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BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, SEPTEMBER, 1853.

HOME MISSIONS.

To the friends of this enterprise in the Southern and Southwestern States:

Brethren and friends—Allow me to address you a few lines on behalf of home missions; or, to be more explicit, efforts to evangelize the thousands of souls who are perishing in your own country and about your own homes. And may I ask, as an especial favor, that you will read what I shall write, and reflect thereupon, when you have read? If the subject were not immensely important, I would not ask even this. And first:

THE RELATION I NOW SUSTAIN TO DOMESTIC MISSIONS.

This office, of course, was never sought by me, and was altogether unexpected. Indeed, I was reluctant to accept it when tendered, and could wish, even now, that some one more energetic, and in all respects more competent, had been appointed in my stead. But, from the force of various influences, I have been prevailed on to try and labor in this department of Christian enterprise, and shall do what I can.

THE IMPORTANCE OF DOMESTIC MISSIONS.

Who has hitherto understood it? Who has given the subject matured consideration? The churches have been wont to overlook the home field, and they have cast the greater part of their benefactions in favor of the foreign. Who can give a sound reason for this preference? I should like to see the man who can successfully defend this preference out of the Scriptures, or by apostolical precept or example.

Now, I intend not to institute an invidious contrast between home and foreign missions. Nor do I advance views which are novel in my case, but which were held by me many years ago. I know that a soul in China, Burmah, Greece or Africa, is just as precious as a soul in America, but it is not more precious. My position is, that the home mission enterprise deserves to be on the same platform with the foreign, and not one inch below it. On this I shall uniformly insist. I will admit, too, that the foreign must not be left destitute till the home field has been supplied, but I maintain that they ought to be supplied simultaneously, and that our own land ought not to be neglected for the sake of other countries. Surely, there is no partiality inferable from this view of the case. But I have hinted the importance of the home field, and now let me speak more plainly. Do we estimate the importance of a religious enterprise by the magnitude of the country yet to be occupied? then, in the words of Holy Writ, affirm, "There remaineth yet very much land to be possessed." That vast area of American territory, bounded by the floods of two mighty rivers on the one side, and the Atlantic coast on the other, and stretching across the Rocky mountains into the "Eldorado," where men congregate, from every nation under heaven, in search of gold—ought to have in it, at this very hour, not less than one thousand new mission stations. The great Mississippi valley itself will yet receive a population larger than all these United States together now possess. Let these coming masses, instinct with life and moral consciousness, be anticipated by the home missionary.

Or, if we estimate the importance of this enterprise by the amount of manifested wickedness that prevails, we shall, I trust, think favorably of vigorous efforts to counteract vice by the gospel. To look no farther than the city of St. Louis, and taking it as a fair illustration of what exists in many towns from that point to the Gulf of Mexico, we shall see that the developments of sin are considerably ahead of those of the gospel. While there are many Protestant churches in St. Louis, and also many pious and excellent Christians, the combined action of all forms of vice, interposes a fearful, and in hundreds of instances, fatal barrier to the march of truth and salvation. There cannot be less, I should think, than from six hundred to a thousand liquor establishments in that city. And from these fountains of perdition, fiery streams are sent out which absorb or burn out the best affections of the soul, and when these golden threads have been thus rudely consumed, society becomes disjointed, disordered and reckless. Sabbath parades, dances, pleasure trips on railroads and carousals in parks and gardens, allure the young and thoughtless from the house of God. There is but one way of checking these outbursts of sin and shame, which is to forestall them by timely, by the organization of Christian churches at suitable points. St. Louis ought to have, at this moment, not less than four additional Baptist churches, and, I doubt not, other cities in that grand, immense valley, have like necessities.

NEW FACTS TO BE THOUGHT OF.

Within the last four years, the unfolding of events has made the duty of American Christians, as it relates to home missions, quite apparent. The Southwest is manifestly to be the most splendid field for missionary operations, that has yet been known to the American churches. I except no heathen nation, especially if divested of that enchantment which distance lends to the view, and Christians can shake off, for only a moment, the dreamy marvels which the thrilling, and perhaps too highly colored, narrations of foreign countries, excite in the mind. But the disciples of Jesus should not decide questions of this nature by impulses of the imagination, but by conclusions deliberately formed on facts presented to the understanding.

Well, what are those new facts? Why, first, that an immense country lies west of the Alleghany mountains, which, as Mr. Clay remarked, is to the East, as the palace is to its portico. Every ten acres of these prairies, bottom lands, valleys, or mineral hills, is capable, when properly managed, of supporting a family of medium size. The ex-

tent and richness of this country has but lately been discovered, and now the Anglo-Americans are in commotion. All the great thoroughfares from East to West are laid under yearly contribution to bear families Westward, who when once safely settled in this Western country, will never return East again, except as visitors. This is not fiction but fact. The East did very well some years ago, and it does very well yet for the rich and established in life, but it is not just the thing for the young and robust, who have their fortunes to make. The West is better adapted to the education of their energies, and a remuneration for their toils.

Another fact which guarantees the rapid filling up of that country, is the rapidity with which Western railroads are now hurried onward to their completion. Companies are organizing weekly for some new railroad enterprise. These roads nearly all run through more or less of the unentered public lands. Hence as soon as the land offices are thrown open, a general rush is made to enter lands near the railroads. Thus thousands from New York, Boston, and the East only know from how many other places, become owners in the West, and if, contrary to, perhaps, their first expectations, they cannot sell these lands soon at a large advance on the purchase money, they, or their descendants, will settle upon them in self defence. Thus, towns and villages will spring up as a natural consequence, and churches will be needed to evangelize the people: for, be it remembered, a large majority of those who adventure West first, are usually from among the unconverted.

A distinct fact is the Pacific railroad enterprise. That magnificent project will just as certainly be carried on to its consummation, as that the waves of that ocean now wash the American shores. What myriads of immortal beings, from all countries, will line either side of that stupendous national highway, from the father of waters on the East, to the gold regions on the West.

The only other fact I shall mention, is the foreign immigration. Does not this increase the responsibilities of Christians in America? Instead of requiring them, as formerly, to send missionaries, at a heavy expense, to foreign lands, the Lord seems to be sending the people of those countries over to this good country, at their own expense! The winds of heaven are wafting the ships hither, which empty themselves in our ports, and thence up every convenient river, the hardy mountaineer and the stalwart sons of other climes, are wending their ways in search of permanent homes. Shall not we Americans welcome them with an evangelical gospel? Have we not a foreign mission at home, when we attempt to evangelize the immigrants? Why, China, for illustration, has been transferred to California. But enough has been said as to new facts.

RECEIPTS INADEQUATE TO THE DEMAND.

In looking at the last annual reports of the treasurers, I was astonished at the smallness of the amounts raised in the Southern States for missions. It is true, the foreign mission treasury showed nearly double the amount of the domestic: but both were far below what they ought to have been. I, however, am chiefly concerned with the home board. Fourteen thousand dollars is certainly a sum much too meager for such a work as domestic missions, and yet, I know not that we shall increase it the next year, but hope we shall. Georgia, I think, was the largest contributor—having paid in \$3,000—but even this sum, it is hoped, will be enlarged in that State of noble Baptists. The Southern States ought to furnish annually not less than \$50,000 for home missions; and they could do it with perfect ease, if brethren would but bring this branch of benevolent enterprises prominently before the churches. Let home missions, then, have a conspicuous place in every church and in every association. Let pastors of churches and messengers to associations see to it, that this most important claim on Christian benevolence is not crowded off, to make place for a less useful object.

HOW FUNDS MAY BEST BE RAISED.

The most usual reliance has been on the efforts of agents. Well, we cannot yet dispense with the services of agents, any more than the churches can do without associations and boards. There has been some loud talk against agents, and recently, some intimations from high quarters, that the churches are the proper missionary bodies. It may do very well to set off a speech in this way before a promiscuous assembly, but if Christians in their present state were to depend on the churches, as such, to supply the missionaries needed, both the home and foreign fields would be left uncultivated. Much, yes, too much has doubtless been expected from the corresponding secretary. I am very certain, the duties of the office where the board is located, including editorial service, will necessarily occupy the most of his time. He may be able to leave home occasionally for a short while, but it will only be to visit associations and conventions. Pastors have it in their power to aid largely in the collection of funds, and could, no doubt, supersede the necessity of calling the secretary from his post to make collecting tours, if they would adopt the following plan: Let them require their churches to contribute yearly to benevolent enterprises. Let two or more brethren be appointed in every church to wait on the members, to see what each one is willing to give for various benevolent objects, designating the several sums he is willing to spare for each object. In this way, five times as much as is ordinarily obtained, may be collected.

MOTHERS, WIVES AND SISTERS.

Finally, I address myself to mothers, wives and sisters. In this time of excitement and change, no class of society is more deeply interested than you are. Sons, husbands, fathers, or brothers, may leave home never to return. Away from the influences of pious families at home, they may be exposed to all the vices of a mixed multitude in a

strange land. Your hearts will often palpitate to hear of their welfare, temples will throb in anxious suspense, tears will bedew your pillows at night as you think of the fair forms and familiar features of loved ones, far, far from home. O! for one more look, one tender embrace, one burning kiss—but this cannot be. They are separated from you by stormy oceans, rugged and lofty mountains, almost boundless plains. You can only hear from them occasionally by letter, and hope to meet them again in this world. What, then, is the only and best thing you can do for them? Why, send them preachers and pray for their conversion. Yes, a son, a brother, a husband or a father, far away from friends and loved relations, may, in the providence of God, be arrested in his career of sin, convicted, converted and gathered into the family of Christ, as a trophy of victorious grace, by the instrumentality of the very missionary whom your money is helping to sustain. I ask, therefore, of affectionate females, by all the tender ties that sweeten life, and in view of gospel blessings to be enjoyed beyond the shores of time, aid for the home mission enterprise. Meet together, sisters and friends, form societies or make your weekly or monthly collections, and send the bounty of your liberality to the Treasurer of the Home Mission Board, at Marion, Alabama. God will bless you in this labor of love.

Here, for the present, I take leave of this subject, hoping on the first of the ensuing October, to be at my post in Marion.

JOSEPH WALKER, Cor. Sec.

P. S. As the Journal cannot reach all who ought to be interested in the home mission effort, I would be thankful if Southern periodicals would copy the above article.

J. W.

BOARD OF FOREIGN MISSIONS.

RICHMOND, SEPTEMBER, 1853.

Men Wanted.

The chief want felt by the various evangelistic societies of the day, is for men. The Foreign Mission Board of the Southern Baptist Convention shares in this need. Nay, with them, this is the one peculiar want. We ask attention to the fact, and to the duties consequent upon it. Our want may be contemplated in a two-fold aspect. First, we have work to do—work which can be accomplished only by men. "Chapels and meeting-houses are useless, unless we have preachers to occupy them. Tracts and Bibles cannot do the work themselves. A great treasure is utterly vain, unless we have the laborers to employ. Money alone cannot cross the ocean and preach the gospel. It has pleased God by the foolishness of preaching, to save them that believe. But how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? Here lies the difficulty. The Board as the agent of the churches, is ready to send all suitable men who may be ready to go. But, secondly, men are, with us, peculiarly scarce. Our churches are by no means too liberal in their contributions. Yet, with comparatively little effort on the part of the Board by agencies, funds have not, hitherto, been wanting. And we hesitate not to say, that were the demands upon the liberality of our Southern churches greatly increased, they would be promptly met. But men enough, we have not been able to secure. Such are the qualifications requisite for a missionary, and so severe the trials incident to a foreign field, that comparatively few—far too few—have come forward and said to the Board, "Send us." Nay, more, in answer to our urgent, oft repeated appeals, only here and there, has a response come. We need men. These are the facts. It is our design, in subsequent numbers, to continue this subject, and present some of the duties consequent upon these facts. In the meantime, we commend them to the earnest, prayerful consideration of the reader.

Death of Rev. Eli Ball.

This sad event occurred on the 21st of July. It has come upon us unexpectedly, producing a vacuum which will not easily be supplied. Our esteemed brother had arranged for a second visit to the coast of Africa, expecting to leave his home for this purpose, within three or four weeks. He had anticipated the service with the liveliest interest. Plans for the enlargement and increased efficiency of our operations on the coast, were in contemplation, and it was his desire to spend several months at the mission stations, for the purpose of maturing and carrying out these plans. The Board were satisfied of the policy of the appointment, in the former experiment, and they were entertaining strong hope in reference to this second visit. But the Great Master whom he served, has seen it to be wise and good, to remove him from our employ, calling him up to a higher and nobler work in the heavenly world. Though disappointed in our plans and expectations, we dare not complain. All is right. The Lord reigneth, let the earth rejoice. Our brother, who seemed so needful to us, and the cause of foreign missions, has been stricken down, but He who has removed him, is transcendently more interested in the cause than we can be. It is ours to bow, with unarmoring heart, and to say, "The will of the Lord be done."

It will be proper to notice in this connection, the valuable service which has been performed by brother Ball, as our agent for the State of Georgia. For the last three or four years, his labors have been incessant, and remarkably successful. He has succeeded in winning over many of our brethren in Georgia, who from misapprehension, have stood aloof from the missionary enterprise, and in augmenting the contributions of the churches generally. The impressions he has left behind, have been of the most favor-

able kind, and his death will awaken in many a heart in Georgia, the deepest emotion.

Our brother was permitted to see a good old age. He had reached his sixty-seventh year. He was a native of New England; professed religion at an early age; entered the ministry when nineteen years of age; spent a few years in ministerial labors in Massachusetts and Connecticut, and in 1823, removed to Virginia. Ever since that period, he has been identified with all the great denominational movements of this state, occupying various prominent positions in the pastoral office, and benevolent agencies. He was indefatigably industrious. Of him it might truly be said, "more abundant in labors." It was, indeed, his meat and drink to do the will of God. His manners were prepossessing. Modest, unassuming, cheerful, with fine colloquial talents, he every where won a place in the hearts of those with whom he associated. Brother Ball will be missed by many personal friends, by the churches, and especially by the cause of foreign missions.

At the regular monthly meeting of the Board in last month, the following preamble and resolutions were unanimously adopted, as expressive of their sentiments in view of this afflictive bereavement:

Whereas the Board have been called to mourn the death of their efficient agent and esteemed brother, Rev. ELI BALL, therefore,

Resolved, That the Board entertain a high appreciation of the services of their departed brother as their collecting agent in the state of Georgia, and especially as their messenger to their various mission stations on the coast of Africa.

Resolved, That while the unexpected decrease of our brother has disappointed the strong hope of the Board in reference to a second anticipated visit to the coast of Africa, they cannot but recognize the kindness of that Providence which permitted him to close his days so peacefully, in the midst of his family and friends.

Resolved, That this dispensation of the Divine hand should excite in all our hearts, new purposes of devotion to the cause and glory of Christ, in sending his gospel to every creature.

Resolved, That we tender to the bereaved wife and relatives of our brother, unaffected sympathy, and trust that the affliction may be eminently sanctified to their spiritual and eternal good.

Missionaries Needed.

In the recent developments of Providence in different parts of the heathen world, we discover opportunities for the exercise of consecration to the missionary work, such as have never before occurred. The appeal comes to Southern Baptists, from France, Germany, China, Burmah, Liberia, Central Africa and South America, loudly urging them to send suitable men to preach a pure gospel, and to build up the empire of the Son of God. Have we not such men among us? Will not the churches find them, thrusting them into the harvest? Let God be sought on this behalf—and, in accordance with this prayer of faith, let each church seek and call into exercise, her gifts. Let the young men among us, who love the Lord Jesus, be prepared to consecrate themselves to this glorious work.

The Board particularly need a white brother for the Liberian Mission, and others for Central Africa; also two or three for the stations in China. May they be speedily secured.

Appointment of a Missionary.

At a called meeting of the Board, held on Wednesday the 31 of August, an appointment was conferred on Rev. O. W. Gaillard of Mississippi, as a missionary to China. He will probably sail in the fall, and be stationed at Canton. Brother Gaillard is a graduate of Union University, and comes to the Board highly commended as adapted to the missionary work in a foreign field. He expects to spend a short time in an agency on behalf of the Board, in Mississippi.

We bespeak for him the kind attention of the brethren among whom he may labor.

Consecration of Children to God.

When the Christian dedicates himself to God, should he not include his children? He cannot impart grace or salvation to them, but he can joyfully commit and commend them to his Heavenly Father, with the humble desire that they may become the sons and daughters of the Lord Almighty, and a willingness that they shall be employed by him, as he shall require. The author of the lines which follow, seems to be actuated by this spirit. She had just been parted from her child, and that child had gone far away to live among the heathen, and to labor for their benefit. In writing to the Corresponding Secretary, she says:

"Although it was painful in the extreme to give my child up, yet there was joy mingled with sorrow, for her mission was not for the vanities of earth, but to sustain and advocate the cause of Him who bled and died on the cross. It is this, and this alone, that reconciles me to the separation. And when faith soars beyond the strifes and turnings of life, my heart swells with thankfulness, too great for utterance, to my Heavenly Father, for his goodness in qualifying and so well fitting my child to live and labor for Him. My constant prayer for years has been, that my children should live to serve God; and if he sees fit to call one, nay, every one, to go to a foreign land, can I, will I, shall I murmur or repine? God forbid! but rather may I hail it as one of the happiest periods of my existence."

Burmah Mission.

We have read with deep interest, the appeals which have come from our brethren of the Missionary Union, as they plead that the number of laborers in that field may be increased. A large territory has been added to the possessions of Great Britain, and facilities for the undisturbed prosecution of the missionary work have been greatly mul-

tiplied. We need not wonder then, that those who have long and successfully toiled there, should be solicitous to see a large reinforcement coming to their aid. We trust the Union will find men and means necessary to occupy the whole of this field well. If the requisite number of men are not sent by them, it may be the duty of Southern Baptists to aid in the work. It is a mission dear to our hearts. Towards its present prosperous condition, we have largely contributed, and we shall still feel an abiding interest in it, whether we send thither or not. It has been the impression of not a few, that the call of Providence is urging us to enter and occupy some portion of this field. The Georgia Baptist Convention, at its recent meeting, in a report on Foreign Missions, employs the following language:

There is still another field now open for gospel missions, to which your committee would call your attention: that field is *Burmah*. How familiarly does the name sound in our ears! How absorbing the interest we once felt in her welfare! Your committee are convinced it is our duty at least to *inquire* whether the providence of God has not opened that field to us again, and whether his finger does not point to it as a region where our brethren may soon go. It is believed the field has become so enlarged by recent acquisitions of territory by the British Government, that the Board of the American Baptist Union will not be able fully to occupy it, some of our young brethren, who have decided to devote their lives to Foreign Missions, prefer *Burmah* to either *Africa* or *China*.

Death of Rev. H. Teage.

We regret to announce the death of Rev. H. Teage, one of our missionaries on the coast of Africa. He was stationed at Monrovia as pastor of the Baptist church, and was contemplating at the time of his demise a more entire devotion of himself to the mission work. For several years as secretary of State, in the republic of Liberia, his time had been much engrossed in the discharge of public duties, but he earnestly desired a release from these cares. He was a man of superior talents, perhaps not being excelled in this respect by any other in Liberia. We have received no particulars respecting his last hour, but hope in our next number to be able to give a more extended account of his life and death.

A Call to Young Men.

The following selection we cut from the Home and Foreign Record:

"*Wo is me, if I preach not the Gospel!*"—1 Cor. ix. 15.
It is a heavenly theme
I hear a voice divine—no idle dream—
Calling to duty and to self-denial,
In face of many a stern and bitter trial,
Reverberating when the day is bright,
Soft whispering in the gentle hush of night,
Chiding, when earthly pleasures round me rise,
Soothing, when sorrows fill my weeping eyes.
*Go, preach the Gospel, fly to every land,
Obey the risen Saviour's last command.*

It comes with accent clear,
Like heavenly music to the listening ear,
With sweetest emphasis of love appealing
To conscious duty and to Christian feeling,
Or comes with trembling accent sad and low,
Like distant echoes from a world of woe,
Of millions perishing through lack of vision,
Chiding my unbelief and indecision.

*Go, preach the Gospel, fly to every land,
Obey the risen Saviour's last command.*

And I must answer true,
Full many an obstacle will rise in view:
Affection's voice will tempt me to forbear,
And softer labours to my hand prepare.
But No—a bleeding Saviour's love hath found me;
His everlasting arms have sweetly bound me;
I'll gladly follow where he leads the way,
Nor think of danger while I hear Him say,

*Go, preach the Gospel, fly to every land;
Obey the risen Saviour's last command.*

Hawaiian Mission.

This mission among the islands of the sea, has been wonderfully favored of God. One of its missionaries, Mr. Coan, in writing to a brother in this country, thus describes some of the aspects of his field. Having referred to some physical developments, he says:

"As for learning and science, you know they must go here, for we have a distinct department, with a Head to foster them. We may yet surprise the world in this line.

"Art, agriculture and commerce, are also exciting attention, and taxing many a windpipe and some muscle. Social and internal improvements and mis-improvements are not wholly neglected.

"I wish you could see me now, instead of swimming rivers and crossing with ropes, going over the worst of them on planked bridges, or on timbers waiting for planks. This is an improvement which I feel *all over*, as you would feel the difference between a *wet* jacket and a *dry* one. For all these, and unnumbered other mercies, we will praise the Lord; for whatever of good we enjoy is of him, whatever evil remains is ours.

"But the moral and spiritual aspect of things, at the Islands, during the past year, calls for our warmest gratitude to God. The churches generally, have, I think, been peaceful; and open immorality has not extensively prevailed. Several of the churches have been visited with an unusual religious interest, and an unusual number of hopeful converts have been added to them; more, probably, than in any year since the great awakening. Peace and plenty have also blessed our borders. Neither the French, the Pope, nor the devil, have been suffered to prevail against our Zion. 'The Lord of hosts is still with us; the God of Jacob is our refuge.'

"My own field has been watered and richly blessed during the past year. Perhaps our church has never been more prosperous. The Spirit has distilled precious influences on all parts of the field. The church has been wakeful, active, prayerful and harmonious. Multitudes seem

willing to work; and though the great mass of my people are in the church, yet there have been many hopeful conversions among those without. About 400 have been added to our number during the past seven months, and there are candidates still remaining.

"I have just completed a series of anniversaries, in Hilo and Puna, in which I have spent six weeks. We have held about a dozen cold water festivals at different points. These called out nearly the entire population. Male and female, old and young, parent and child, teacher and pupil, the grave and the gay, all came out, and all felt a jubilant thrill. These were *protracted* meetings, and we think the Lord blessed them. How I would like your company on one of my tours. I am sure you would enjoy these excursions.

"In Hilo, we have green fields, forests, ravines, rivers and cascades; in Puna, lava and soil, vegetation and desolation, forests and fields of scorra, hot water and cold, steam, smoke, fire and sulphur; all these you have seen; but you have not seen *this juvenile generation*, neatly clad in uniform of blue, white, yellow and red, marching with a band of self-taught vocalists and musicians, playing sweetly and harmoniously on flutes of bamboo, made by themselves. The natives have quite a taste for music, and our islands are becoming vocal with the songs of the rising generation, and if the Gauls and the devil will let us alone, and we will let the devil and the Gauls alone, I see no reason why we may not have a paradise on these shores, where we and our children may sing together, and all be joyful in our King.

"The whole number received to this church is now 10,500, nearly, and the number deceased, about 4,350. Of the living, we can say as of churches in other lands, they exhibit many things to pain, and many to encourage and cheer us. Were I to institute a moral analysis, I would separate the church into four constituent parts or classes

"1. *Spiritual*, active, consistent, steadfast, growing.
"2. *Quiet*, little character, harmless, but inactive. They don't fight the devil enough. I would they were 'hot'! Have you any such?

"3. *Impulsive*, hot and cold, up and down; on a sea-saw, orbits eccentric, movements erratic, like those heavenly bodies that plunge into the obscurity of distance, and after a long interval, walk right up to the sun's disc, all

Glaring like a comet's tail,
Blazing like a meteor's trail,

saying to Venus, Mars and Jupiter, 'Shame on you, dull plodders! Wake up! Burn! Give room! Look at my shining track!'

"4. 'Thrice dead, plucked up by the roots: cast out and abhorred of all. This last class should be reported as out of the church—cast out.

"We have tares and wheat in our fields, chaff and wheat in our threshing floors, gold, silver, precious stones, wood, hay, stubble, in our building. But 'The Day' shall separate, reveal, declare all things. I am sure that this church were pure, but I cannot effect it. Therefore labor in faith and hope, believing that the word will not return void, that it is the Spirit of God, the fire and the hammer of the Almighty. Those whose sins are cut off by this sword, whose hearts are broken by this hammer, and whose souls are refined by this fire, shall live in glory. Those who are slain, dashed in pieces, consumed by these weapons of Jehovah, must bear the ruin." *Jour. of Missions.*

Georgia Convention—Central African Mission.

The committee of the Georgia Convention on Foreign Missions say:

"We should record our fervent gratitude to God, that we have been cheered, during our present session, by the presence and labors of our returned missionary, brother Bowen, of the Central African mission. We have no doubt but that the Great Shepherd has sent him to our meeting for good. We moreover rejoice that two others, brethren Dennard and Clarke, natives of this State, have been designated to the same important and inviting field, and that God is thus drawing our attention and exciting our benevolence towards the land of Ham, upon which darkness and the shadow of death have so long rested. Henceforth the mission to Africa will be enshrined in our hearts, and be remembered in our daily prayers."

A Fitting Resolve.

At a missionary prayer meeting in Mangaia, after the whole Bible had been received in their own language, an aged disciple, in rising to address the people from Job 5: 17-19, said:

"I have often spoken to you from a text out of other parts of the Bible which we had, but this is the first time we have seen the book of Job in our own language. It is a new book to us. When I received my Bible, I never slept until I had finished this new book of Job. I read it all. Oh, what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises: let us stop him when we meet him, that he may tell us of these new books." And lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said: "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moths shall never eat it; the mildew shall never rot it!"—*Jour. of Miss.*

Give Liberally and Prosper in Piety.

The regular and liberal appropriation of our substance to benevolent purposes, is an important means for helping us forward in the divine life. We are ready to acknowledge that it is our duty to give, and often we may feel impressed to give liberally; but it is to be apprehended that but few Christians accustom themselves to look upon liberality as a prominent means of promoting their soul-prosperity. Soul-prosperity urges to deeds of charity; the cheerful bestowment of our bounty rolls back in a healthful tide to water, and strengthens the principles of benevolence,

and increases our spiritual consolations. "The liberal soul shall be made fat; and he that watereth, shall be watered also himself." Prov. 11: 25. "Blessed is he that considereth the poor." Isaiah 11: 1. Does this blessing bring with it nothing that happily affects our spiritual condition? "God loveth a cheerful giver." 2 Cor. 9: 7. Does that complacent regard which God is here represented as exercising towards those who emulate his own abounding munificence, send no strength and improvement to the soul? To encourage the benevolence of his Corinthian brethren, the apostle says, "and God is able to make all grace abound towards you." 2 Cor. 9: 8. And how could this operate as a constraining motive, unless they had ground to believe that God's ability to bestow grace would be exercised in their behalf as the reward of their benevolence?"—*Mallory.*

The Bible Welcomed.

Says the Journal of Missions: The welcome with which the Bible, in their own language, was received by the inhabitants of Mangaia, one of the Hervey Islands, was such as must have awakened the joy of the angels. They had been for some time expecting it, but says Mr. Gill, when the vessel with it aboard actually hove in sight, their joy was unbounded, and we were more than gratified in witnessing their diligence and zeal in bringing the heavy packages over the reef through the surf. Every able bodied church-member continued to labor during the whole of two days, with great spirit and alacrity. As usual, when natives are engaged in drawing or carrying heavy burdens, they encouraged one another with the voice of song. As they brought the cases from the sea-side to our premises, their hearts were light and joyous, as they sang in their own language,

The Word is come,
The volume complete;
Let us learn the good Word;
Our joy is great!
The whole Word is come!
The whole Word is come!

It was with great difficulty that I restrained them from breaking open the boxes. I had obtained a specimen copy from Mr. Buzzcott, and, going into their midst, I held it open before them, and upon seeing it, they gave utterance to their feelings in a loud and long continued shout of excited joy and pleasure.

Germany.

The desire is often expressed to learn the true religious condition of Germany. This desire will be gratified by reference to the following article, which is taken from the London Baptist Magazine. Truly affecting is the survey which is here taken. No portion of the world exhibits a moral desolation more dreary and dark, and none is found where are more needed such influences as may be exercised by an intelligent and zealous Baptist ministry. Earnestly may all the churches pray for the success of Oncken and his co-workers. The Magazine thus proceeds:

"Germany, the fatherland of Luther and the cradle of the reformation, presents very little that is really cheering to the Christian mind. A very large portion of the country is a Roman Catholic, and as Popery as well as Protestantism is sanctioned by the governments of the several kingdoms or states, the Protestants leave Popery unmolested, and even sincere Christians in the Lutheran church deem it wrong to attempt the conversion or proselytism of their Roman Catholic neighbors. We hope that the increasing exertions and pretensions of Romanists have awakened the mind of Protestants to their danger and their duty.

"Among the Protestant clergy of Germany, notwithstanding their professions of faith, rationalism is fearfully prevalent. By the great portion of them Christ is regarded as the wisest of men, and the greatest teacher of morals, and salvation is expected as the reward of works. This miserable theology is preached in the churches, taught in the parish and grammar school, and forms the prevailing sentiment in the religious literature of the country. We know that even in the churches of Halle, where the influence of such deservedly eminent men as Tholuck and Neander has been felt, and in whose university the rising clergy are learning, we trust, better things, the Bible is derided as an old-fashioned book, and the absurdity of prayer is proclaimed, and that too from a pulpit in front of which is one of the best portraits of Luther, which one would almost expect to act as a check upon the utterance of such blasphemy. The whole religious literature of Germany is more or less rationalistic; and though very much that is valuable, especially on subjects requiring close historical research, has issued from the German press, there is scarcely a writer whom it would be safe implicitly to follow. The religious condition of the people is worse than that of the clergy. Millions are led away by this rationalism, and millions more are altogether indifferent to religion. The Sabbath day and the public worship of God are generally all but disregarded. In Berlin, out of a population of 400,000, scarcely 20,000 attend any place of worship. Most of the merchants open their shops or warehouses on the Sunday; in manufacturing districts most of the laborers work, and there is not a town in Germany in which the theatre is not open on the Lord's day; and those who may attend different places of worship in the morning, meet together in the evening in the theatre for the united service of Satan. Even Christians recognize but very partially the claims of the Sabbath. The masses of the people regard religion as the instrument of oppression. A working man, the type of thousands, addressed the clergyman of his parish, Dr. Krummacher, thus: 'I have nothing more to do with the church and her preachers. That time is past. Religion is an invention to press down the people. For the purpose of gaining us more into their thralldom, they preach to us about a God who does not exist; and to keep us down, and make us satisfied with our oppressed state, they comfort us with the hope of a heaven in which they themselves do not believe. The days of our minority are over, and we are no longer to be held in by the fable of a supernatural work. We are now aware that the hereafter of which you preach is but a dream. We all live in this world only, and we are looking forward to a time when we, too, shall be permitted to live. Yes, sir, this is my conviction, and be assured that my opinion is the opinion of millions; yes, we poor and despised people think thus, although all dare not venture to give utterance to their

feelings.' Nor is it any matter of astonishment that this should be the case. The clergy, even the best of them, are on the side of absolutism; their sympathies are with the despotic rulers, and not with the people; and those who might easily acquire an influence over the masses, direct their efforts for liberty into proper channels, and deliver them from the socialist leaders who profit by their wrongs and make them the instruments for effecting their own ambitions and dishonest purposes, influenced by fear of socialism, keep aloof from the people, and sanction and support the governments in their despotism. We hope they may not be swept away in the flood of desolation which threatens, and which such a course of procedure is calculated to promote.

"There is, however, a little religious life manifest in Germany. The state of the universities has much improved of late years. The students give promise of a rising industry more effective and evangelical than the present. Efforts for the dissemination of the light of truth are being made. We simply refer in illustration to the German Church Union, and the Inner Mission of Germany. To recall families to family worship—to look after depraved children—to emulate the deeds of Elizabeth Fry and Sarah Martin, by the visitation of prisons—to mitigate and annihilate pauperism—to revive Bible societies—to establish Bible lectures, that the word of God may not only be possessed and read, but understood, are the objects pursued by the united churches of Germany in its Inner Mission. By the united churches must be understood the official churches, or those recognized by the State. With the ministers and Christians not connected with the State, the German Church Union has never manifested any sympathy, notwithstanding the persecution to which some have been subjected, and it is with deep regret we have seen such a man as Hengstenberg defend and advocate such persecution. With equal regret we read the following sentence in the address of Dr. Hengstenberg in the Kirchentag, 1st September: 'It is very doubtful, therefore, if the y who in church and state are set to watch over those who are not able to judge for themselves, act right in leaving them to the temptations to which they are exposed. I would not say from the free congregations, the German Catholics only, but also from such sects as have retained a Christian foundation, such as the Baptists, the Irvingites, the Mormonites.' Baptists, Irvingites and Mormonites are thus placed together as parties dangerous to the nation, from whom the ignorant and young ought to be protected by the rulers in church and state! Religious liberty is but little understood in Germany. There is liberty of the press. A man may publish the most extravagant speculations and heterodox opinions, but liberty of action in religious matters is almost unknown."

Russia and Turkey.

From the British Banner we select the following judicious remarks respecting Russia and Turkey, as at present in danger of coming in collision with each other

"Nothing decisive has yet occurred with respect to Russia and Turkey. It is, indeed, reported that the Russians have entered Moldavia, and are about to pass by Frosany on to Bucharest. A number of steamers have been stationed on the Danube, to facilitate their operations, and a few gun-boats, to protect the frontier of their bridges. Such is the report, but a few days may be required to determine its accuracy. In Constantinople there is the utmost excitement; much is said of the preparations which are being made for the reception of the Czar. The feeling is general, that with Russia alone lies all the blame, since no opportunity has been neglected of conciliating the Emperor without the sacrifice of the essential rights of a sovereign State. In the meantime, it would appear, that the policy of the Ottoman government is, in the highest degree, liberal. It is reported that the Imperial Firman, extending to all the Christian population, is actually issued, and has been communicated to the various Embassies. This instrument gives to the Christian subjects of the Porte new immunities, enabling them to regulate their own spiritual affairs, to elect their own Patriarchs, and to conduct the whole machinery of their religion without having recourse to the Porte. In fact, he disclaims all headship. Thus much for the Greek church. The most perfect liberty of worship is also guaranteed to every other sect of Christians. Should this turn out to be correct, it is a vast step in the right direction, an example and a reproach to the great powers of Europe. The thing seems highly probable in itself, and the boon, or rather the debt, will be all the more valued for the fact, that it is prompted by a sense of right, not by fear, since the practical conduct of the government amounted to much the same thing before the affair of Russia was heard of. With respect to the issues, there seems no ground to alter the conviction we last week expressed, that there will be no war. With England and France opposed, and Turkey itself 'thrice armed, by having its quarrel just,' it were the height of infatuation for the Czar to attempt to force the establishment of his Greek project in Turkey. Let things proceed to extremities, and there can be no doubt, that France and England will follow words by deeds; and that at all hazards, Turkey will be preserved in her integrity."

Prayer for Laborers.

"So long as more laborers are needed in the harvest field of the world, prayers should ascend to heaven that they may be furnished. Now the demand for large accessions is imperious. Christ's name is yet unknown to many millions. Still it is only through Him that any can be saved. Eternal life flows to mortals in no other channel. Heathens dying without penitence perish, and who is contrite in countries unvisited by the light of the sun of righteousness?"—*T. A. Taylor.*

Conversion of Ireland.

The "Journal of Commerce" notices a religious revolution in Ireland, the fruits of which are seen in the gradual gaining of power and authority by the Protestants over the Catholics. It says:

"Many thousands have abandoned the Romish church, so that, already, Ireland can scarcely be regarded as a Roman Catholic country, inasmuch as, out of a population

of six millions and a half, nearly *one-third* is Protestant. To effect this result divers influences have contributed, prominent among which are the labors of 'The Society for Foreign Church Missions to the Roman Catholics,' organized in 1849, under the presidency of the Duke of Manchester. This society has now two hundred and forty-two agents. In the district of West Galloway, where, in 1840, not five hundred Protestants were to be found, there were, in May, 1852, nearly six thousand converts attending church service, while three thousand and five hundred children were taught in the Bible schools. In Dublin, and various other places, the missions and schools are prosperous, and it is stated that thirty thousand persons are known to have left the church of Rome within two years.

"The translation of the Bible into the Irish language by Bishop Dooley, has not been without effect. The agitations of O'Connell, and the temperance movement have both tended to lead the Irish to exercise more independence of thought. The failure of the attempted miracles of the priests to arrest the potatoe disease, is also said to have weakened their influence.

"It is believed that there is a better day in reserve for Ireland. Freed from priestly domination, and enlightened by multiplied schools and a free Bible, she must rise to a higher moral position, and renew her ancient prosperity."

Our Missions.

CHINA.

Canton.

Brother Whilden from his station in Canton writes under date of April 2

"I wrote by last mail that I expected soon to have two services on the Sabbath at each chapel. This has been commenced. On last Sabbath, (yesterday) and the Sabbath before, Ya-ung came to Tai Lo at 9 o'clock. He preached and then went to Lunc-heng-kai. He was there present at two services. In the afternoon I conducted the services at Tai Lo, so that in all, during the two last Sabbaths there were four services each day. Ya-ung preached yesterday from the marriage of the king's son and the wedding garment. Attention pretty good. He does not live near me, but whenever I can find the opportunity, I explain as well as my knowledge of Chinese will allow me, the subject he speaks of. He still preaches every day at Lunc-heng-kai, and expects to begin this week to preach (besides his daily preaching at Lunc-heng-kai) every other day at Tai Lo. By means of the boat, paid for out of the mission funds, I can save his strength. He will walk from home to Tai Lo, and after preaching there, will take the boat and go to Lunc-heng-kai. The congregation at Tai Lo (the place I occupy) is encouraging."

SHANGHAI.

Letter from Rev. George Pearey.

It will be an occasion of thankfulness that the health of our missionary continues to improve. In reference to his purpose to remain upon his field, he remarks:

"I am the more anxious to stay and do all I can for this people, from the fact that no one is willing to come. You have funds, but no men are willing to come and preach the gospel to these dying heathen. I don't know why so few are willing to come. Can any one tell?

"While there is the hope of my being able to talk to the people here, I think I shall stay. The spring season, on account of the great dampness here, is very trying to my lungs. If I can pass through this season unhurt, as to my lungs, I shall hope I may live many years in China.

"If it becomes my duty to leave this field, I shall try and go cheerfully, and follow the leadings of Providence, hoping to honor God in affliction, if I am not permitted to labor actively for him, by preaching the gospel.

"We are greatly delighted to welcome brother and sister Cabanis. The insurrection is likely to prove a very serious matter. I should not be surprised if all foreign trade should soon cease at Shanghai. The Chinese are afraid to take goods into the interior. I think the insurgents may take the country and upset the ruling dynasty; but that it will probably take many years. So it did to upset the preceding dynasty. Now, while I write, the authorities of Shanghai are pressing boats to send soldiers to Nankin.

"The Chinese new year comes on the 8th Febr'y. After the holidays, which will last twenty days, we shall be better able to tell how the insurrectionists are likely to turn their course.

"I have just heard there are three divisions—I doubt not the Lord will overrule all to his glory.

"Mrs. P. unites in kind regards to all."

Yours, truly, GEO. PEAREY.

Letter from Rev. M. T. Yates.

In relation to the labors of the previous year, Brother Yates observes:

"The labors of the year have been characterized by so much of unbroken sameness, as to leave me without any incidents of striking interest, to communicate to you. The gospel has been preached regularly to increasingly large congregations. On the last Sabbath, we had three services of unusual interest to me, at each of which I think there were not less than five hundred souls. The people, as they have most generally done, gave very respectful attention to the preaching of the gospel. The wonder to me is, that there are so few who can be made to feel any special concern for their own soul's salvation. The morality taught by Christ, they say is good; but farther than this, it does not seem to commend itself to their consciences, especially as it prohibits many of their cherished pleasures which were not prohibited by the teachings of Confucius, the morality of which, many think, is equal to, if not the same as that taught by Christ. Salvation by faith in a crucified Saviour, seems not yet to have taken much hold upon the Chinese mind.

"You will be interested to know that there is among the people a general spirit of inquiry about our religion. Many are beginning to discriminate between the system taught by the Romanist, and the religion of Christ, as taught by the protestant missionaries. All this inquiry and discrimination, however is head work, there is no heart work about it. And yet it is an encouraging feature, since we know the mind must be informed before the heart is properly affected. Our reasons for encouragement are not

founded so much on individual cases, as on the gradual enlightenment of the people generally. This is a feature in our pioneer work, on which I think we can safely rest a hope for success in the future. I trust the Board and the churches will not get weary in waiting long for the harvest of souls at Shanghai. Much work has yet to be done in preparing the soil, and in sowing the good seed of the word. But, with the blessing of God upon our labors, we know we shall reap, if we faint not. This is encouraging assurance.

AFRICA.

Sinou Mission.

Brother R. E. Murray, one of our missionaries at this station, refers to an interesting state of things within the limits of his field. He remarks:

"Since my last letter to you, I have had great cause for rejoicing: the Lord has blessed us with refreshing showers, dissipating the spiritual drought that threatened to consume us. In looking at the state of the church before this revival, it bore a striking resemblance to the valley of dry bones, and the question addressed to the prophet, 'can these dry bones live?' would apply forcibly to our church. When the Spirit began to work, we had a protracted meeting of several weeks. I have baptized six, one quite an intellectual young man; he was, as usual, strongly opposed to our views on the subject of baptism: but reading the word of God with the true Berean spirit, and perusing carefully brother Fuller's work on baptism, &c., he embraced the truth in the love of it, and is now rejoicing in the answer of a good conscience toward God.

"I have made repeated visits up the river to King George's, to preach the word; a friendly reception is always granted me, and the message of salvation is attentively listened to; at Kroo Town our services are regular, and the natives there are beginning to observe the day.

"There is one thing perceptible among the natives at Kroo Town, that is the readiness with which they part with their children to live with settlers. There are now three little girls living in Baptist families; another is promised to one of our sisters when old enough to be separated from the mother. Two of the girls are motherless: the father, to secure good treatment for them, gave them to brethren Caesar Fraser and William Lark. The little creatures, I trust, will have no cause to regret it. Two boys are to be given me when old enough: one at Kroo Town, brother to the little girls mentioned above, by the fatherside, besides, one at King George's; if my means would admit of it, I could easily increase the number to nine or ten. Our heavenly Father is opening a door for us. The natives have long opposed their girls living in our families: this opposition is gradually declining.

"The state of the weather forbids all attempt of going in the country, there being no good roads, and plenty of water in the foot paths. Nevertheless, preaching at Kroo Town regularly, will more or less give us opportunity of addressing natives from various parts of the country."

Elmina.

At Elmina, brother J. H. Cheeseman is still laboring hopefully. He states that recent interviews with the natives have opened a large field to be occupied by us.

"I have traveled, this year, four hundred miles—including the trip to the association; preached eighteen sermons; attended ten prayer meetings; three church meetings; paid six visits to the sick of the flock of Christ, and attended Sabbath schools every Sabbath, but the Sabbaths that I was away at Sinou."

Monrovia.

Under date of Jan. 21, Brother Teage remarks

"I have a long letter by me, ready to go by the Shirley, which I now learn, will not leave the coast until the 1st of March. I avail myself of the steamer Propones, to send you a line via England. In my letter to go by the Shirley, I have adverted at some length to most of the subjects of your letter to me, it is therefore only necessary that I state here briefly, that the affairs and prospects of our cause are as flattering as ever, if not more so. By the last three expeditions, we have a numerical increase of some fifty or sixty to our churches; and from the flattering testimonials of character which some of them bear, as well as from what I have seen of them since their arrival, I am encouraged to hope they will prove an increase also of moral and spiritual strength."

New Virginia.

At this station, brother Harden is still laboriously engaged. Under date of January 31, he says:

"Your kind and instructive favor of October 18th, has been duly received, and it is with great pleasure that I now sit down to answer it. I feel greatly encouraged by the advice which that letter contains, and hope soon to put the advice into practice. Several things which you have mentioned, have long borne with weight upon my mind. With regard to the native tribes, I have always felt it a duty incumbent on me, to endeavor to spread the gospel among them: but as yet I have not possession of the means of so doing to any great extent.

"I would here take the liberty to express my gratitude to you and the Board, for taking notice of some suggestions which I made with reference to changing the mission house into a chapel. I received the nails which you sent, and I purchased some plank, with which I made some benches; erected a small pulpit, and have taken away the partitions and stairway. The house now looks something like a chapel, though rude in construction. It was dedicated to the service of God, on Sabbath, the 30th, which was yesterday. It will now accommodate about 75 persons. As soon as I can remove my family, I intend removing the partition, (of which I wrote to you,) from the west end of the house to the north side; and with the assistance of the church, I intend enlarging it, which, when put to the old part, will make the house larger; we shall then be able to accommodate from 150 to 200 persons. For want of means to carry on my own house, I am unable to move as yet.

Bexly.

Brother John Day, writing on the subject of preaching to the natives, remarks:

"I have seen your letter to the committee, and as evidence of my approval, it, in several particulars, is just what I did, and had done while I managed the affairs of the mission. But so far as relates to tours of thirty or forty miles interior, although good, cannot be carried out by me. The country abounding in small streams of water and marshes, which must be waded in order to penetrate far into the interior: and the state of my health is such, as that my feet must be kept dry; and a little attention must be given, in order to preserve my health, and as very little exposure would now so endanger my life, that the act of exposing myself would be suicidal, I must decline that.

"The utmost that I can promise, is to do what I can in and around Bexly. If I can get thirty or forty native children, I will teach them. When the weather is good, I will go out, around and about the place, carrying the precious seeds of grace."

Other Missions.

Rangoon.

One of the deputation of the American Missionary Union, to their Eastern Missions, thus refers to his first visit to Rangoon:

"It is impossible to convey to you the varied emotions which crowded the mind, as we walked the streets where a whole generation had passed away, since the first American missionary commenced preaching the gospel of peace to the people of the Burman empire. Here Judson had labored, here Hough and Wade had been ironed together, and the executioner had prepared to do his abhorrent office. Here the first Burman convert to Christianity had been received into the church of Christ, and here the first Burmese church was planted—a church that, though called to pass through many trials, has continued in being to the present day. Here the gospel banner was unfurled, and those truths made known that are destined to destroy all the superstitions of Buddhism. Though the effort was then made in weakness and in much trembling, and years rolled by ere one was found to abandon his idol gods, we can now look around on little churches in the empire and in the neighboring provinces, numbering from 10,000 to 12,000 professed disciples of Christ—Burmese, Peguan and Karen. Well may we exclaim, What hath God wrought!

Although for many years past, the whole of Burmah has been shut against the preaching of the gospel by foreign lips; though the king has been an intolerant Buddhist, cooking food for the priests, if report be true, with his own hands, and making offerings in person at pagodas, that he might get a reward in a future state, and the Burman people have followed his example, the gospel has still been made known by Karen preachers. Thousands have professed their faith in Christ, even to martyrdom. Do we realize the mighty power of the gospel? It is of universal application. It is the comfort of the red man, the black man and the white man, everywhere. Whosoever will, may draw water from the well of salvation. As far as human sight can perceive, He who gave his beloved Son for the redemption of man, is preparing to shed on these millions of immortal souls in Burmah, the light of truth—we hope, of salvation. When once the country becomes peaceably settled under English rule, may not the hope of God's people be fulfilled, and thousands become obedient to the faith as it is in Christ Jesus? Here is a noble field for the philanthropy and zeal of American Christians, of the young man who has truly laid his heart on the altar of God and consecrated all to the service of his Redeemer."

Taroy Mission.

Mr. Thomas of this mission, thus writes of his labors on the Lord's day:

"Long before it was time to call the people together in the forenoon, the steps were covered, and many came in and took their seats, all impatient for the services to commence. About 200 were present. Considering that they had not completed their harvesting, this was a large number. They were addressed from John xiv. 1. I really seem to stand here on one of the heights of Zion. Truly, if Christians in America knew the joy of preaching the gospel to the heathen, and of building up in the faith those already converted, we should hear more of the privileges of missionaries, and less of their sacrifices. Nearly a hundred were at Sabbath school in the afternoon, and at twilight we had a sermon from Shway Pwai."

Bassa Mission.

Mr. Goodman of the Missionary Union, writes in the following strain:

"We were most agreeably disappointed at finding everything here so much better than we had anticipated. The country, the weather and the people, far excel what we had been led to expect. Nor do I believe that such feelings as were ours at home, are by any means rare among American Christians, or even among those who are looking forward to missionary labors. To us, Africa was the land of death, the abode of every foul and hurtful beast; a land of sandy deserts or of unbroken swamps, overrun by an innumerable multitude of creeping things, where existence was only tolerable, not enjoyable. To us, Africa is not, perhaps, the very reverse of all this, but nearly so. It is a goodly land, a land fertile, and fruitful of many things that render life not only endurable, but blessed. There are few spots, even in our own land, more beautiful than some parts of the mission premises. The St. John's is a noble and beautiful stream, and the mountains, visible from our window at a distance of eight or ten miles, rising far above the adjacent country, lend additional attractiveness to the scene. In a word, we feel at home and happy."

The latest advices from China, represent the revolutionists as still successful in their efforts to overcome the present dynasty.

American Board, Western Africa.

The following reference to this mission we find in the Missionary Herald:

"The report of our brethren in West Africa for 1852 has just been received. Though it is less cheering in some respects than we might wish, in others it is satisfactory and encouraging. Two things, however, are greatly needed. The converting energy of the Spirit is a constant and palpable necessity; and the mission should be largely reinforced without delay. Who will cry mightily unto the Lord for his quickening grace? Who will devote themselves to the missionary work among the benighted children of Africa?

"Our brethren have endeavored to sustain three stations during the year under review, Konig Island having been previously left vacant, in consequence of the departure of Mr. Bushnell for the United States. But it will be seen in the sequel, that one of the three has been temporarily abandoned, because of the inadequacy of the available force. How long must the labors of the mission be prosecuted in this unsatisfactory manner? Where are the young men who will gladly say, 'Here am I; send me!'"

Wesleyan Missionary Society.

This society held its annual meeting at Exeter Hall, London, May 2, James Heald, esq. being in the chair. The financial statement showed that the receipts of the society for the past year, from all sources, had been £105,381 19. 6., in which sum, however, were included £11,320 11. 11., contributed by foreign auxiliaries, £3,190 3. 10. received as "colonial grants," £5,297 11. 5. "donations on annuity," £2,595 3. dividends, interest, &c. The expenditures were £110,337 0. 11. The debt of the society is £21,091 9. 2. The summary of the mission was as follows:

Central or principal stations called circuits, occupied by the society in various parts of the world,	362
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	2,931
Missionaries and assistant missionaries, including seventeen supernumeraries,	466
Other paid agents, as catechists, interpreters, day-school teachers, &c.	687
Unpaid agents, as Sabbath school teachers, &c.	8,612
Full and accredited church members, (including Ireland,)	108,191
On trial for church membership, as far as ascertained,	5,135
Scholars, deducting for those who attend both the day and Sabbath schools,	80,707
Printing establishments,	8

The returns for France, including nineteen ministers, and 821 church members, are given separately this year. *Herald.*

Paris Missionary Society.

The twenty-ninth anniversary of this society was held at Paris, April 21, the President, Count Delaborde, being in the chair. The income of the society during the previous year, including 8,195 fr. received for the education of children of missionaries, 5,397 fr. paid for the Journal des Missions and the Petit Messenger by subscribers, interest, &c., amounted to 105,989 fr. The expenditures were 111,761 fr., most of which were for the mission in South Africa. The balance in the hands of the treasurer was 89,987 fr.—*Herald.*

Church Missionary Society.

The annual meeting of this society was held at Exeter Hall, London, May 3, the Earl of Chichester being in the chair. The receipts of the society for the preceding year were £120,932 3. 21.; of which sum £107,287 14. 5. were for the general fund, and £2,560 13. 3. for the special fund. £10,783 16. 3. having been raised and expended in India, &c. The expenditures were £100,736 7. 1., besides the £10,783 6. 3. just mentioned, and in addition to £6,737 12. 9. paid out for disabled missionaries, &c.

The number of clergymen employed by the society, English, foreign and native, is 172, and the number of native agents of every grade is 1,150. The number of native converts is 112,000, while no fewer than 80,000 are under Christian instruction.—*Herald.*

Ceylon.

Says the Macedonian: "Rev. Mr. Allen, English Baptist missionary at Colombo, states that during the last year about forty converts had been baptized at the stations connected with that mission, and further additions were expected. Twenty-seven were baptized in one day, fourteen from one station, and thirteen from another; most of them had been probationers for two years."

Assyria.

The mission of the American Board represent the aspect of things at Diarbekir as increasingly encouraging. Opposition, though not extinguished, is much diminished. The place of worship was too strait for them and has been enlarged. The demand for Protestant books is growing. Protestants are often invited outside the walls to read the Bible to groups of ten, twenty, thirty, and even forty persons. There are supposed to be more than 2000 Bible-readers in the city. The Jacobite bishop having forbidden the reading of the Scriptures in the churches, many of the people declare that unless the prohibition is rescinded, they will become Protestants; and the Armenian bishop, by his denunciation, is effectually aiding the movement among his own people. The schools and Bible classes are more numerous attended. "Most cheering of all, there are tokens of the presence of the Holy Spirit."

Armenians.

The several stations of the American Board among the Armenians, witness a continued progress. The truth is making itself felt with increasing power on all sides. A Protestant community numbering 150 souls, has been organized at Kessab. A native brother has been stationed at Adana, and finds his time fully occupied by numerous visitors, reading the Scriptures and conversing with him. At Tarsus, many are friendly to the truth and desire a teacher. Cheering intelligence comes from Killis and Marash, and three were added to the church at Trebizond, the first Sabbath in March.

Miscellaneous Items.

INDIAN MISSION ASSOCIATION.—The prospects of this Institution are brightening. Rev. S. L. Helm has accepted the office of Corresponding Secretary, and the interests of that important object will be, we doubt not, well managed by him.

CHINESE SUPERSTITION.—The Chinese think that the inventor of ink was one of the greatest men that ever lived; that he enjoys a blessed immortality, and is charged with keeping an account of the manner in which ink is used here below, and for every abuse of it he records a black mark against the offender.

IRELAND.—Already, the Irish Church Mission Society have 343 agents, including missionaries, Scripture readers, teachers, &c.

The Irish Education Society, for education and religious instruction in Irish, have—

28 Missionaries.

240 Scripture Readers, &c., for converts' children.

620 Teachers, and

30,000 Pupils under instruction.

PRESBYTERIAN FOREIGN MISSION BOARD.—The total receipts of this Board for June were \$9,211 27.

REV. J. LIGHTON WHITSON.—This devoted missionary who has labored for fifteen years or more on the coast of Africa, has been appointed one of the corresponding secretaries of the Presbyterian Board.

FRUITS OF MISSIONARIES.—Many of the churches of the Sandwich Islands, composed of converted idolaters, sustain their own pastors, and besides, contribute largely for sending the gospel to others. Their appropriations in this way, amount to between 20 and 30,000 dollars.

MRS. MARY ATWOOD.—This lady, the mother of Harriet Newell, died a short time since, in the 84th year of her age.

PERILS OF MISSIONARIES.—Rev. Mr. Butler of the Tulu Mission, in passing to one of his stations, when crossing a stream, was seized by an alligator and received twenty wounds, barely escaping with his life.

METHODIST MISSIONS.—The Methodist Missionary Society finds the increase of the contributions of their churches to be from 20 to 33 per cent.

INCREASED OCEAN SPEED.—Says an English paper: We are enabled to announce that by a new and much improved construction of vessels, it will be perfectly practicable to accomplish the voyage between the United States and the United Kingdom, in considerably less than four days; in fact, in about three and a half, the ports connecting the old and new world, being Halifax and Gt. Bay. This is no speculative statement. It is grounded on experiments which have already been made to test the sailing capabilities of vessels constructed on the new principle. With the submarine telegraph, which is about to be laid down between Halifax and Gt. Bay, and the passage of vessels in three days and a half across the Atlantic, America and Great Britain, will virtually become one colossal country, inhabited and governed by the Saxon race.

Paul's Department.

Krishna Pal, the first Hindoo Convert.

It is now just sixty years since Mr. Thomas and Dr. Carey went to India. They found a residence at Serampore, and for seven long years endeavored by preaching to make known the love of God to the people of Bengal, before any of the Hindoos listened with a willing ear to the message of life.

The same year, the year 1800, in which the first pages of the New Testament were printed in the Bengali language, in the month of November, Mr. Thomas was called to set a man's arm which had been broken. Mr. Thomas was a surgeon as well as a missionary. The man he was called to visit was Krishna Pal. He was thirty-six years old, and by trade a carpenter. Every trade in India is followed by a particular class of men, and no one else. The separate occupations of the people are divided into castes, and generation after generation, from father to son, the same trade is carried on in a family, and they can never leave it for another. Krishna Pal's ancestors had been carpenters for many generations.

Now, Krishna had broken his arm by slipping from the tank in which he was going to bathe. After Mr. Thomas had bound it up, he spoke to him of sin, of the suffering which follows sin, of God's mercy in sending his dear Son to take away sin. And Krishna's heart was touched. He had never heard before of this Saviour, and as he heard he wept.

The missionaries paid Krishna many visits, reading to him, and speaking often of the way of life. As he recovered strength he went frequently to the mission-house. He and his wife, and her sister, all began to show a deep interest in the gospel, until one day he replied to a question of Mr. Thomas, by saying, that the Lord Jesus Christ gave his life up for the salvation of sinners, and that he believed it.

And now everything seemed changed. The Holy Spirit had turned the hearts of these poor Hindoos from their idol worship to God. The missionaries were filled with joy to see at last their prayers answered, and their labours blessed. "We sat down," said one, "upon a piece of mat in the front of Krishna's house, for they had no chairs. It was very pleasant." And there they talked together of the Saviour and his love.

As Krishna's love to Christ increased, he was willing to consecrate his life to his service. The first step was to break caste, to separate himself from the idol customs of his forefathers. This he joyfully did, and one day sat down before all the people and partook of the missionaries' food. It was then that good Mr. Ward said, "The chain of caste is broken; who shall mend it?"

But Krishna's relations and friends were very angry. The whole neighborhood was thrown into great agitation. Two thousand people came together to pour out curses on Krishna and his family. Nothing could exceed their horror at his having forsaken their idolatry, and Krishna and his family were taken away to prison. But the magistrate soon set them free. He praised them for what they had done. They had obeyed God. They had left the false gods of the Brahmins for the Saviour. They had sought and found in Christ everlasting life. Still Krishna had to endure many trials and persecutions. But these did not hinder him from confessing the name of Christ, nor of being baptized into him.—*Jur. Mis. Herald.*

What the Gospel can do; or a Missionary Meeting among Cannibals!

Our young readers do not need to be told what cannibals are—they must often have read about them. They will, then, be delighted to learn from the following account that even these most ferocious of all savages can be touched by the love of Christ, so as to have their natures completely changed, and their hearts filled with love to their Saviour and to all mankind—in fact, to become patterns to us of the genuine missionary spirit. The speeches that follow were delivered at the first missionary meeting at Takopoto, New Zealand, and this account of them is sent by the Rev. B. Ashwell, of the Church Missionary Society:

"More than one hundred and twenty natives," he says, "assembled, including many chiefs of the first rank, and several native teachers. I give extracts from the speeches of the chiefs and teachers. The first is from Levi Mokoro, the principal chief of the Ngatiruru tribe, and a man of

much influence with all Waikato. 'There is but one great thing. It is the gospel, which invites all to repentance. Why have we left off eating one another? It is because the gospel has come to us. Why have our evil practices been discontinued? It is the gospel. Why do our quarrels end without bloodshed? It is from the gospel. The gospel is good for the body as well as the soul. I say, therefore, let us be zealous to send the gospel to that island where the natives are eating one another.' This man, a fine old chief, was at one time a fearful cannibal and sensualist.

"The next is from Wesley Te Pahi, the old chief of the Ngaungau, formerly a great priest. This is the word of God: 'The earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, let light be; and light was.' Now, at first there was darkness. We were also dark, sitting in darkness; but God has given us his gospel, that great light by which we know our wickedness. We now assemble to worship God, and desire to forsake our evil ways. My word is, that we persevere in the gospel, and send it to others also who are sitting in darkness."

"Another chief, Ngapaka, now got up, and said, 'It is written in the Acts, that they were all filled with the Holy Ghost, and began to speak with other tongues.' This is another tongue—another language. Our language before was for war and bloodshed: murder was our delight. Now this is another tongue: it is the language of peace and joy, of love and of the gospel. My word is, let every tribe hear this language: let us be zealous to send the gospel."

"After several other speakers, Stephen Tahatika, monitor of Maurea, got up, and said, 'It is very good to send the gospel; but do not let us be like that bird, the pipi-aurau, when it cries kui, kui, kui, a sign of a bad year, a cold summer; but let us be like it when it cries, witi ora, witi ora, a sign of a good year. Let this be a good year. Let us send the gospel to our brethren; let them hear of the love of God.'

"The next who spoke was Jewett Kakamow, one of the monitors of Kirikiriroa. 'Mine is a word of caution, that our work may be right. St. Paul told the churches to collect money for the poor. The wicked did not join in this work: it belongs to a holy people. Now, if we hear the money thrown into the plate with a great clatter, that is pride; it is not what the people of God will do. They give their money from love to Christ, and with prayer, not from pride.'

"William Otapo, teacher at the school Bethany, now got up. His words were: 'Let us all listen. These are the evils which caused death in former times—sacred places and sacred things. House, comb, iron pot, garment, bed-place, pigs, when made sacred by a chief, caused death to those who broke the tapu, besides our other numerous quarrels. Why have we forsaken these foolish practices? It is because this gospel has triumphed, and put a stop to war and murder, which was caused by our superstitions. Now, I say, let us send the gospel to all nations, let each tribe, and each chief, join in this great work.'

"Seth Tarawiti, teacher at the school Bethany, next spoke. 'Great is the joy of my heart to hear these chiefs speak for the gospel. In old times, when Levi Mokoro, or Wesley, or Tarapuhia, and other chiefs, got up to speak, it was for murder, war and bloodshed. Now, what has caused this difference in these chiefs? What has caused the difference in our assemblies? Is it not the gospel? Then, let us send the gospel to others, and be examples to other churches.'

"The concluding remarks were by me, to this effect: 'My heart is filled with joy, because you are anxious to fulfil the last command of our Lord and Saviour Christ, to go and teach all nations.' But let us not boast, because sin is mixed with all we do: our every action, every work, must be washed in the blood of Jesus, and conformed by the influences of God the Holy Spirit. He has heard your assent to-day. He has heard our resolve to meet (God willing) every year, to collect money, and to pray for the progress of the gospel throughout the world. May a gracious God enable us to keep this resolution, and we will say with David, 'Not unto us, O Lord, not unto us, but unto thy name give glory.' Amen."

"We then collected £8. 12s. Next year, if our lives are spared, I trust we shall have a much larger meeting, and a more bountiful collection; but our gracious Father will not despise the day of small things."

Is not the above interesting account a great encouragement to us, dear young friends, to persevere in all that we do for the cause of missions, and to increase our efforts as much as possible? Let us see to it that these men who were once fierce, dark, ignorant savages, do not overtake us, by shewing a great deal more love to Christ, and a far greater concern for the souls of others than we do. Let their zeal stimulate us, and may we not be unwilling to learn from them a lesson of love and devotedness.—*Id.*

A Testament Spoiling a Dog.

One day a poor Hindoo came to Mr. Moffat, with the sad story that his dog had torn his Testament to pieces, and had eaten some of the leaves. He said that the dog had been very useful to him, guarding his property from wild beasts and hunting them, but he feared he would be useless now. Mr. Moffat asked him how this could be, as he could get another Testament? "I am afraid," he replied, "the dog will be of no further use to me, for the words of the New Testament are full of love and gentleness, and after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

Of course he was not long in finding out that the dog was made neither better nor worse by eating the words; but how many are there upon whom those words, so full of love, have no more effect for good than they had on the poor African's dog!—*Jur. Mis. Mag.*

A Happy Death-bed.

A few years ago, two young Hindoo girls were suddenly left orphans. Both their parents died in one day. They were taken care of by a missionary, and kept several years in an orphan school. There they not only made good progress in their studies, but both learned to know and love the Saviour, and grew up to be Christian young women. One of them died two or three years ago, with a good hope. The other died last summer. In her illness she was very gentle and patient. "I know," she said, "that Jesus is a strong foundation, for he is the rock of ages. I am trusting in him, and he will support me." Being asked if she had any fear of death, she answered, "I have no fear, for Jesus has tasted death for me, and he has become the first fruits of them that sleep." On being asked whether she felt that Jesus was supporting her, she replied, "Yes, He is with me, but soon I shall be with Him."

She used to awake about midnight, when she would repeat passages of Scripture, and sing hymns she had learned at school. During her last days she was much engaged in prayer. At one time it seemed to her that Satan was tempting her to doubt her salvation, and she seemed much distressed. But she again found comfort in Jesus, and prayed in these words:

"Oh, sweet Jesus! I taste that thou art good. Thou hast fed me in green pastures, and hast refreshed me at the fountain of life. When we were only infants our father and mother left us; but, even as thou hast said, 'Although a mother may forget her sucking child, I will not forget

thee,' so thou didst appoint for us honored ladies and gentlemen, as fathers and mothers, to take care of us, and bring us up. Oh, sweet Jesus! for that I praise thee. Thou for my sins didst suffer much; thou didst shed thy precious blood and give thy life; and thou dost now pray for me before thy Father's face. Therefore, do thou have pity on me, and wash me from my sins. Thou hast cleansed me by thy blood; thou hast made me holy by thy blood; therefore I praise thy holy name. 'O death, where is thy sting?' O grave, where is thy victory?"

Her fears were gone. Through Jesus she gained the victory over pain, and fear, and death. At dying, she said she saw a great light, so bright that her eyes could not bear it. Then she said it began to go out, and so she died. And so, from different countries, where the gospel has been carried, one and another are going to be with Christ in Paradise. Such cases make the missionary feel happy in his work. One such is a full reward for a life of labor, more than a reward for whatever sacrifices any of us can make in aiding to convey the gospel to these dark lands.—*Id.*

A Little Boy's Wish.

"Mamma, I sometimes feel a wish,

Perhaps you'll think it wild,

I wish that Willie was a man,

And not a little child.

"And I wish mamma would part with him,

And then, I think, he'd go

To the dark lands o'er the far-spread seas,

To the lands of Pagan woe!

"For if to save the soul from hell,

Christ came from Heaven above,

Should I not to the Heavens go,

To tell of Jesus' love?"

So said a little charming boy,

Who, at his mother's side,

Had oft the wondrous story heard,

That Christ for sinners died!

"'Tis a good wish," said his mamma,

"Encourage it to stay;

For, if you live to be a man,

Time soon will pass away.

"And much as I my Willie prize,

I would not him detain;

But freely would I give him up

To preach a Saviour's name."

Makea.

Rarotonga is the largest of the Hervey Islands. It is a beautiful place, and you have often read about its high mountains, its fruitful groves, its coral reef, its once cannibal, but now Christian inhabitants. This island, many of you know, was discovered by John Williams in 1823. At that time, it was one of "the dark places of the earth," and it was, indeed, full of the habitations of cruelty. Fierce men lived there whose feet were swift to shed blood. Their mothers murdered their smiling babes; there, priests offered up human sacrifices, and there, every evil found a home.

In this land and amongst these savages, Makea was born and brought up. When Mr. Williams discovered Rarotonga, he was the King of the island; and in appearance, at least, such a king has seldom been seen since the days of Saul, king of Israel, for Makea was six feet four inches high, and very stout. His form and manner showed at a glance that he was a man of great strength. And all the people thought him so, and feared him very much. As life and death depended upon the word of his mouth, or the movement of his hand, no one dared to oppose his wishes.

The early years of Makea were spent in war, cruelty and wickedness. From his boyhood, he was in every sense of the word, a savage. His chief pleasure was in cruelty. Often, when in a rage, he would seize a great club, and rush out to gratify his vengeance upon all who happened to be near. If a poor little child, who had done nothing to offend him, did but come in his path, he would seize it, and with dreadful delight, dash out its brains. At the same time, in his way, Makea was very religious. He worshipped an idol called *Rangaitia*, and even for some time after the light from heaven had shone upon his land, he did not cease to do so. But at last he gave way to the gospel, and when in 1827, Mr. Williams paid a second visit to Rarotonga, "the idols were utterly abolished."

From this time, Makea began to see what good he and his people might get from the Missionaries. Mr. Williams had taught him many things that were new and wonderful, and he also built his ship, the Messenger of Peace, at his island. When, therefore, that vessel went on her first voyage, Makea had so much confidence in Mr. Williams, that he ventured to go with him to sea,—into "the wide gaping space" as he called it. Having returned safely, he was willing to take a longer trip to Raiatea. Here he was welcomed by the Christian chief and his people. His size and manner struck every one, and all showed him great respect. At Raiatea, he stayed two months, and saw enough to show him what great and good things the Word of God did for those who obeyed it.

From this time, Makea became more the friend of the Missionaries than ever, and did what he could to help them. Although a large number of the natives had given up their idolatry, this was not the case with all. A strong heathen party disliked the change, and were determined, if possible, to bring back the worship of the gods. But Makea was firm, and though they tried to destroy him and other chiefs, God was their preserver.

In 1832, Makea went with Mr. Williams on his second voyage to the Navigators Islands. Here he met another chief, Malietoa, of whom you have read in "the Missionary Interpriser." Malietoa was struck with his appearance, and declared that he was the finest man he had ever seen. At a large meeting of chiefs and people, which was held during this visit, Makea delighted them, and did much good, by giving an account of the wonderful change the Gospel had made in his own land, and closed his speech in the following words. "Now," said he, "we enjoy happiness to which our fathers were strangers: our ferocious wars have ceased. Our houses are the abodes of comfort; we have European property; books in our own language; our children can read; and above all, we know the true God, and the way of salvation by His Son Jesus Christ." Then he exhorted Malietoa and his chiefs to embrace the Gospel, with a firm hand, "for this alone," he said, "can make you a peaceful and happy people. I should have been a savage, had it not been for the Gospel."

But at this time, Makea was not considered to be a converted man. During the following year, however, he showed much concern about his soul, and went frequently to talk with Mr. Buzacott, on this most important subject.

After this, from 1835, Makea gave signs of true conversion. He proposed himself as a member of the church, but he was not received until a year afterwards. The account he then gave of the change he had experienced, was very pleasing. "All my sins were brought apart to my recollection, and for a long time I was in great distress. At length, I found relief from a sermon on Zaccheus, the publican, who though a great sinner, obtained mercy. I, too, was led to seek, and found the same salvation which came to the house of Zaccheus."

From the time of his conversion, Makea became most anxious to get knowledge. Before this, Mr. Buzacott had tried to teach him to read, but it was labour lost. Now, however, he began to learn in good earnest. No opportunity was neglected. He was not ashamed to ask any of his people to instruct him. And often was the Missionary delighted to see this powerful and once cruel chief puzzling over a book, with a little boy by his side to help him to spell the words and put them together. And such was his diligence, that he could soon read the precious volume. And in it did he meditate day and night. It was his constant companion and study.

Every Monday evening, a large number of the people met together to talk of what they had heard on the Sabbath. Makea was always there, and took part in the conversation. At such times he would speak with much seriousness. He seemed especially concerned that they should apply to themselves the truth of God. "Don't let us think," he would say, "that other people are intended. These truths concern ourselves. What do we personally know of them?" Sometimes very solemn thoughts of the judgment day would come upon him, and he would be almost overcome by them. He was especially affected by the prospect of meeting in the presence of the Great Judge those whom he had formerly murdered, and with a beating heart, and a trembling voice, he would say, "I did it ignorantly. Why did you English people delay so long sending the Gospel to us? Oh, if you had come sooner, I should not have killed" this man and the other, and then he would name many whom his own arm had formerly destroyed.

Makea was much concerned for the welfare of those around him. Not only was he a just man and a good chief, but he was diligent in teaching others the way of salvation. In common with his fellow church members, he was a constant visitor of the sick. It was a beautiful sight to watch him as he went from one hut to another, as he sat by the side of the sufferer reading and explaining the word of God, and as he knelt down and poured out a prayer on his behalf. He generally spent one whole day every week in this useful labour; and it was not labour in vain.

But we must finish this sketch, though much more might be added to show the character of Makea. In May, 1839, he was seized with an illness, which ended in his death. But the state of his mind was most pleasing. Religious subjects were the theme of his constant conversation. In reply to a question, he said to Mr. Buzacott, "I feel quite comfortable. My trust for salvation is entirely on the Lord Jesus Christ. My chief feeling is gratitude to God for the blessings of the Gospel. I might have died in ignorance, but He has sent that Gospel, and I have learnt the way to be saved." For a little time before he died, his reason failed, but his rambling words had constant reference to religious subjects; and the Missionary could with confidence preach his funeral sermon from the words, "Blessed are the dead which die in the Lord."

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FROM JULY 20 TO AUGUST 5.

FILOPIA.	
Cash, Mrs. Martha Gibson for Mr. Bowen,	10 00
SOUTH CAROLINA.	
Cash, Jno. H. Luther,	4 00
Cash from Louisa H. Clarke,	10 00
	14 00
VIRGINIA.	
Donation from Rev. John Woolbridge, Powhatan county,	200 00
Cash, Suffolk S. School, by Wm. D. McLennay,	7 15
C. M. Vandeventer, 50c; Mary Butler, 5c; Wm. Grady, 50c; F. L. Grady, \$1; Jno. L. Powell, \$3; Maria L. Powell, 50c,	9 50
James River Baptist Association: Cash per Rev. Wm. Moore, Tr., to constitute (in part) him a member of next Convention,	163 01
	316 63
GEORGIA.	
First African Church, Savannah,	31 05
Second " " "	39 52
Third " " "	15 52
First Bap. Ch. Savannah, per Rev. J. P. Thompson,	14 00
	100 00
	\$416 63

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