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RD OF DOMESTIC MISSIONS.

MARION, ALABAMA, FEBRUARY, 1853.

California.

What is our duty in regard to that golden region? hat is the duty of the Southern Baptist Convention in gard to it, through its Board of Domestic Missions? his question has been *decided* at the Nashville Conven- n in 1851. Speaking of the Home field, that body dopted the following language.

"It appears to your committee that California has pe- liar claims upon the friends of missions in the South. any of the members of our Southern churches have emi- ated to this place during the last two years, and their mber is now upon the increase. Christians in California e exposed to influences peculiarly unfavorable to the ltivation of the religious feelings. The power which y might exert over the population, if aided by mission- ies in the preaching of the gospel, the origin and support Sabbath schools, and the constitution of churches, will, a few years, be in a considerable measure lost, and the sses, uninfluenced by religious experience, will, in all obability, form a character exceedingly hostile to future ccess in the cause of Christ. Their locality, the cir- mstances by which they are surrounded, the employment which multitudes are engaged, and the general influ- s for evil which are brought to bear upon them, call s loudly to send them the missionaries of the cross."

s hardly a Baptist congregation of any importance nd South-west, but has its representatives ost of our churches have valued members mothers in our Israel have their sons r sisters in Christ have their brethren A gentleman from Ohio traveling in remarked to the editor of this paper, the emigration from the South- uch larger in proportion than from

ur Baptist brethren in California have twice urgently ealed to us to send them men, offering to support them soon after their arrival as they could become known ong the brethren there.

Thus far, only about $1,000 has been contributed espe- lly for the California Mission, and a part of this is not paid into the treasury. This is probably entirely ng, not to want of sympathy in the object, but to the nt of thought, and of the habit of contributing to this ject.

A more serious difficulty has been found in the way of ecuring *men*—men of the right kind for this work. Six ve been urged to accept the appointment of the Board. these three have declined, two have not yet made own their decisions to the Board, and in one case the pointment was conditional, and the way has not yet ap- ared open for its completion. The truth is, our churches home have need of a great many more ministers of just se qualifications necessary for those who go t. re. here is the supply of ministers to come from? One of most popular ministers in one of our city churches ered, and was anxious to go to California, provided church at home would give him up. Another young nister of more than ordinary aptitude for languages, and e, it is believed, would make a most useful mission- y to the Chinese in California, wrote to the church to ich he had just engaged himself for the ensuing year, to quest them to liberate him from his engagement. The ply was, that they knew of no where else to look, and refore could not relinquish their claim to him.

We firmly believe, that not until a stronger missionary irit pervades the churches and the ministry, rendering m willing to send out several of their most valued thren in the ministry to the outposts, will God bless e churches at home with a ministry at all adequate to eir wants.

One great reason why we have so few ministers, is, that he life-blood of our piety is stagnating for want of exer- e. Missionary enterprise is its appropriate exercise, d will remedy the evil. For every missionary we send t to aid our brethren in California and the new territo- es, God will raise us up ten at home.

Another reason why there is such a dearth of ministers, that *we have not prayed* for them enough during the st twenty years, that they might be raised up. Such en- prises as these awaken prayer. There are now no doubt ltitudes of young men—doctors—lawyers, that ought w to abandon their professions, and devote themselves to e duties of the ministry.

We trust soon to be able to announce the names of two three brethren as about to sail to California. In the eau time we suggest to our brethren, that it is an enter- ise that can only be undertaken in reliance upon the urches for very far *larger* contributions than have yet en received for this object. Will those mothers whose ildren have gone not contribute to send after them the sionary of the Cross? Will those fathers who have en their sons a portion of their property to start them life, not aid to follow them with the gospel, that alone able to make them wise to life eternal?

In Kentucky, Tennessee and Alabama, liberal contribu- ons have at once been made for this object where it has en presented, and general interest seems to have been ited.

The following resolutions were passed at the last meet- g of the Alabama Association.

Resolved, That California, from its geographical posi- n, from its commercial advantages, and the rapid in- ease of its population, presents strong claims upon the nevolence of the Christian world.

Resolved, That we believe it to be the duty of Southern Baptists to send out missionaries, as speedily as possible, that inviting field.

[The delegates came forward and contributed *instanter* the sum of sixty dollars, for Missions to California, to be sent up to the Board of Domestic Missions at Marion.]

The Circulation of the Gospel by Home Missionary Effort, a Condition of its full Success.

There is, perhaps, no law so indelibly inscribed on the very surface of all things as this—There must be circulation. A law this, enforced by a penalty of all that is loathsome in stagnation, encouraged by a premium of all that is desirable in orderly improvement.

Would you behold the operation of this law in the physical world? You may see it pervading every thing, from the planet circling in its orbit, or whole systems revolving round an unknown centre, to the blood which courses in each vein of the minutest insect.

See how full of devices is nature to keep water in circulation. Now seeking to find its level, it wanders thousands of miles to the sea; or now the sun evaporates it, to descend in distant showers on the thirsty earth. The winds ripple its surface,—the tides and currents move its depths. Or observe how this law affects air. Rarified by heat, it expands and ascends, while fresh breezes hurry to supply its place. The lightning divides—the thunder agitates it.

Throughout the vegetable world, too, the same regulation prevails. The ground, exhausted in a few years, of one class of productions is spontaneously succeeded by another, while the seed, borne on the wings of the wind, emigrate in quest of a new soil. Thus, then, throughout nature we see this law extended. We see it, too, as necessary to preservation as to improvement. Let it be opposed—stagnation, ruin, must ensue. Let it be obeyed, and all the blessings of nature are more equally diffused, more widely extended, better preserved.

And this law extends equally to the intellectual as to the physical world. Ideas and principles must have their circulation. Alone in the mind, however true or important in themselves, they stagnate, ferment, putrify, breeding the most loathsome and pestilent heresies. Brought in contact with other opinions, they are refined from their dross, at the same time that they diffuse their truth.

Hence it has ever been a fixed principle of wise government to aid the circulation of knowledge, and this not less for its conservative than its progressive tendency. Hence, too, it has happened that as in most European governments, this circulation has been most complete in the middle classes, so these have usually preserved the integrity of the civil institutions, while both the extremities of society have repeatedly given symptoms of decay.

If, then, circulation be thus a fundamental law of the physical and of the intellectual, will we not find it to be so in the moral world? And such is the fact. "The Word of the Lord" must have "free course," that it may "be glorified." The gospel must go out from the bosom of the Christian, or it will stagnate in it.

Here also the same two-fold blessing is observable which we have before traced, namely—That it tends at once to conserve and to extend—to prevent stagnation at home, and diffuse benefits abroad—to return rich blessings to the lands from which the circulation commences, no less than to carry them to those towards which it tends. So that the Saviour represents the gospel as at once flowing from the Christian in rivers of living water, and in him a well of water bubbling up with perpetual freshness.

The blessings of this regulation to those lands toward which the circulation is directed, it is almost superfluous to name. Fourteen or fifteen years ago, it was shewn that the foreign missionary efforts of the last half century, incipient as they have been, crippled in their resources, opposed by persecution, baffled by disease, weakened by deaths, delayed by translation, had yet yielded on an average between three and four hundred conversions to each missionary who has lived to learn the language of the natives. A far larger harvest than has sprung up to reward an equal amount of regular pastoral labor. How, then, may we account for this greater fruitfulness of the gospel in heathen than in Christian lands? Thus only: It is a fresh spot, a first crop. The spiritual soil is not exhausted.

The domestic missionary effort has few of these difficulties to overcome. The benefits which recur to the lands from which the gospel emanates are here chiefly to be considered. Contrast them with the baneful results of a neglected circulation.

To the Jews of old were committed the oracles of God, but when they refused to circulate them, they fell from their high estate. Religion soon withered in their own hearts, and they were cut off for unbelief.

On the other hand, is it not obvious that those portions of the church which have most engaged in circulating the divine teachings, have been always proportionably famous for the healthfulness of their own piety. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

How many are the blessed effects of this law! By its operation the primitive spirit of christianity is reflected back upon the home church, and this equally by those who go, and those to whom they are sent. Truly, if any thing short of a miracle may startle from their trance of supineness those who are "at ease in Zion," the image of a Christian brother passing slowly before them with apostolic spirit to diffuse the Word of Life through the extremities of the earth, will accomplish it.

There is too, a more silent, though not less effective mode by which primitive piety is revived in the older parts of the church—namely, beholding the spirit of the younger converts. As the new converts can obtain but little traditional knowledge of duty and of religion, they are naturally led to a more unbiassed and original study of the Word of God, gathering thence, if not at once, a more complete knowledge, and what is of much greater importance, far more of the spirit and fragrance of primitive piety. And if St. Paul could hope to "provoke to emulation" the Jewish churches by the Christian, we will not despair of seeing a lethargic church revived by a lively one.

Beside this, however, the vigorous, healthy throes by which these currents of salvation are propelled through the earth, tend directly to strengthen the nerves and sinews of all our Christian graces. Is humility a Christian grace? How does evangelical effort tend to strengthen it! Is faith a grace of christianity? Surely, faith must here be exercised. Truly, it shall thus be strengthened. Or the labor of love? Such a work can well employ our labors and our energies. Here is occupation for them all—time, money, prayer, effort. Why, our undertaking is literally stupendous! Nothing less than to infuse the warm flowings of a Saviour's blood into each artery and vein of this, our globe, till its every part become instinct with spiritual life. With such an object, what exertions shall seem too nervous?

And if it be true, as true it is, that the very life-blood of the church is stagnating for the want of somewhat to stir it into motion, where may she find so suitable a remedy, so healthful an exercise? This, and this alone, can avert those fitful, fearful paroxysms of spasmodic action which ever succeed to a state of relaxation, and seem often as if about to upheave by their convulsive throbbings the very altars of the land.

And further: By circulating the truth, are we not securing a supply for ourselves in the day of adversity? The gospel has withered for a time, like seed on an exhausted soil, throughout all the countries where it was first planted—the holy city mourneth. Our missionaries are re-treading where St. Paul and St. Luke trod. Even the lands of Luther and the Reformed are largely overrun with scepticism. Where, too, is now the seed of the Huguenots? And who knows what blasts of irreligion and infidelity are on the land of the pilgrims and the isle of the sea? Already the skies are blackening, the winds are howling, "the sea and waves roaring." And perchance, should evils befall, and the tornado sweep clean the face of the land, those far-off ones to whom we have carried the bread of life may restore the good seed to our own soil. "Cast thou thy bread upon the waters, thou shalt find it after many days. Give a portion to seven, and also to eight, for thou knowest not what evils shall be upon the earth." 'Twill bless both thee and thine with more blessings than the earth can number. Diffuse it on the thirsty lands like water, and the desert shall spring up and blossom as the rose. Let the wind waft this seed over the [illegible] it shall yield a rich harvest in every clime. Let it circulate free as air—it shall clear away the pestful vapors of sense and sin, and open to full view the bright scenery of the skies.

Proposed S. S. Convention at Richmond.

We take pleasure in directing attention to the call for a S. S. Convention, to be found in another column. The children now growing up are to witness and participate in events of thrilling interest. They are the hope of the church and of the world. And we are glad to see a movement for awakening the attention of our churches more fully to the great subject of their christian training. It is intimately connected with the progress of Christ's kingdom at home and abroad. We trust the Convention will be largely attended, and highly successful.

We take this occasion of earnestly requesting *a copy* of the Minutes of every Baptist Convention and Association throughout the South and South-west.

Applications, Communications, &c.

Application of the Baptist church, Houston, Miss.

[Since the following was written, a brother Lockart has been invited to the two churches named below, with assistance from the Board of Domestic Missions.]

The population is about 800 or 1,000 souls. We have about 50 members in our church at this time. The usual congregations are very good, numbering from 200 to 500. There are several churches in the immediate neighborhood, but all are supplied with preaching save one, and that one is desirous of obtaining aid from the Board, being destitute like ourselves. As to the number of their members I cannot now give you, but those of them I do know are of the best quality.

Bro. James Davis' health, I fear, would not justify him in undertaking the task of becoming our pastor. We should like to have the services of a minister two Sabbaths in the month. Our church is generally poor, and not able to pay much, and some will not pay as much as they are able. Judging from the past, I do not believe, in our present condition, that there could be more than $100 raised, which is the amount we have heretofore paid, and that amount paid by very few of the members; although I believe there might be much more raised if we were in a prosperous condition, and had a regular minister to attend us, one that would be able to rightly divide the word of God, and give each his portion in due season. The other church mentioned would pay about the same as ours, or perhaps a little more, as they are much abler than we are.

We have a large and commodious house of worship now under completion, which has been a very heavy draw on a few of us, not being able to bear it. Our situation requires something to be done pretty soon.

The Campbellites are poisoning many of the minds of our fellow-citizens, and have taken several from the different churches of this place.

Done by order of the church in conference.

S. C. GREENWOOD,
W. M. MOFFAT,
J. T. GRIFFIN,
} *Com'e.*

Letter from the pastor of the Galveston church, Texas.

[This church has long been kept weak by the removal of its most active members from the city.]

I regret that I am not able to send you a more favorable account of the church in this city, and give more satisfactory evidence of the success of the efforts which you are here sustaining. But duty is ours, success God alone can give; results are with him. This is all that I have had to sustain me.

We are still a church, although much weaker than when I last reported to the Board. You will see that we have been dismissing more members, and as these were *working* members, we feel their loss; such has been the character of most of those we have dismissed the present year. I am informed that this church has suffered much since its organization from the same cause. I had hoped, however, that it would be otherwise. Had this hope been realized, the church would have been able next year to sustain her pastor without assistance. This was the strong desire and expectation of the church and myself. But God has ordered it otherwise. Notwithstanding these drawbacks, the gospel has been regularly administered, and the affairs of the church conducted systematically, in peace and union, and I hope for the glory of God. Some of the brethren are not without hope of better *times*.

As regards myself, I hardly know what to do. The church is determined to do all in her power to raise the necessary amount to sustain me the next year. They regard it as of the greatest importance to sustain the church during the next year,—to be destitute of a pastor is almost equivalent to giving up the cause. But I know that they cannot raise my *entire* support,—it will be difficult for them to raise what they have been giving since my settlement here. They dislike to apply to the Board, as much has already been done for them, and they profess no further claims; but they dislike more to abandon the cause, and therefore they instruct me to apply once more for aid.

After much reflection and prayer, I have concluded it to be my duty, notwithstanding the discouragements of this field, to continue here another year, if the Board think it my duty, and are willing to continue their appropriation. The difficulties we encounter here are peculiar to all new countries. Such a measure of prosperity may be granted us the next year as will place the church beyond the need of help. The church will soon be able to ascertain what can be raised. When I have the whole matter before me, I can better decide my duty. I want the Board fully to understand the case. [It may be looked upon as a venture, [illegible] my duties to the board of my duty. I have been so disappointed in my calculations that I shall no longer indulge them. I believe it my duty to stay if my support can be raised. Whatever course the Board shall take, my conscience will approve.

It may be proper to add, that this able and efficient pastor has been urged to accept an appointment as Professor in the Baylor University, with special reference, we believe, to preparing those who are studying with a view to the *ministry*. His final decision we have not yet learned.

Application of the Atlanta Georgia Baptist Church.

We have been appointed a committee of the Atlanta Baptist church to ask of your Board a continuance of aid in supporting bro. W. H. Robert for the ensuing year.

The population of Atlanta is over 1,000, and constantly increasing. Our church numbers 138 members, viz: 34 white males, 90 females, and 14 blacks. There is no other Baptist church in the city or vicinity.

Bro. Robert's labors for the past year have been well received, and the congregation considerably increased.

There have been 21 persons added to the church by experience during the past year. Bro. Robert is very active, industrious and zealous. His regular services during Sabbath, are attendance at Sabbath-school in the morning, preaching at 11 A. M., again at 3 P. M. to the blacks, and in the evening preaching or prayer-meeting, as is thought best. There is almost constant necessity through the week for his visits to the members of his church and congregation, so that all his time can be well employed.

Nothing has occurred to disturb the harmony and quiet of the church during the past year, and much good feeling marks their deliberations.

We trust our call on your Board will not be in vain, and hope the time is not far distant when the Atlanta church will be one of the most liberal contributors to the Domestic Board.

B. F. BOMAN,
J. O. MCDANIEL,
} *Committee.*

P. S. Bro. Robert now lives in Atlanta, which will increase his expenses, as well as his usefulness.

Application of the Pendleton, S. C., Baptist church.

The Baptist church at this place is under the necessity of renewing their application for aid in supporting a pastor for the ensuing year, and offer for the consideration of the Board the following facts and reasons:

1. A majority of our members are females; several of whom belong to the best families in the place, with large and interesting families of children, who are regular attendants both of church and Sabbath school. The heads of some of the families have, however, other predilections, and contribute but little to the support of the church.

2. Ours is the junior church in the place, and was erected by a few zealous members, by extraordinary effort.

3. We believe the church can only be sustained by having an educated minister on the spot.

4. The church has had to contend against adverse influences since it has been established.

We have also had to encounter the hostility of the Episcopal church, which was excited in consequence of one of their members leaving that church and joining the Baptist. The person alluded to is a lady of fine acquirements, and is now one of our most zealous and active members,

Brother Earle, our pastor, has labored zealously for the cause of Christ. He is much beloved by the members, and popular with the community, and is very desirous of remaining with us. His ministry has drawn to our church a fair proportion of our population, and at this time there are several interesting persons who seem to be seriously impressed on the subject of religion.

Our Sabbath school has been well conducted since its establishment. We have a full supply of efficient teachers and a number of interesting and very intelligent pupils.

It is the opinion of several of our principal members, that the church has brighter prospects of usefulness than at any former time; and when we contemplate the possibility of our little flock being left without a shepherd to bring them into the fold of Christ, we are overwhelmed with sorrow.

We have recently received by baptism a young man who gives promise of becoming a valuable member.

Application of the South-western District Association of Tennessee.

The Association to which I belong is the South-western District Association, located partly in West, and partly in Middle Tennessee, and at our last session in 1851, adopted a system of domestic missions, and appointed a missionary for this year. He labored faithfully in the bounds of the Association, which resulted in a great deal of good; but at the end of the year the Executive Board did not have the means to pay him up fully. At present, a great part of the Association is very destitute, and we are very desirous of cultivating it, but have not enough means. Our members do nobly, as far as their ability will admit. For a short time, *at least*, we ask some aid from your Board. If you can aid us to the amount of our indebtedness, and help us pay our missionary for his past services, and help us some $100 for two years, I think we can then sustain our own missionary, and then help the Board of Domestic Missions in Marion.

J. P. Arnold,
Treasurer and Corresponding Sec'y.

[It may be proper to remark that this Board never helps to pay the arrearages of other bodies, though happy to co-operate with Associations like this, when necessary to sustain a missionary or missionaries.]

From Our Missionaries.

Revival in Knoxville, Tenn.

The friends of Zion will rejoice to learn that an interesting work of grace has been going on in the Baptist church, Knoxville, under the labors of our valued brother, Rev. M. Hillsman. The particulars we learn from the "Presbyterian Witness," a paper published in that city:—

The Meeting at the Baptist Church.—This work of grace, mentioned in our last, is still in progress. The Holy Spirit is still pouring out a blessing upon our village, and getting honor to his great name in the conversion of sinners. This is the fourth week in which daily services have been held in the church. The meeting has been conducted by the Rev. M. Hillsman, the pastor, assisted by Revs. R. B. McMullen and James Park. The congregations have been unusually large, the pews and aisles frequently crowded by a solemn and interesting throng.

Upwards of fifty persons have professed hope in Christ, as the result of this work, while there are yet about thirty anxiously inquiring the way of life. Day by day, new candidates for heaven, take their places among the young converts, and their places on the anxious seat are filled by new objects of prayer. How long God may continue to be with us, we of course cannot tell, but there is, as yet, no seeming abatement of interest. The congregations of nearly all the churches in town have shared, more or less, in the revival, though regular services have been held only in the Baptist church. May we not hope that the Lord, in mercy, will yet refresh all his children here?

One feature of this revival is worthy of special note, viz: the almost entire absence of *animal excitement*. We never saw less of it at any meeting where so much good was accomplished. A deep, still solemnity seemed to pervade every heart. There has been no shouting, and little noise of any description. Yet, the Lord Jesus, by his Spirit and his truth, has been present to own the labors and hear the prayers of his beloved. Have we not proof here, that God can and does work most gloriously sometimes, without the shout and the uproar we so often hear. If we had not believed it before, we would now believe that animal excitement is not only useless in times of revival, but dangerous also.

ALABAMA.

Bexar.—Report of Rev. W. Phillips.

The religious prospect of my field is better than it has been. It is very sickly, and I have had three of my protracted meetings broken up by sickness. I exchanged labors with bro. Wm. Matthews. We protracted the meeting ten days, and held several other meetings since. 21 have been added to his church. We have had several other meetings of interest. Bro. Matthews is sick, and there is but little hope of his recovery. Should he die, it will be difficult to fill his place. Several of our best brethren have died.

St. Clair co.—Report of Rev. Jesse A. Collins.

During the greater part of the third quarter, I was engaged in holding protracted meetings. During one of those seasons of devotedness to the service of God, the Macedonia church, in St. Clair county, under my charge, was blessed with a refreshing season from the presence of the Lord; nineteen put on Christ in baptism. A divine influence was exerted on the entire community. The church thanked God and took courage.

As the fruits of this meeting, the church determined to build a large commodious framed house of worship, and to endeavor to enlarge her borders, having worshiped for many years in a small, open, *uncomfortable* log house.

Brethren Carroll, Foster and Webster, of the Howard College, rendered essential aid in this meeting.

Beside this meeting, I attended other meetings held with churches under care of other brethren, where scores of sinners were converted to God, amounting in all to near one hundred souls. The influence of these outpourings of the Spirit are not to be estimated by the number who unite with the church. it is like bread cast upon the waters, which will be gathered up many days hence.

I know of no section of this State where the Baptist denomination has a more regular and rapid progression than the field assigned me by the Board, together with the adjacent churches. Its march is truly onward. As a result, the churches are rousing from their long night slumbers, and are beginning to feel it a duty to engage in every good work. Increased attention is being given to building churches, to exercising timely and rigid discipline upon those guilty of drunkenness and other unchristian conduct. They are just now beginning to feel *the importance*, and inquire into the *practicability* of Sabbath schools, &c., &c. Indeed, all the indications which mark an improvement in social and religious society are budding, and will, we trust, soon break forth into a rich harvest of the fruits of the Spirit.

De Kalb county.—Report of Rev. W. C. Mynatt.

I have visited all of the churches in the Cherokee Association during this quarter, except one. In conversation with the members generally, I find a spirit of religious enterprise, which has not heretofore existed among them. The northern portion of Cherokee county has been supplied by brother James Fields, who was employed by the first district of the Cherokee Association. His labors have been greatly blessed. Three newly constituted churches came up to the Association at last meeting. Notwithstanding much has been done in this section, there remains much more yet to be done. Bro. Fields speaks of moving from his present location, and if he should do so, these churches will be left without a minister. The remaining portion of Cherokee county, north of the Coosa river, has been supplied by myself, also the middle portion of De Kalb, in which there was not a Baptist minister except myself, until recently brother Renfro was ordained to the work. The northern part of De Kalb county is destitute. There are portions of St. Clair, Marshall, and the extreme west part of De Kalb, that are destitute. These fields must be cultivated by missionary labors, or left to remain in wickedness. Can the Board do any thing for these destitutions? You have already done much for our country, I feel it has not been in vain. I have had some fine meetings. The Lord was with us. Many found the Lord, I hope, precious, and were enabled to praise his name. The churches have been built up with good material. I hope to have a personal interview with you upon the condition of our end of the State.

[$60 for missions, chiefly domestic, was sent up by the Cherokee Association,—a testimonial of the value of bro. Mynatt's labors.]

ARKANSAS.

Helena.—Report of Rev. John Bateman.

The church in Helena, about the last of June, appointed me an agent to go over in West Tennessee and collect funds to aid in building their new house of worship, with the understanding my relation to them was to remain unaffected. Accordingly I entered upon the work and devoted the most of the third quarter in behalf of our new house of worship. I am glad that I can inform you that the house is now completed. It is a beautiful edifice, quite an honor to the Baptists in Helena.

Bro. J. R. Graves is to be with us shortly. I sincerely pray that the Lord will be with us, and bless his truth to the salvation of souls. We anticipate protracting the meeting several days. I attended the White River Arkansas Baptist Convention, which met in Jackson county in this State, Saturday before the second Sunday in this month. It was resolved, that we would form ourselves into an organization known by the name of the General Association of Eastern Arkansas. The field before was entirely too large for the brethren to co-operate together. I think the present plan will be the more successful. The field we contemplate cultivating is large, comprised in the following bounds —Beginning at the mouth of Arkansas river, up to Little Rock city; thence to Jackson port, by the way of Searcy, thence up Black river to the Missouri line; thence east to the Mississippi river. From what I have seen and heard, there is not a more important field than this in the whole south-west. And I do hope the Domestic Board at Marion will do much the ensuing year in supplying this great destitution with the word of God. We want both the preachers and means to sustain them for awhile, but *in a very short time, I have no doubt but what self-sustaining churches could be raised up.* This country is being rapidly settled by a wealthy, intelligent people, and now is the time for the Baptists to set up their standard. I am assured on all sides, that the people through the country are generally of Baptist sentiments.

Rev. W. Lea also reports a large increase by baptism, under his labors—about 30 during the past quarter.

TEXAS.

Huntsville.—Report of Rev. A. B. Morrill.

Through the mercy of God, the churches are maintaining the "unity of the Spirit in the bonds of peace." I think the prejudices of other denominations are gradually wearing away, and the views of the Baptists are gaining ground.

At Victoria and in the surrounding country the cholera has made fearful ravages (confined principally to the Germans). More than one hundred in the town of Victoria have fallen victims to this terrific disease. Of this number a few had hope in their death, but by far the greater part were suddenly stricken down in the midst of their eager pursuits, and literally driven away in their wickedness. The people became much alarmed, many determined to leave the place. This panic of the people, though short, has done much to relax the energies of the church, and retard their religious operations. But from this state of both spiritual and secular depression, I hope we are gradually recovering.

I have suffered much from pecuniary embarrassment. My expenses are great, and I have been compelled to go in debt or leave the field,—the latter of which I could not consent to do, but which I shall be under the necessity of doing at the close of the year. The churches are yet small, and not able to do much. I have not received any thing from my field, and my expenses are about thirty dollars per month.

I humbly pray that God may incline some young man of talents and piety to this interesting and important field, that the work already begun may not be lost, and that the young and tender lambs lately gathered into the fold of Christ, may not be left destitute of the sincere milk of the word.

A single man, who is economical in his habits, can sustain himself with two hundred dollars per year.

Among the most important items connected with my field and the whole of Western Texas, is the condition of the German population, hundreds and thousands of this down trodden class have been by the hand of Providence removed from the degrading domination of their spiritual oppressors, to seek a home in a land of gospel freedom. Their neighborhoods and towns are springing up in every part of this interesting section of our country. The spiritual condition of these is scarcely superior to that of the sons of Africa, or the natives of China. Cannot some one be sent to them who shall proclaim in their own tongue the way of life, and hold forth to these perishing multitudes the cross of Christ?

The demand for missionary labor among our own people is constantly increasing. Had we the men and the means, two besides myself might be actively employed in the Guadaloupe valley.

I have just attended the Colorado Association. We had a large delegation present, and I trust that this assembling of the saints has resulted in great good to the cause of Christ. The brotherly kindness and fervent zeal which pervaded the deliberations of this highly intelligent body, is truly encouraging to the lovers of the cause of truth. From the statistics we learn of a large increase in numbers during the past year: eleven new churches were added during the present session. With all these tokens for good, we thank God and take courage. Notwithstanding, when we consider the vast destitution of a rapidly increasing population, and the loud demand for ministerial labor, we are again made sad by a mournful survey of the land we cannot occupy, and weep for those to whose pathetic appeals we can give no cheering response!

Clarksville.—Report of Rev. H. M. Pickett.

The following may illustrate some of the trials of a missionary life:

It is with a trembling hand and an aching heart that I address you. About the expiration of my last quarter I received intelligence of the death of my youngest daughter, who left an infant seven weeks old. About the same time I received tidings of the dangerous illness of my oldest daughter, in the Choctaw Nation. There has been more sickness in this part of Texas than I have ever seen in any part of the world in the same length of time. Several of those that I have had the pleasure of baptizing have finished their course, (*all with joy*.) I am much persecuted. There are more converts from Methodism than formerly. I hardly know what course to pursue. There are strenuous efforts making here for the establishment of a Catholic church, and many seem to be more favorable to it than they do to our church. I could give illustrations, if it were prudent.

The Clarksville church was organized six years ago, with five members. After many dismissed by letter, we number 112.

The Honey Grove church was organized 9th Nov., 1847, with 9 members, dismissed 9 by letter, 4 dead, present number 69. New Liberty church, Titus c'ty, organized Oct., 1849, with 8 members; present number 49.

I preach twice a month for the Clarksville church, once in town, and once in the country. Our Association held on the 4th Sabbath in September, appointed me to preach in their bounds this associational year; at present, I do not know whether I shall comply or not. There are objections to this course.

In regard to the demand for Bibles, none need be sent except those of a very fine quality. A few good quality, with very large type, and large testaments with psalms, are required here. I could sell Baptist literature here, if I had it; but we must do without it a while longer yet, it seems. What few books we have sent for we have been unfortunate in getting, and the people are somewhat discouraged. If I should extend the field of my labor, the chance to sell books will be increased.

Sunday-school Convention at Richmond, Va.

At a recent meeting of the Baptist Sunday-school Union of Richmond, Va., the undersigned were appointed a committee to make arrangements for a Sunday-school Convention to meet in this city immediately after the Southern Baptist Convention at Baltimore. On behalf of our brethren of this city, we therefore invite ministers, superintendents, and Sunday-school teachers, and all others interested in the subject, in the South and West, to meet with us in Convention, commencing May 19th, 1858, the Thursday succeeding the Southern Baptist Convention. Sunday-schools are requested to send delegates, and ample provision will be made for the accommodation of our brethren who may favor us with their presence.

Our object is to collect and to diffuse information with regard to the destitution of Sabbath-schools, to gather statistics of existing efforts and their results, to compare our various methods of procedure, and to kindle a more deep, general, and abiding interest in the subject. And we trust that this may be the commencement of a series of vigorous operations, which shall result in establishing a Sunday-school in every Baptist church in the land.

Basil Manly, Jr.,
Jas. Thomas, Jr.,
H. K. Ellyson,
J. E. Henderson,
J. B Wood,
} *Committee.*

Richmond, Va., Jan. 12, 1858.

Baptist papers please copy.

The Past Month.

This has been a month of unusual activity in the operations of the Board. A *larger number of* new missionaries were appointed at the regular monthly meeting than ever before at one time—*nine*.

This involves increased expenditures to a large extent. The Board has in no case made hasty appointments. On the contrary, many have thought the action of the Board too slow and formal. In all cases where action was not safe, it has been *deferred* until it should become so. The appointments made have been clear cases of urgent demand and duty.

NOTICE.

It will be remembered that the Mississippi Baptist Convention proposed that a Committee of one delegate from each of the States of Georgia, Kentucky, Tennessee, Louisiana, Alabama and Mississippi, should meet in N. Orleans to take measures for the promotion of the Baptist [illegible] that city. The Board of Domestic Missions having been requested to fix the time of the above Committee, have named Saturday, Feb'y 19th, as the day for [illegible]

It is expected that several ministers and others [illegible] of our denomination will visit the city at [illegible] that arrangements will be made for religious [illegible] conferences on the Sabbath and following d[illegible]

The Catechumens.

(CONTINUED.)

Section III.—The classification of the C[illegible]

In the time of Origen A. D. 240, there were [illegible] of Catechumens: first, those who were rec[illegible] instruction, not fully recognized in the prayers of [illegible] or arrayed with them in public worship, but s[illegible] less under the private spiritual supervision [illegible] the church appointed for that purpose. The s[illegible] were those who were preparing for baptism [illegible] special prayers were offered. These had a [illegible] assigned them in the house of worship, imm[illegible] of the seats for members of the church. T[illegible] when "the hearers" were dismissed. Prayers [illegible] especially for them after the close of the [illegible] from the place from which the scriptures had b[illegible] from the communion table, where they prob[illegible] ward and kneeled during these prayers.

The first class were called "hearers" or [illegible] second "praying persons." Although in [illegible] of these classes were termed Catechumens, [illegible] alone were often distinguished from the fi[illegible] as strictly and properly, in the [illegible] Nice, for instance

These classes were, however, sub-divided [illegible] and fifth centuries. There were [illegible] "hearers" [illegible] of the scriptures and serm[illegible] the Catechumens prayers, not receiving pr[illegible] 2nd. those who were receiving private instruct[illegible] assigned to another place in the public wor[illegible] as was occupied by the heathen. These had [illegible] ceived the imposition of hands [illegible] Catechum[illegible] by some ancient writers termed [illegible] 3rd [illegible] *substratentes* or kneelers, who used t[illegible] ome fo[illegible] 4th. the Competentes or persons who [illegible] their names as candidates for baptism. W[illegible] been approved they were called *[illegible]*.

It thus appears that when any person offer[illegible] the early Christians, they began with dis[illegible] particular the blunders wherein he had [illegible] Then they set him among the "hearers." [illegible] was received among the applicants who [illegible] the prayers made especially for such. Th[illegible] mean time instructed in doctrines and their [illegible] duct carefully inspected. When disposed [illegible] tism, they handed in their names to the pastor [illegible] isfied, propounded them to the church [illegible] (Coleman p. 54, Prim. Chris.)

Through the third and fourth centuries [illegible] wards, the Catechumens became a regular rank [illegible] Christian congregation, both in the East and [illegible] As a general rule, no person except at the p[illegible] could be admitted to the church without [illegible] through this rank first.

Section IV.—The age at which persons [illegible] chumens.

Originally the ranks of the Catechumens w[illegible] chiefly with adults preparing for baptism. [illegible] esteemed too old to belong to this order. N[illegible] fied in rank. Constantine was a Catechu[illegible] point of his death. As late as the time of G[illegible] Nyna, who died about 394, they were the [illegible] them advanced beyond the age of legal manho[illegible]

Gradually however young persons, som[illegible] as will be more particularly shown, the children of [illegible] ian parents and those children adopted by [illegible] were received at a much earlier period of life, [illegible] ly instructed in the principles of religion. Th[illegible] sex and circumstances of the Catechumen we[illegible] men of age and rank not being classed with child[illegible] or 13 years.

From this time children much younger w[illegible] as Catechumens, and increasing superstitions [illegible] the progress of their course. In 381 A. D. Tim[illegible] andria supposes a Catechumen of seven years [illegible] to remain to the Eucharist by mistake, and as[illegible] shall be done with him?" "let him be baptized [illegible] swer.

About the same time A. D. 389, Gregory [illegible] makes use of language, which shews, I think, th[illegible] were made Catechumens as soon almost as they [illegible] He is speaking of the proper age to baptize. [illegible] of very small children was now beginning to [illegible] spreading rapidly. He says where there [illegible] danger of death "I give my opinion that th[illegible] three years or thereabouts, for then they ar[illegible] answer some of the holy words, and althoug[illegible] fully understand, yet they form them." Then [illegible] they may be baptized. I venture to throw out [illegible] ture that *three years* is here specified by him, be[illegible] the Apostolic Constitution, as they were called, [illegible] the full time of remaining a Catechumen. It [illegible] from the whole oration of which this forms a p[illegible] large portion of the Catechumens remained [illegible] years and were not baptized until of adult year[illegible] himself was a Catechumen till near thirty, and [illegible] sor Nectarius until he was elected Bishop. At [illegible] riod children were entered as Catechumens soon aft[illegible] and often remained such until just before death. It [illegible] account of this delay on adults, that the priests introduced and favored infant baptism.

This state of things may be illustrated by the case of Augustine A. D. 354. His mother was at that time one of the most pious women in the church and punctual in co[illegible] plying with all its customs and the directions of her spiritual guides. She took care to have him made a Catechumen and consecrated to God when an infant. That he was not baptized until 32 years of age is well known.

One of the Canons of St. Patrick, A. D. 456, Cap. XI[illegible] says, "On the eighth day they are Catechumens." Hart's Ecc. Records p. 197. At this time infant baptism [illegible] coming almost universal, although the form of [illegible] even infants, Catechumens before baptism, was st[illegible] ed. A form which is carefully kept up both in the Greek and Romish churches to this day and was retained in England till the time of Cranmer. A form which proves that originally, instruction, repentance, faith, were required of candidates before baptism, and therefore that infant baptism is a palpable corruption, unknown to the first ages of the world.

BOARD OF FOREIGN MISSIONS.

RICHMOND, FEBRUARY, 1853.

Southern Baptist Convention.

The Biennial Meeting of the Southern Baptist Convention will be held with the Seventh Baptist church, in the city of Baltimore, to commence on the 2nd Friday (13th) in *May*, 1853.

Rev. R. B. C. Howell is appointed to preach the Foreign Mission Sermon; Rev. J. L. Reynolds, alternate.

Rev. J. E. Dawson to preach the Domestic Mission Sermon, Rev. S. Baker, alternate.

JAS. C. CRANE,
WM. CAREY CRANE, } *Sec'ies.*

Baptist periodicals in the South and South-west are requested to publish the above notice.

Serious Inquiry.

For some time past, the Board have appealed to their brethren of the churches, throughout the South, for reinforcements to send to the foreign field. In almost every issue of the Journal, the question "who will go for us," has been repeated and urged. The responses have been few and faint. Among the thousands of our young men who are beginning to mingle in life's busy scenes, scarcely one is found, who, for Christ's sake, and for the sake of the perishing, is willing to offer himself for the work. This state of things cannot but awaken the most painful thoughts. *Can any adequate reason be assigned for this indifference?* It is true that other Boards are making the same complaint. The scarceness of candidates for the missionary work, in all parts of our country, is lamentable. But the fact becomes not less affecting, because it is found everywhere to exist. Why is it so? Is it because the door of faith to the heathen is not opened? This cannot be alledged, because stations already occupied are calling for reinforcements, and new stations are ready to be occupied. Is it a want of funds? The Board may safely pledge itself, on behalf of the churches, that all reasonable demands will be met. Can it be that our young men are allured by the chances of worldly distinction and of wealth, which are opened by the other employments of life, or are they deterred by the toils, trials, and dangers incident to the missionary work? But how can Christians be thus disloyal to their sovereign God, or distrustful of their divine Redeemer? Is this deficiency of laborers to be attributed to the displeasure of God, on account of unfaithfulness in any quarter? Serious searchings of heart should be indulged by us. Have the churches neglected the command, "Pray ye the Lord of the harvest, that he would send laborers into his harvest," or do they fail to recognize their dependence on him in this great enterprise?

THERE IS A CAUSE.

We may venture an opinion: *The churches are not interested in the work of giving the gospel to the world.* Here and there is a heart that palpitates with holy solicitude for the salvation of the heathen. A few sigh for the miseries of their race, and long for the Redeemer's complete triumph over the prince of darkness in this world. But the churches, as such, are not interested. The great body of our membership are not esteeming their interest in the work of missions, as identical with their interest in the honor of their Saviour. They seldom pray that the will of God may be done on earth, as it is done in heaven, and as seldom of their own accord and cheerfully contribute of their substance, to extend the kingdom of Christ. We repeat it: *They are not interested in the work.* It is not by them recognized as a solemn duty. This is true of the ministry, as of the private members of the churches. In an important sense, they are to be regarded as *anti-missionary;* "He that is not for me is against me." If the heart is not deeply concerned in reference to Christ's last command, will it not be recognized as destitute of love to him?

We press these inquiries upon the attention of our brethren. Will they be heeded? A reform is necessary. The ministry may do much to effect it. They should distinctly teach *this duty*, of giving the gospel to the world, among the "all things" which their Lord has commanded. System should be adopted, in bringing out the energies of the churches in prayer, contributions, and personal consecration. Information should be diffused; the concert regularly observed; and the duty of thoughtful, cheerful, offerings upon the missionary altar enforced.

A Word to Young Ministers.

The Journal of Missions appropriately remarks:—

It becomes those who have just entered, and those who are about to enter the ministry, to consider whether it is not the will of Him who has "bought them with a price," that they should bear the message of salvation to some of those places, in which Christ has not been named. That it is His will that His servants, in vastly larger numbers than at present, should go on this business, is manifest, for it is his COMMAND that they should "preach the gospel to every creature;" and yet how few there are who are aiming to make it known beyond the limits where it is now proclaimed! What his will then is, in general, is clear; what it is in each particular case, let each one, with prayer and earnest inquiry, endeavor to know, and then with all diligence labor to do. It is readily granted, that the path which duty seems to point out may be rugged and tiresome; but the Christian, and especially the Christian minister, like his Master, is not to please himself; and to the Christian, as well as to his Master, there is a "joy" set over against the "cross" and the "shame." Great is the privilege beyond all others, to be called of Christ to preach his gospel, but precious will be his memory on earth, and rich his reward in heaven, who, at the call of the Saviour, goes forth to lay the foundation of new spiritual temples.

True.

In an editorial of the Journal of Missions, we find the following:—

"There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty." A church has only to say, in answer to the calls made upon its benevolence, "We must take care of ourselves;" and before long its own necessities will be met on a scale so narrow, and in a manner so reluctant, that it will hardly be worth taking care of. If a minister wants to dry up all the sources of benevolent feeling among his people, and bring them into a state that they will care little how largely his energies are wasted, and how much his spirit is broken, in trying to live on the scanty sum which they grudgingly and tardily pay him, let him pursue a course which shall tend to confine all their efforts and sympathies to themselves, and he will sooner or later succeed, and he will be the "heath" and they the "desert." On the other hand, let him encourage them to have a part in every enterprise which is blessing the world; and though it be only rills which they can send forth, or even nothing more than drops to help make up the rills, yet he will find himself ere long in the midst of a garden yielding all manner of fruit, and abounding in grateful odors.

A Great Work Effected.

We insert below an address of a converted native of one of the Sandwich Islands, who was about to leave his home, in company with others, to publish the gospel to the heathen of neighboring islands. It was delivered in the presence of a large congregation. How sublime the spectacle furnished by the history of this native evangelist, as given in his own simple words:—

A few of us are about to leave these islands, to carry the word of God to other islands now covered with darkness and idolatry. It is, therefore, proper for me to speak my feelings to you on this occasion.

I am a native of these islands. My parents were idolaters, and I was born in times of darkness. A short time ago all our people were heathen; they worshiped a great variety of gods; they were engaged in war; they were addicted to stealing and robbery. Man and wife did not live together and eat together as now; they took no care of their children. The chiefs were oppressive and the people degraded.

But a great light has arisen over us. It is the light of this Holy Book. This has been the great cause of our reformation. The Bible has driven away our darkness, overturned our heathenish customs, and caused a great improvement in our condition. Because the word of God has been given us in our own language, we have learned to read, and all the people have learned to read it, old and young. It has been scattered all over the land, and taught all the people to do right. Therefore the people live peaceably; parents take some care of their children; the Sabbath is observed, the laws are regarded, and all dwell securely. It is because a large proportion of our people have turned to the word of God, on all the islands. A great many of our people pray to God and love him. The word of God has been the source of our choicest blessings. What then is more reasonable than that we Hawaiins should extend to other nations in this ocean, the blessings of the gospel? Those tribes are now what we were a short time ago, degraded, wretched idolaters. Shall we not have pity on them, as the people of God in the United States have had pity on us? I go to do what I can and return. All cannot engage personally in the work; this but few can do. But those who remain have their part also to perform. They can pray, and they can give of their substance to aid the cause, and thus all do something, and share in the blessings that will follow. Now then, as we go from you let us be remembered in your prayers; pray that the Lord will go with us, and sustain us, and give us success.

Ye shall reap, if ye faint not.

The following is from the editor of Zion's Herald. Having referred to the abolition of the Suttee system in India, which requires the widow to be burnt upon the funeral pile of her deceased husband, he proceeds to notice the abandonment of the devil bush worship, as follows:

Some converted Africans cut a stick or two from the "devil bush." The priests stirred up the chief of the tribe, and he burned the cottages of the Christians, and drove them from their village. They fled to Cape Coast Castle, and sought protection from the English. The chief was summoned before a court of inquiry. There the "fetish" was exposed in all its falsity to his wondering mind. He returned home, visited the devil bush, and, while the priests were consulting the fetish, his warriors, acting under previous orders, penetrated the bush, discovered the deceptive operations, and captured the priests. As a result, in all that region of Africa the natives have abandoned devil worship. The power of the fetish, after ages of ascendency, is dissolved!

Are not these facts full of meaning? Are these heathen suddenly led to loose their hold on the hoary ideas which for ages have been enthroned in the belief of their ancestors, by mere casualties, and for no ulterior object? We think not. To our mind these facts appear among the most wonderful phenomena of the present age. We know of no parallel fact in the history of man to place beside the abolition of the suttee. Viewing the antiquity, sanctity, and popularity of the rite, the simple process of its abolition, and the suddenness of the event, it strikes us as ranking high among the wonders of the divine administration. What is it, but God making breaches in the hitherto impregnable wall of heathen—and especially Asiatic—immobility, that the missionary hosts may ere long march to the assault, with a glorious consciousness of certain victory? So it appears to us. Jehovah is preparing the way for the spread of the gospel, by a combination of the most startling events, which are taking place all over the world.

Shall we then murmur at the tardy footsteps of the Lord of hosts? Nay! He is neither slack nor tardy. He is bringing the might of his royal arm to the grand work of preparing the earth for the great final outpouring of the Spirit. He is destroying the moral power of ancient superstition everywhere. Presently the ties of old religions will all be loosened. Man will then flee from them as from sinking ships. They may plunge, and probably will, into the dark and starless sea of doubt. But there, terrified by fear and helplessness, they will soon hail the coming of the gospel, sailing like an ark, encircled with the light of the glory of Christ, to snatch them from unrest and ruin.

Let us then take cheerful and hopeful views of things. Let us study every encouraging sign of the times; for we must toil in hope, if we would toil with energy. Let us throw our souls into the missionary idea; give our hearts to prayer; our purses to the Lord's treasury; and ourselves to efforts for human salvation. Thus, working together with Christ, we shall be happy in the consciousness that we are Christ's, and in *that* day shall not fail of our reward.

The Southern Baptist Convention.

It will be observed by the notice in this number, that the biennial meeting of the Southern Baptist Convention will soon take place. We trust it will be fully attended from all parts of the South, and that it will be an era long to be remembered in our missionary operations. We call early attention to it, that our brethren generally may make the requisite arrangements.

Rev. T. J. Bowen.

We have been in daily expectation of the arrival of this brother. As before stated, he comes to secure, if possible, a strong force, to renew the endeavor to save from the grasp of Satan, those interesting tribes with which he has made himself familiar. The expense of his return will be comparatively small; his physical strength may be expected to improve; much valuable information will be communicated; while we may hope that the chief object of his return will be accomplished. Most heartily will he be welcomed.

Chinese of California.

In consequence of the prostrate health of brother Pearcy, the Board have advised his return to America. He has been requested to remain in California, and there to operate among the Chinese, with the hope that the genial climate of that coast may effect a permanent restoration. It is probable, also, that the Board may make other arrangements on behalf of the Chinese, who have come in such crowds to our land. It seems to be the opinion of many judicious brethren, that it is entirely within the province of the Foreign Board, and, indeed, their appropriate work, to provide for the spiritual welfare of these idolaters.

Men Wanted more than Means.

On this subject Dr. Hopkins well remarks: "The great want heretofore has been means, now it is men. The time seems to have come spoken of by the prophet, when a man is more precious than fine gold; yea, a man than the golden wedge of Ophir. It is evidence of progress made, and of want of progress: of progress made, because so many laborers are called for; of a want of progress, because it is so difficult to obtain them."

Shall I Give my Child?

The following is from the Macedonian. It deserves to be read by every parent:

Shall I give my child? This is a question which many Christian parents have been called to answer. Many more will find when it comes pressing upon their own homes and bosoms, a weighty interest and meaning in it. The missionary cause cannot be carried on without this sacrifice. Some must make it. Christian parent, why should not you? Remember how freely, in their patriotism, mothers have given their sons, and wives their husbands, and aged parents the very staff and support of their lives, for their suffering country. How sadly, but how willingly, have they severed the dearest ties, offering their fondest friends to be food for the cannon and the bayonet; sending out the loved and the cherished to stand in the fierce encounter; and with scarcely a hope of ever seeing them again. Written history is full of these things; unwritten history is fuller. But how different is the case, where the child is sent forth, not to fall unhonored, as a common soldier, among the undistinguished heaps of dead, but to be a leader and a victor in a sentimental host of God; sent forth to certain victory and a glorious crown.

How many parents have already made the sacrifice! We have seen them and sympathized with them; but how few ever speak of the sacrifice in terms of regret! Catholic parents freely give up their children, to be immured in nunneries with virgins of the black veil, separated from them as if they were no more in this world, or to be sent as missionaries to distant monasteries or to the remotest nations, uncomplaining, unquestioning. The young men of our country go to California, to Australia, to China, to the Sandwich Islands, to the Philippines, to England, to France, for purposes of trade and worldly aggrandizement. How many houses are made desolate, and the light of the dwelling is extinguished by such emigrations. Can men endure such self-denials for merely worldly ends,—and cannot you give up your child for Christ? Such sacrifices are not new. The world has been full of them since Abraham climbed Mount Moriah to sacrifice his only son at the command of God. Besides, should you withhold the gift, are you sure that you will retain it? Can you hide your child from God? Cannot he darken the fond eye that smiles on you, and silence the silver tones that ring so sweetly in your ear, and commit the darling gift, that was too good for him, to corruption and the worm?

It is not as if the gift were final,—the joy never to be received again. The gift will be restored to your arms, adorned, magnified, glorified.

Shall I give my child? Why not?

Our Missions.

CHINA.

Letter from Mrs. Pearcy.

SHANGHAI, Feb. 13, 1852.

Dear Brother Taylor:—To-day we closed our school for the present Chinese year; their new year being near at hand. All the native schools have been dismissed some days, but we wished to continue ours until the 24 day of the Chinese month, as we broke up on that day last year. Before we dismissed the children, we went in with our teacher, and examined them on what they had learned during the session. We invited bro. and sis. Yates to come up and examine them also, but the weather being cold and unsettled, they could not come.

We spent several hours very pleasantly in catechising the children, and were much gratified to find that they could answer so readily, and that they understood so well what they had gone over. They have been in the habit of using their own books a part of the day, and our religious books a part; their chief aim in learning their own books is to commit to memory a number of characters, so as to know their sound, and to be able to identify them whenever they see them. They are not required to pay that attention to the meaning of what they commit as is done in our schools at home, and as we require them to do in reading our religious books. At first the process seemed very tedious and irksome to them, but during the present year, they made considerable advance in that respect, and they seem much pleased at their own improvement. The books we have had them use, are first, a small book called the "San Tz Kheung," which contains a good deal of religious truth; then a tract of the Ten Commandments, with notes; also a tract containing the first part of Genesis, with notes; and lastly, we have a little book of Catechisms, printed by the American Baptist Publication Society, which we have translated into Chinese, (simplifying some of the questions, and adding a few.) This we find admirably adapted for instructing the children; it is entitled, "*Help for Children and the Friends of Children, or Plain and Easy Catechisms;* designed for the use of Families, Sunday-schools and Congregations." The children have got nearly through the second Catechism; this we have had them go over again and again, (together with the other little books,) in order that they may have it deeply impressed upon their minds, for we think it is better for them to get even a little perfectly than to go over a great deal without understanding it.

After the examination was over, we distributed a basket of oranges and persimmons amongst them, and Mr. Pearcy with a few words of exhortation, dismissed them. Most of the scholars expect to return next year. There were 17 this year, 15 of whom have been regular in their attendance.

Oo Kah Jak.

Under date of April 16, brother Shuck thus writes:

Owing to various circumstances, it had been some time since I had paid my regular visits to *Oo Kah Jak*. I spent an interesting day there, however, on Sunday last. At the close of the last year, the people became so very indifferent about sending their children to the school, that Lok-seen-sang himself, the teacher, became much discouraged. We for a time feared that we should have but very few, if any, pupils. Fresh efforts, however, were put forth, and before a great while upwards of twenty pupils were registered on the school list. On Lord's-day last I found twenty-one pupils in attendance. It was a pleasant day, and on my way I fell in with a number of friendly people at different places, to whom I gave books, and returning, did the same. At the Hok-dong I held two services, and besides Lok-seen-sang and his pupils, there was an unusually large number of persons, who gave good attention to the catechising of the scholars, and also to the word preached. I visited many of the people at their own houses, and I have found the plan well suited to get into friendly intercourse with the people. The women spoke kindly of my late noble and excellent wife. She had visited Oo Kah Jak a number of times, had spent several days and nights there at a time, had gone familiarly into the houses of the people, and gained their esteem and friendship. The women were deeply interested when I showed them the daguerreotype of the dear departed one, which I had along with me, and they spoke warmly of her past kindness and friendship toward them. She has indeed left a *good* impression at *Oo Kah Jak*, and such an one as is truly gratifying to me; and when I thought of former visits there in her company, I could but shut myself up in one of the rooms of the chapel, completely unmanned and overwhelmed with tears. God does indeed move in a mysterious way in taking away such warm-hearted and well qualified laborers. To Him we must look under all these trying circumstances. It has much encouraged us to receive a kind letter recently from the church at Shoulder's Hill, near Portsmouth, Va., in which we are informed that that church has assumed the entire expense of the Oo Kah Jak school. I trust many churches will follow this example, and assume the support of a mission school of 20 or 25 pupils, which can be done for about $70 per annum, including teacher's salary, books and stationery and repairs. We shall now feel more interest in Oo Kah Jak than ever. *Other places in this region need such schools.*

In a more recent letter, brother Shuck refers to another visit to this village:

Shortly before Dr. Burton was taken ill, I made an unusually interesting visit to Oo KAH JAK. I was accompanied in the mission boat by bro. and sister Crawford and my children. We left on Saturday, and spent two nights and all of Sunday. There were, I believe, eighteen scholars in attendance, whom I closely examined, besides visiting a number of the families, all of whom seemed kind and friendly, as usual, and they made many friendly allusions to the visits there of my late dear wife. Dr. Burton, with his box of medicines, joined us overland at noon on Lord's-day. Soon after he had arrived it became known, and you could at once behold streams of people putting forth from all the hamlets in the region round about, all wending their way to the Hok-dong. Very soon the house was literally crammed, and the people clamorous for the attentions of the foreign doctor. I made a short address to the assembled crowd, and offered prayer, after which the Dr. began in earnest to dispense his medicines. His labors were incessant, and we after a time insisted on his ceasing his breaking-down exertions. Soon dinner came on, and again the Dr. proceeded, until fatigue compelled him to stop, when he soon left for Shanghai. At night we had a good congregation, and the people gave close attention to an address from bro. Crawford, which I interpreted, and also a discourse from me. We all safely reached home on Monday to dinner. I still feel convinced that there is not in China a more interesting missionary field than Oo Kah Jak and it's populous district. I have seriously thought that it would be well for a missionary family to build and locate there. The young man whom I have mentioned as continuing to give me encouragement is from Oo Kah Jak.

The Work in Shanghai.

Brother Yates, in writing to the Raleigh Association, says—

We are encouraged to labor on, though the blessing be long delayed. We shall *certainly* reap if we faint not. The lamented Judson labored five years in India for the first convert, and I think five more for the second. Now we speak of the converts there by thousands. To accomplish this glorious result, costs much labor and many precious lives. When we have expended the same amount of labor, we may reasonably expect similar results. Let us, then, put on the whole armor of God, and come with renewed faith and zeal to the contest—"To the help of the Lord against the mighty."

We have, during the year, endeavored faithfully to

preach the truth to the multitudes who have thronged our churches.

We have kept up regular preaching service at our places of worship four times during the week, and five, and sometimes (when strength of body would admit) six times on the Sabbath. These labors, I trust, have not been expended for naught; as I find from much intercourse with the people, that many of the facts and requirements of the gospel, are very generally known throughout this region. We need the quickening influence of the Spirit to sanctify the truth. The natural heart is the same everywhere—averse to God and to holiness. In addition to this native depravity, we have to contend with customs, superstitions, and idolatries, of many centuries growth; all of which are opposed to the dominion of Christ. Indeed, Christian friends at home can never conceive of the many difficulties and discouragements necessarily connected with efforts to propagate Christianity among an idolatrous people, so long degraded by the power of superstition, and strongly opposed, from prejudice and self-sufficiency, to all innovations upon ancient customs and the wisdom of their forefathers. To such people, a stranger from a far country, who comes to preach unto them Jesus and the resurrection, is regarded with contempt like that manifested by the Athenians to the apostle Paul, when they said, "what will this babbler say." It is painful to observe during a hard labored service, the greatest possible apathy and unconcern to understand and receive into the heart, the glorious gospel of Jesus Christ, or any other truth, from which no immediate benefit, no temporal advantage, is supposed to be derived. And yet, although there is wanting a spirit of inquiry—a real desire to know whether or not these things are so—there are some grounds for hope that light is beginning to dawn on this land, and that the religious knowledge which is being diffused in the printed form, and by the mouth of the living preacher, are, though almost imperceptibly, producing conviction of the truth of Christianity. Still, it is, as yet, but the glimmering of hope; and yet, I trust, it is an earnest of what we may expect, when the gospel shall have been more faithfully preached, and have free course and be glorified. This, however, we cannot reasonably expect with our present force. The scarcity of laborers is severely felt.

AFRICA.

Our esteemed brother Bowen, in writing from his field in Yoruba, thus refers to the prompting cause of missions:

The essence of the missionary spirit is love. God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have eternal life. The ministry of the Great Missionary, Jesus, was a continued exhibition of love to men. This led him to travel on foot from province to province, healing the sick and preaching the gospel of peace. He never sought his own comfort or ease. Jesus could not rest while others labored; He could not be idle, while souls were perishing for lack of knowledge.

On one occasion, it is recorded, that when the Saviour saw the multitudes he was moved with compassion, because they were as sheep not having a shepherd, "and he began to teach them many things." It is the same compassion which leads the true missionary to forsake all and go into heathen lands. But for this, he might stay at home and serve himself, instead of becoming the servant of men for Christ's sake. But how can he set down at ease, while millions of souls are like sheep without a shepherd? How can he remain at home, when his Master says Go and preach, and lo! I am with you always to the end of the world?

Once when the Redeemer was strongly impressed with the missionary spirit, he went up into a mountain to pray, and continued all night in prayer to God. Next day he called the apostles, gave them a solemn charge, and sent them forth to preach the gospel. Fervent prayer for the souls of men is still an indication that missionaries are about to be appointed.

Volunteers are the exponents of public feeling. Would thousands of ardent young men press into the armies of their country and go forth to war, if the public were buried in apathy in regard to the issue of the contest? Even so an anti-missionary church produces no missionaries, and a non-missionary church produces few. There is war in the missionary field. Michael and his messengers fight against the dragon; and the dragon fights and his messengers. Who will volunteer to go up to the help of the Lord against the mighty?

It is a divine proverb, "Like people, like priest." If a church is moved by compassion for the world, to wrestle and agonize in prayer for more laborers to be sent into the harvest, the Lord will speedily answer their petitions, by sending forth qualified men from the midst of the worshipers. Funds also will not be wanting. The promises of Jesus are not false, and therefore we know that if we pray and labor earnestly for Christ's sake, and not for our own, we cannot fail to prosper in the divine work of missions. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

T. J. B.

Miscellaneous Items.

PROGRESS OF MISSIONS.—A little more than half a century ago, not one Christian evangelist could be found among the 100,000,000 of India, now there are about 340 missionaries. But what are even these among so many?

METHODISTS IN FRANCE.—A Methodist conference, to embrace France and Switzerland, has recently been organized.

WHAT CHILDREN CAN DO.—About $15,000 have been contributed by children to the Church Missionary Society the last year.

INCOME OF THE CHURCH MISSIONARY SOCIETY.—The income of this Society the last year did not fall much short of $600,000, of which more than $70,000 were raised in the various missions, and being an increase of at least $30,000 on the year before.

CHAIN OF MISSIONARY STATIONS ACROSS AFRICA.—The Church missionaries are aiming to form a line of stations across Central Africa. Two are already formed,—Badagry and Abbeokuta. For a third, they have their eye on Ibadan, a city of 50,000 inhabitants, a day's journey further north-east, on the road to the Niger. Ilorin may constitute a fourth, and the fifth bring them to this great river. As many more will bring them to the Lake Tchad, where they expect to shake hands with their brethren from the eastern coast.

WESLEYAN MISSIONARY SOCIETY, ENGLAND.—This Society have determined to commence operations in China. A Mr. George Peircy and two others have been appointed as missionaries.

FRENCH MISSIONS.—Rev. Mr. Granger, who recently visited, with Dr. Devan, the Baptist missionary located there, the Baptist church in Lyons, says, "From all I could learn in France, I am induced to think the government has no settled design to suppress our chapels."

BAPTIST MISSIONS IN AFRICA.—Rev. John S. Goodman and H. B. Shermer, with their wives, and Mrs. Crocker, recently sailed from Norfolk, Va., to reinforce the stations of the Baptist Missionary Union among the Bassas, on the coast of Africa.

BURMESE WAR.—The British army have taken the city of Prome, and were meditating an advance on the city of Ava.

BAPTISMS IN CHINA.—Mr. Goddard writes that two men have recently been baptized in Ningpo.

GERMANY.—An increasing interest is awakened in Germany, under the instrumentality of Mr. Oncken and his associates.

WORK IN CHINA.—About 90 missionaries have been sent from this country to China, nearly 50 from England, beside 15 from the continent of Europe.

NORWAY.—The Methodists (North) have recently established a new mission in Norway.

METHODIST MISSIONS, NORTH.—The Board have recently appropriated for their foreign field $55,000.

OPIUM.—Twenty-five millions of dollars for the opium trade, is spent annually by the Chinese.

Communications.

For the Home and Foreign Journal.

What can we do for the Chinese?

We can get information concerning them. It is true we are less acquainted with this people, their history, institutions, manners, &c., than we are with other nations. And this is one cause of our caring so little about them. But this ignorance is inexcusable. The sources of information about them are accumulating. If you intend and desire to be in earnest about their salvation, *determine* to know more about them, read their history, and the accounts of them furnished in the Home and Foreign Journal, as well as other papers, and this will keep up in your mind an interest in their behalf.

We can resolve to take more interest in their salvation than we have done. And this determined resolution is worth being made; for a wide door is opened, and much may be done for the millions of this country. It ought to be made, for it is our duty to think more of them, and care more about them than we have done.

We can pray for their salvation more. If you have an interest at a throne of grace, not only pray for them in a general, but bring them upon the arms of your faith and love, in a special manner. You make a special contribution to the China Mission, and the Baptists of the South have undertaken to labor in this foreign field particularly. Let therefore prayer and supplication continually and specially ascend up before *Him* who is Almighty, and therefore able to remove every barrier that threatens to obstruct the redemption of this people.

Some of us can make special and large contributions towards the support of a gospel ministry among them. In doing so there are two rules which it is very important to keep in mind, if we would meet the approbation of the great Master. That we give according to our *ability*, and that we give *in season*, whether called upon or not. If you have great resources, particularly bear in mind, that this is a great nation, and that no small matter can effect much among so many. Judge impartially, and decide what you ought to do for this people in some fair proportion to their numbers, and the good that may be effected by your aid. But you may not be able to give much. If it be really so, do not neglect to give even a mite, because it is a little. Permit me to suggest the danger of deception upon this point. For some complain of inability, when at the same time they waste that which is committed to their trust only for a while, in the indulgence of unnecessary, and even sinful habits.

What we do must be done quickly. We are but stewards, and our great Master will have us to attend to his work without delay. At this time he seems particularly to say to us: "Now is the accepted time; behold now is the day of salvation." For while he works, we must work, lest the opportunity be lost. He is working manifestly in his providence, preparing the way and the people. They are brought to our own land, they mingle with our people, learn our customs, and are disposed to cultivate amicable feelings. If we neglect the opportunity of imparting to them the blessings of the gospel, there may be very soon a change. The door may be closed to us; and the blood of millions of God's creatures may cry from the earth, for vengeance against those who refused to come to the rescue of such as were lying under the sentence of a just law.

DIAKONOS.

For the Home and Foreign Journal.

Solemn Inquiry.

Reader, are you a Christian? Or in other words, do you believe in Christ, and imitate his example? I say *believe* and *imitate*, for the two are inseparable. Then to know whether we be in the faith, we must examine our works, even as it is written,—"Show me thy faith without thy works, and I will show my faith by my works." The whole life of Christ was one of self-denial for the good of others. Do you imitate him in this respect? Do not begin to compare yourself with your neighbors and associates. Christ is the standard. In other things you like to have it appear that you *excel* your neighbors. Strange inconsistency, that you are not equally anxious to exceed their small measure of zeal for the *glory of Him* whom you *profess* to love above all others! Have you never thought that you were placed in this world to *impart* good, as well as to *receive* it? Then it is time you should think, for you were created as much for the one as the other. I cannot undertake to tell you *what* you should do, for I know neither your circumstances, nor your education, nor your talents, nor your position in society; but this one thing I *do* know, you should do *something*, and you should *always* be doing. Otherwise you waste your Lord's goods; for whatever be your position in life, you have an influence over some impenitent sinner, which if *rightly* exerted, might lead him to the Saviour.

EXME.

Youths' Department.

For the Young Readers of the Journal.

Our Chinese house in Shanghai is in the midst of the city, surrounded by a wall rising several feet above the top of the roof, and on the eastern side forming the wall of the house. From the study a window in this wall, above stairs, overlooks a narrow lane or small court, on each side of which is a row of low, weather-beaten, brick dwellings, occupied by a number of heathen families. It is the custom of these people of summer evenings, to leave their hot hovels and assemble in the little court, in order to get what fresh air is to be found. At these times I frequently go to the window and enter into conversation with them, for the purpose of cultivating their good feelings towards me, hoping that hereafter I may induce at least some of them to believe in our Saviour. They often ask me of things in America—if it is not a long way off—if I have friends there—if they did not weep a great deal when I left them—and other questions of like import. The women are always delighted when I notice their children. I sometimes hold out my arms playfully, as if I would take one of the babes, though it is so far below they know I cannot reach them.

From the first my sympathies were drawn out for the woman living in the nearest house. She seemed to be a middle aged woman in very poor circumstances, and quite hump-shouldered. She would bring out her little bamboo stool into the court, and on it enjoy her evening's smoke, always seeming cheerful and happy. Some three weeks ago my *sung-sung*, or house-woman, told me our poor neighbor had given birth to a babe. This made me feel still more for her, and I tried to think of some way to assist her. However, early next morning the *sung-sung* went to the window and inquired of the babe's health. What do you think was the reply? "*Wha-teh*," or thrown away! She returned to me with a sad face and explained the whole matter. The parents, she said, had one little daughter three or four years old, the babe was a daughter, and they wanted no more girls, so, after consulting among themselves what should be done with the child, the father had carried it out and left it in the street all night. The next morning a passer-by found it—dead.

Going to the window a few days after, I saw this poor woman walking about. She, with the other women, greeted me as usual, and inquired after my health. I returned her salutation, and asked "is the babe well?" expecting to find her much confused, and at a loss for an answer. Instead of this she smilingly said, "well, thank you." "I would like to see it," said I. "Here it is," she returned, pointing to her girl of four. "The *little* babe," I persisted; at which all those present joined with her in a loud laugh, as she told me it was thrown away and dead! How very much grieved I was, yet could only tell them it was very, very bad. I may be able before a great while to talk more with these poor people from the window, and tell them of a Saviour who loves little children as well as their parents. I hope soon to have in our house, below stairs, a school of girls, whom I can teach the Bible and catechisms. They will here learn how very wicked it is to kill children, and may, perhaps, induce their parents to think so too.

MARTHA F. CRAWFORD.

Shanghai, *Sept. 16th*, 1852.

Japan.

Our young readers will be interested to see the following reference to the Japanese islands, by W. D. Porter:

Arts and Manufactures. The mechanics and manufacturers in Japan excel in their different branches, and are even far superior to the Chinese. Their silks and cottons are excellent, and their Japan ware and porcelain unequaled. Their exports are raw and manufactured silks, iron, steel, artificial metals, furs, teas finer than the Chinese, Japan ware, gold, silver, copper, gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambergris, &c. Whatever goods the Japanese want, they pay for in gold and silver.

Religion. The Japanese worship the principal two gods, Xaca and Amida. At Macco there is a stately temple, built to one of these gods; it is of freestone, as large as St. Paul's, with an arched roof, supported by heavy pillars, in which stands an idol of copper, which reaches as high as the roof; and, according to a description by Sir Thomas Herbert, his chair is seventy feet high and eighty feet long; the head is big enough to hold fifteen men, and the thumb forty inches in circumference. There is another statue called after the god Dabio, made of copper, twenty-two feet high, in a sitting posture. This shows that the Japanese understand the art of working in bronze, and they are far ahead of Christian nations in this particular. They allow polygamy, and they often strangle their female children, but never the males. The nobility extract the two front teeth, and supply them with two of gold.

Respecting the funeral of a Japanese, the writer says:—The evening he died they placed a pot of water and a pan of rice at his head; the rice was to keep him from being hungry, and the water he could drink on his way to the land of bliss. We got a square box made for him, instead of a coffin. They placed him in a sitting position in the box, and packed his clothes and part of his bedding around him. After placing him in the grave, every one of the Japanese sprinkled three drops of fresh water on him, and then laid a hat on the top of the box. We filled up the grave, and they laid a pan of rice and a spoon on the grave, which they carried with them from the ship. They had a head-board made for him, and are going ashore to-day to put it over him. . . . . We will sail from here in four or five days.

School Children at the Cape of Good Hope.

A lady, who kept a school at the Cape of Good Hope for the little colored children, was obliged to send about thirty of the children to another school. She was very sorry to part with them, and they were very sorry to go. When they were leaving, she told them that they were going away, and that she should teach them no more; and said, "There are some things I hope you will never forget: what do you think they are?" One said, "We must never forget that our souls will go either to heaven or hell when we die." Another said, "We must never forget Jesus." "Why must we never forget Jesus?" "Because he loved us so much as to give his own blood to buy us from sin and Satan." This was said by a bright, colored boy, with his eyes full of tears. These dear children are all well acquainted with the life of the Lord Jesus; when the teacher told them what a death he died, and described the scene on Calvary, they wept; but, when they came to the resurrection, they seemed as delighted as if He were some one they had long known and loved.

What a Child may do.

The father of one of the children in the Ragged School at King's Cross was a drunken dustman, who had been visited for five years by the city missionary, and apparently with no success. After many efforts he succeeded in inducing him to send his children to the school. One, a little girl, when sufficiently instructed herself, read the Bible to her father, and afterwards taught him to read it. He became a very diligent reader of God's Word, and a regular attendant at the house of God, and soon exchanged his smock-frock for a coat. This poor man, full of zeal, began to converse with his mate who accompanied him with his cart, and prevailed on him to go with him to church. In a few weeks he induced four others also to go with him to worship. His zeal for God exposed him to much persecution, but he bore it all with Christian fortitude and patience. Neither sneers, scoffs, nor threats have moved him from his purpose. The minister of the district has admitted him to the Lord's Table, and has taken great interest in him and his family. Here, then, you see her father, and five more, all brought to church by this little ragged girl—this little missionary at home! Can you do nothing?

"You haven't blessed it."

Thirty years ago, a little boy, the son of pious parents, was invited to spend a few days at the house of a friendly family. When dinner came on the table, Philip, though very hungry after his journey, could not be persuaded to touch a morsel of food. Again and again did they urge him to eat, and as often did he look wistfully at the contents of the table, but resolutely declined. At length the lady kindly enquired, if there was any reason why he did not eat his dinner? Bursting into tears, and sobbing so that he could scarcely speak, he exclaimed, "You haven't blessed it!" That family ever afterwards asked the blessing of God on their food, and that little boy is now a Baptist missionary in Jamaica.

The Mother of Swartz.

The mother of Christian Frederick Swartz, on her dying bed, informed her husband and her pastor that she had dedicated her son to the Lord, and obtained a promise from them that the infant should be trained in the remembrance of his sacred destination, and if he should, in due time, express a desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power. Swartz became the missionary apostle to India, and died when about seventy-three years old, having been instrumental, as is supposed, to the conversion of thousands of souls.

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Cash for African mission,	5 00
Cash, Miss N. Robinson,	25
North West River Bridge, cash by W. P. Jones,	10 00
Cash from Mrs. Fanny Walker, of Madison co., for African mission, per Eld. E. A. Ship,	5 00
Rev. John S. Abell, for Indian mission,	1 00
Cash from Bruington and St. Stevens Female Missionary Society, for Indian mission, per Mrs. L. A. Fleet, treas.,	35 00
Cash from Wm. Johnson, Esq., Sistersville,	100 00
	176 25
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Cash Spring Branch church, for Mr. Yates' house,	2 00
SOUTH CAROLINA.	
Spring Town church,	35 00
GEORGIA.	
Dr. Wm. H. Turpin, Augusta, new year's offering,	200 00
TENNESSEE.	
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TEXAS.	
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	$656 69

ARCH'D THOMAS, *Treasurer.*

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Letters to the missionaries in China may be sent by overland from any post-office in the United States, *the postage being pre-paid.* To Shanghai or Canton for each letter not exceeding in weight half an ounce, the postage will be forty-two cents. Every letter should be superscribed, "via Southampton," to prevent increased postage by being sent through France. Letters for Africa, written on light paper, may be sent, post paid, enclosed to the Cor. Sec. of the Board.

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