sweet breathings of his love."—*Children's Missionary Newspaper.*

Heavenly "Zion the Perfection of Beauty."

REV. XAI.

Beautiful Zion! built above!
Beautiful city that I love!
Beautiful gates of pearl white!
Beautiful temple! God's light!
Beautiful trees for ever there!
Beautiful fruits they always bear!
Beautiful rivers gliding by!
Beautiful fountains never dry!
Beautiful light without the sun!
Beautiful day revolving on!
Beautiful worlds on worlds untold!
Beautiful streets of shining gold!
Beautiful heaven where all is light!
Beautiful angels clothed in white!
Beautiful songs that never tire!
Beautiful harps through all the choir!
Beautiful crowns on every brow!
Beautiful palms the conquerors show!
Beautiful robes the ransomed wear!
Beautiful all, who enter there!
Beautiful throne for God the Lamb!
Beautiful seats at God's right hand!
Beautiful rest! all wanderings cease!
Beautiful home of perfect peace!

And shall the heathen, dark and wild,
Debased by sin, with dreams beguiled,
Of this blest world, so bright, so fair,
Be never taught to think or care?
Its open gates, its pathway plain,
Declare that all this world may gain;
And Jesus Christ himself has come,
To lead the wretched wanderers home.
Then let us work, and let us pray,
That all mankind may know the way,
And find their home, and happy rest,
Where Jesus reigns, and all are blest'd.

[Juv. Miss. Mag.]

Cruelty of the Heathen.

An account of the cruel treatment of the wife of a Kandian headman by the last king of Kandy, will make you wish that all, both men and women, had learned to read the bible; for then, on the one hand, the king might have governed in the fear of God, and on the other, the poor woman might have had, in the midst of her overwhelming sorrows, a source of consolation which that tyrant king could neither give nor take away. The prime minister, Eheylapola, had given some offence to the king, and, fearing his wrath, which he knew would be pacified only by his death, he made his escape. His wife, and family of young children, remained at his house, not anticipating any danger to themselves especially as the cause of offence was a trivial one. The king ordered search to be made for Eheylapola, but he could not be found; and

then, in his rage and fury, he commanded his wife and children to appear before him. He was reclining in a small pleasure-house, in the midst of a lake. Calm and unruffled it lay before him, but he learned no lesson of wisdom from its calmness; the "everlasting hills," clothed in rich verdure to their summit, surrounded him on all sides, and might have told him of God's goodness to man, but his hardened heart listened not to the soft voices of nature; his own gorgeous temple stood before him,—a heathen temple, it is true, but the religion taught even there was one of mercy, for it forbade the putting to death of so much as the meanest insect; but he set at naught all counsel, and would listen to no reproof. He sent for the mother and the children, and, with them, for an executioner. They came, and, at his command, the head of one was severed from the body, and then the wretched mother was made to take a heavy pestle in her hands and beat that head in a mortar,—and so one after the other was torn from her, and put to a violent death. See, too, among the number, an infant at her breast, and as the rude hand of the executioner falls upon its head, the milk, of which it has just partaken, to soothe it when frightened at the strange stern faces, flows from its mouth. But no "milk of human kindness" flows in that tyrant's breast, though he was once a babe, and shared in a mother's love.

The children are now all sacrificed, and the miserable mother has seen them flung carelessly into a watery grave. No hope has she of heaven to soothe her bursting heart, and all her joy on earth is swept away; but life still throbs in her veins, and this the tyrant will not spare. How should he have pity on her,—he who has thus ruthlessly made her childless? A fiendish malevolence possesses him, or, perhaps, a horror-stricken conscience prompts him to extinguish, as far as possible, every thing that can remind him of this deed of blood. He gives one more command, and the heart-broken mother is plunged headlong into the lake, which has already closed over the lifeless forms of her babes, and there together they repose. Does not their blood cry for vengeance? Shall not He who sitteth in the heavens require it at the hand of the tyrant? As solemn a question reverts upon us. May we not anticipate that that tyrant will, in his turn, rise up in judgment against those who pity not his lost condition, who never pointed him to a Saviour?

This event occurred less than a hundred years ago, and the dark places of the earth are still full of the habitations of cruelty. Let us not sleep as did others.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we, to men unlighted,
The lamp of life deny?"

Salvation! oh, salvation!
The joyful truth proclaim,
Till each remotest nation
Has learned Messiah's name."

[Mrs. Dorr's.]

Donations.

FROM OCTOBER 15, TO NOVEMBER 15.

VIRGINIA.

Cash collected by Rev. C. Key, for F. missions,	14 62
Cash from ladies of Elk Church, Louisa, for Miss Harriet Baker's school, per L. W. Allen,	30 00

NORTH CAROLINA.

Cash from Rev. T. W. Tobey, for Mr. Yates' house,	15 20
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SOUTH CAROLINA.

Cash collected by Rev. Wm. B. Johnson, D. D., of which \$2 50, is for African Mission,	210 42
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GEORGIA.

Georgia Baptist Convention, Cash from Georgia Association, per Thos. J. Burney, Esq., Tr., for Foreign Missions, For African Missions,	405 92 140 08
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Less pr. on check,	546 00 2 73
	513 27

MISSISSIPPI.

Cash from Baptist State Convention, per M. A. Phillips, Tr., Excess, to their credit,	20 25 75
	40 00

MISSOURI.

Missouri Foreign Mission Society, cash, per T. W. Ustick, Tr.,	51 65 908 16
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ARCH'D THOMAS, Treasurer.

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

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Richmond, Va.

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

ARCH'D THOMAS, Treasurer,
Richmond, Va.

Letters to the missionaries in China must be directed, post paid, to the care of J. T. SMITH, 101, Wall Street, New York.

Letters to the missionaries in China may be sent by overland from any post office in the United States, the postage being prepaid. To Shanghai or Canton, a letter not over 4 oz in weight half an ounce, the postage will be forty cents. Every letter should be superscribed, "via Southampton," to prevent mistake. Letters may be sent through France. Letters for Africa, written on gilt paper, may be sent, post paid, enclosed in the Cor. Sec. of the Board.

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