

The Commission

VOLUME 1, NUMBER 5.

"Go ye into all the world and preach the gospel to every creature."

RICHMOND, MAY 15, 1849.

Southern Baptist Convention.

Correspondence of the Foreign Board.

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

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William Carey.

As all our readers may not be familiar with the history of Dr. Carey, we insert in this number a brief memoir, selected from an old periodical before us.

Birth.

"WILLIAM CAREY was born at the village of Poulerspury, about three miles from Towcester, in Northamptonshire, on the 17th of August, 1791. His father was clerk of the parish, and kept a small free-school in the village, in which he gave his son an ordinary English education.

Baptism and Pastorate.

"In the year 1783, he was publicly baptized at Northampton, in the river Nen, by the late Dr. Ryland, which led to his settlement, in 1786, as pastor of the small Baptist church at Moulton, near that town.

Application to Study.

"To say nothing of natural history, which, from his childhood, had been a favorite pursuit, he found means, amid all his indigence and obscurity, to attain no small acquaintance with languages, both ancient and modern. The precise extent of his acquirements at this period, it is now difficult, if not impossible, to ascertain, but it appears certain that he was able, before he left England for India, to read his Bible in at least seven languages, including his native tongue.

"In the year 1787, Mr. Carey, having been invited to become pastor of the Baptist church at Leicester, removed thither, and entered on his new charge early in the following year. In this more public station, his zeal and unremitting labors endeared him to men of piety, while his eager pursuit of learning attracted the notice and secured the respect of all who could appreciate true worth and intellectual vigor. Among these, the Rev. Thomas Robinson, for many years the useful and exemplary vicar of St. Mary's in that town, treated him with peculiar kindness, gave him free access to his library, and thus laid the foundations of a friendship, equally honorable to both parties, which subsisted till the death of Mr. Robinson.

Origin of Monthly Concert.

"Previously to the entrance of Mr. Carey on the duties of a christian pastor, certain ministers of the denomination to which he belonged had mutually agreed, at the suggestion of the Rev. John Sutcliff, of Olney, to devote an hour, on the evening of the first Monday in every month, to social prayer, for the revival of religion and the success of the gospel. This proposal was adopted at a meeting held at Nottingham in June, 1781, and it was so congenial with the feelings of Mr. Carey, that, not content with holding a meeting at the stated period, he established, among his own friends at Leicester, an additional service of the same character, which, for the convenience of some of their number who resided in the country, was held on the market-day.

Memorable Sermon.

To the great subject of missions, indeed, his mind was drawn with increasing earnestness from day to day, and he conversed on this interesting theme with his brethren in the ministry, till they became imbued with similar views. On a visit to Birmingham, he introduced his favorite topic in the company of one of the friends of the late excellent Samuel Pearce, who urged him to prepare his thoughts for publication, accompan-

ing the request with an offer of ten pounds (about fifty dollars) toward the expense: On his return home, Mr. Carey met at Northampton his friends Fuller, Sutcliff, and Ryland, to whom he communicated what had passed. He importuned one of them to undertake the publication in his stead; but, as they severally declined the task, he fulfilled it himself soon after, by sending his 'Inquiry' to the press. In April, 1791, sermons bearing on the same subject were delivered by Messrs. Fuller and Sutcliff, at a public meeting held at Clipston. Carey himself was chosen to preach the following year at Nottingham, where he poured forth all the energy of his soul in a discourse from Isaiah iv. 2, from which he enforced on his brethren the duty, first, to *expect* great things; and, secondly, to *attempt* great things. The effect was decisive: after the public service had ended, the ministers and a few other friends met, and resolved that a society should be formed at their next meeting, for propagating the gospel among the heathen. 'Accordingly,' says Dr. Ryland, 'on October 2, 1792, I witnessed, in a little back parlor at Kettering, the formation of a small society, which began with a subscription of £13, 2s., 6d. (about \$65), and of which this William Carey was the founder.'

Personal Consecration.

"When this infant society resolved to venture on the bold step of sending forth one or two individuals into the heathen world, it was quite natural that they should think of Mr. Carey in the first instance. The obstacles in the way of such an enterprise were then far greater than now. The individuals thus associated had but little influence beyond the small provincial circle in which they mored. Not one among them was at all acquainted with the details of business necessarily involved in such an undertaking; and the great disinclination of Mrs. Carey to leave her native land, formed, in his case, a great and peculiar difficulty. But he consulted not with flesh and blood. 'Brethren,' said he, when, at the close of a day spent in fasting and prayer, the decisive question was proposed, if he were willing to go forth on this untried and hazardous service: 'Brethren, if you send me among cannibals, I will go!' Thus, in the spirit of simple faith in the Redeemer, he commenced that sublime and benevolent career, in which for forty years he was enabled to persevere, so much to the benefit of his fellow-men, and to the glory of God his Saviour.

"While the conductors of the new society were yet undecided as to the sphere to be selected for their operations, they heard of a Mr. Thomas, who had spent some years in Bengal, and who was endeavoring to raise a fund in London for a mission to that part of the British colonial empire. This determined their course. Mr. Thomas was chosen as the colleague of Mr. Carey; they were solemnly designated to the missionary enterprise at Leicester, on the 20th of May, 1793; and on the 13th day of June following, the two missionaries embarked on board a Danish Indianman, accompanied by Mr. Carey's whole family, his wife having given her consent, if accompanied by her sister, and the latter also being willing to join the party.

Trials.

"On their arrival at Calcutta, in November, 1793, two events occurred, both highly discouraging. They discovered that a native, in whom they expected to meet with a convert to Christianity, had relapsed into idolatry; and a small investment which they had taken with them as a means of their support and establishment was sunk, with the boat which contained it, in the Hooghly. Mr. Carey was thus left, with his wife and children, in a foreign land, far distant from his native country, among people of a strange speech, and suddenly deprived of nearly all means of subsistence. But, even in this extremity, his faith in God did not fail. He pro-

posed to avail himself of his skill in the cultivation of land, for the support of his family; and quitting Calcutta, with his family, in an open boat, on the 6th of February, 1794, he went forth, like Abraham of old, not knowing whether he went. After proceeding on the river a distance of about forty miles, they reached at nightfall Deharta, the residence of the late Charles Short, Esq. By this gentleman, though an entire stranger, and by no means disposed to favor Mr. Carey's religious views, the whole party were received and entertained for several months with the kindest hospitality; and with him, the sister of Mrs. Carey was not long afterward united in marriage.

"In the year 1799, four additional missionaries were sent out to join him; of the others, Mr. (now Dr.) Marshman, had been previously engaged in the instruction of youth; and Mr. Ward was a printer, whose aid, it was anticipated, would soon be required in providing the natives with a translation of the scriptures into their own language, on which Mr. Carey had been diligently employed. But here, again, Providence appeared to thwart their intended operations. The authorities at Calcutta refused permission to the younger missionaries to proceed up the country and join Mr. Carey at Mudiabatty. Hence he was compelled, at a considerable pecuniary sacrifice, to relinquish the appointment he held there, and remove to the neighborhood of Calcutta. This led to their residence in the small Danish settlement of Serampore, a place which has since derived its chief importance from its being the seat of this mission. This removal, however undesirable at the time, was evidently conducive to the establishment and future prosperity of their undertaking. Their object was recognized and approved by the Danish governor, Colonel Bie; adequate protection was afforded them; the town and surrounding country were more populous than Mr. Carey's former station; and, above all, far greater facilities were enjoyed for printing the sacred scriptures in the native languages.

Manner of Spending Time.

The manner in which he was accustomed to spend his time, may be gathered from a letter to a friend.

"I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God. I then attended family prayer with the servants, in Bengalee. While tea was getting ready, I read a little in Persian with a Moonshi, who was waiting when I left my bed-room; read also, before breakfast, a portion of the scripture in Hindosthanee. The moment breakfast was over, sat down to the translation of the Ramayuna from Sungskrit, with a pundit, who was also waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home, I examined a proof-sheets of the Bengalee translation of Jeremiah, which took till dinner time. After dinner, translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of Matthew into Sungskrit. This employed me till six o'clock. After six, sat down with a Telinga pundit (who is translating from the Sungskrit into the language of his country) to learn that language. At seven I began to collect a few previous thoughts into the form of a sermon, and preached in English at half past seven. About forty persons present, and among them one of the puise judges of the Sudder Dewany Adawlut. After sermon, I got a subscription from him of five hundred rupees, toward erecting our new place of worship; he is an exceedingly friendly man. Preaching was over, and the congregation gone by nine o'clock. I then sat down and translated the eleventh chapter of Ezekiel into Bengalee, and this lasted till

near eleven; and now I sit down to write to you,

After this, I conclude the evening by reading a chapter in the Greek Testament, commanding myself to God. I have never more time in the day than this, though the exercises vary.

Wonderful Acquirements.

The wonderful results of his labor, and the closing scenes of his life, are alluded to in the following passages.

"By steady perseverance in a course of exertion like this, Dr. Carey was enabled to accomplish a vast amount of philological labor, all more or less subservient to the great design of transferring the inspired oracles into as many of the oriental tongues as possible. His Mahratta grammar, already mentioned, was followed by a Sungskrit grammar, extending to more than a thousand quarto pages, in 1806; a Mahratta dictionary, 8vo, in 1810; a Punjabee grammar, 8vo, in 1812; a Telinga grammar, 8vo, in 1814; besides the Ramayuna, in the original text, carefully collated with the most authentic manuscripts, in three volumes, quarto, which appeared between the years 1806 and 1810.

"His philological works of a later date are, a Bengalee dictionary, in three volumes, 4to, 1818, of which a second edition was published in 1825, and another in 8vo, in 1827-1830; a Bhotanita dictionary, 4to, 1826; also a grammar of the same language, edited by him and Dr. Marshman. A dictionary of the Sungskrit, nearly ready for press, was consumed in a fire which destroyed the Serampore printing-office in 1812. It is not known that this work was ever resumed; nor did the doctor complete a more extensive undertaking than all, which he had not only projected, but for which he had collected materials; this was 'A Universal Dictionary of the Oriental languages derived from the Sungskrit,' on the plan of Johnson's lexicon, with the synonyms in the different affiliated tongues, with the Hebrew and Greek terms of a correspondent meaning.

"Great as were these achievements in the field of oriental literature, they were entirely subordinate to, and surpassed by, the exertions of Dr. Carey in the province of biblical translation. The versions of the sacred scriptures, in the preparation of which he took an active and laborious part, include the Sungskrit, Hindoo, Brijbhassa, Mahratta, Bengalee, Oriya, Telinga, Kurnata, Maldivian, Gujaratic, Buloshee, Pushtrio, Punjabee, or Shikh, Kachmeer, Assam, Burman, Pali, or Magudha, Tamul, Chingalese, Armenian, Malay, Hindosthanee, and Persian. In six of these tongues, the whole scriptures of the Old and New Testaments have been printed and circulated, the New Testament has appeared in twenty-three languages; besides various dialects, in which smaller portions of the sacred text have been printed. The whole number is stated at forty; and if to these be added the Chinese Bible, translated by Dr. Marshman, we are probably below the truth when we state that the Serampore press was honored to be the instrument, in about thirty years, of rendering the word of God accessible to three hundred millions of human beings, or about one-third the population of the world.

Death.

"For many years the health of Dr. Carey, notwithstanding occasional attacks of fever, was far more vigorous than usual among European residents in India. His habits of early rising, exercise in the open air, and great simplicity in diet, with a flow of natural spirits which gained for him the appellation of 'the cheerful old man,' doubtless contributed to this, and were the subordinate causes of lengthening a life so valuable to the church and to the world. At length his strength began to decline under the weight of years, and incessant application to his public ministerial duties, till in September, 1833, a stroke of apoplexy prostrated his remaining energies, and led his friends to anticipate his speedy removal. Through the hot season, he was confined to his bed in a state of great helplessness,

scarcely able to speak or to receive nourishment, till at length, on Monday, June 9, 1831, at five in the morning, he yielded up his spirit into the hands of his Redeemer, having nearly completed his seventy-third year. His remains were committed to the grave early in the following morning, and suitable instructions were drawn from the solemn event in a discourse by Mr. Robinson, at the Lal Bazar chapel in Calcutta, on the next Lord's day; and by Mr. Mack, at Union chapel, on June 29th, to a crowded audience.

"Dr. Carey was thrice married; a widow and three sons survive him: William, occupying the missionary station at Cutwa; Isbez, who has been employed under the auspices of the Indian government, in establishing schools in the distant provinces of Ajimee; and Jonathan, an attorney of the supreme court in Calcutta. He was interred, by his own express desire, by the side of his second wife; and with that deep humility which so eminently adorned his whole life, he gave particular directions that the following inscription, 'and nothing more,' should be placed on his tombstone:—

"William Carey, born August 17th, 1761, died—

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

The Churches not Heartily in Favor of the World's Conversion.

"The church is not heartily in favor of the world's conversion. And when I affirm this of the church, I refer not to those who rest in the form of godliness, and have but a nominal life. No wonder the unconverted, though they may be members of the visible church, should not be concerned for the conversion of others. But I mean that real christians, who have themselves been converted, are not heartily in favor of it. Yes, the converted part of the world are not heartily in favor of the conversion of the great remainder! And this is the *principal* reason why it is not converted. What if the world is not in favor of it, and Satan is not? It was never intended that the world should be converted by their instrumentality, but in spite of their opposition! But that the church, to whom is given the commission, to whom is committed the instrumentality which God blesses for conversion, and to whom even Christ looks with expectation, should not enter into the work with all her soul and strength, how strange and how lamentable! I know that christians say they are in favor of it, and I will not question their sincerity, but I wish they gave such proof of being sincere and in earnest as Satan and his allies do. Actions have a tongue, and they speak louder than words. Satan's actions declare unequivocally that he is a foe to the world's conversion. Do our actions proclaim as unequivocally that we are its friends? We say we desire the world's conversion; but what say our *prayers*, our *contributions*, our *efforts*, our *conduct*? We talk as if we desired it, but do we *pray*, do we *contribute*, do we *labor*, do we *live* as if we desired it! In this matter our unsupported word will not be received as proof."

Duty to the Heathen Argued.

From a little tract published by the American Tract Society, we select the following argument. Will it be too much to ask our brethren in the ministry to read it to their congregations?

Go ye into all the world, and preach the gospel to every creature.

Unbelief. There are so many heathen, and so much opposition to the gospel, the world can never be converted.

The Lord. "The God of heaven shall set up a kingdom which shall never be destroyed: but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Read Dan 2: 44, 45. Psalms 2: 8, and 72: 8. Isa. 2: 2, 4.

The Devil. The heathen will be saved without the gospel.

St. Peter. "There is none other name (but Jesus) under heaven, given among men, whereby we must be saved." Acts 4: 12.

St. John. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

Jesus Christ. "He that believeth not shall be damned." Mark 16: 16.

Infidel. The gospel makes the heathen no better.

Facts. 1600 years ago, except the Jews, there were none but heathen; what nations are now better, have been made so by the gospel. *Go, PREACH THE GOSPEL TO EVERY CREATURE.*

Scruple. But all have not *gifts to preach*.

St. Paul. "Having then gifts; differing according to the grace that is given to us; whether MINISTRY, let us wait on our ministering—he that giveth, let him do it with simplicity. For as we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ." See Rom. 12: 4—13. 1 Cor. 12: 14—22. Read 1 Cor. 9: 7, 13. Rom. 10: 15.

Truth. God hath made all nations of one blood. Every man is one member of a body of seven hundred millions, five hundred millions of whom, are perishing, through ignorance of the gospel and the way of life.

Enquirer. As one member of this family, what ought I to do?

Jesus Christ. Have the same care for your fellow-men, as the members of the body for every part. Place *yourself* in their condition, them in yours. "Whatsoever ye would that they should do to you, do ye even so to them."

Perplexity. I have a family and friends to provide for—so many calls, I cannot attend to the wants of the heathen.

Benevolence. Yourself in their condition, would you have them thus treat you? "Render to all their dues." Provide for every part.

False Philosophy. By giving much to send the gospel abroad, I shall rob myself and children, and come to want.

The Lord. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself. Prov. 11: 24, 25.

Selfishness. But I ought to lay up something beforehand, for *myself FIRST*.

Jesus Christ. "He that trusteth in his riches shall fall." Prov. 11: 28. "Seek FIRST [to promote] the kingdom of God, and his righteousness." Matt. 6: 33. "Lay not up for yourselves treasures on earth."

Worldly prudence. But if I lay not up something against time of need, who will take care of me, when old and infirm?

Jesus Christ. "Take no thought for your life," &c.—"Shall he not much more clothe you, O ye of little faith?" "Sufficient unto the day is the evil thereof." Read Matt. 6: 10—31.

Miser. Then you forbid me to provide for my family? "He that provideth not for his own is worse than an infidel."

Experience. Is it the best way "to provide for your own, to 'rob' God, and your fellow-men?" Read Mal. 3: 8—10. The very way "to provide" a curse. "There is that maketh himself rich, yet have nothing: there is that maketh himself poor, yet hath great riches." Prov. 13: 7. See also 2 Cor. 8: 9.

Avarice. I can't afford to do much. If I had as much as some men, I shouldn't value giving.

St. Paul. "If there be first a willing mind, it is accepted according to that a man hath." 2 Cor. 8: 12.

Ignorance. I would give, but I know not what becomes of my money.

Public Prints. Read and understand.

Pride. I am ashamed to give so little as I feel able. I must do more, or it won't be thought anything.

The Lord. "The pride of thy heart hath deceived thee." Obad. 3. See the widow's two mites. Luke 21: 1—4.

Self-indulgence. But why banter and urge a man so!—What the "great hurry" of sending the gospel to the heathen?

Mercy. Heathen die as fast as christians; 15,000,000 sink into the grave every year, and go, without the gospel, to the judgment, unprepared!

Zeal. "What thy hand findeth to do, do it with thy might." Ecc. 9: 10.

The Commission.

RICHMOND, MAY, 1849.

IMPORTANT NOTICE.

On account of the prevalence of cholera in the West, the meeting of the SOUTHERN BAPTIST CONVENTION has been changed from Nashville to *Charleston*, and will be held at the latter place on Wednesday, the 23d of the present month.

Delegates from Maryland, District of Columbia, Virginia, and North Carolina will be furnished with return tickets *free of charge*, on the Weldon Rail Road and Steamboat line, and probably on other lines.

A large meeting is expected. We appeal to all the States, in which this number of our paper will be circulated before the meeting of the Convention, to send full delegations.

Claims of Missions on Woman.

The missionary enterprise, while it is the parent of countless blessings to our race at large, looks with an aspect of special benignity on woman. Christianity is her wisest and best friend. While the age is clamorous for "woman's rights," and seeks to establish them on the basis of a wild fanaticism, or a godless infidelity, we would point to the Bible, as the divine charter of her heaven-appointed privileges, and seek in the prevalence of its benevolent spirit, the guarantee of their cordial and permanent recognition. It is only necessary to contrast christian with pagan countries, or communities of which Bible morality is the pervading element, with those on which the blight of infidelity has fallen, to be convinced that the existence of christianity furnishes the only security which we can have for social and domestic happiness. The Bible sanctifies the marriage covenant by investing it with the most sacred associations, and by enjoining upon husbands to love their wives as Christ loved the church. Equally removed from the sentimentalism of chivalry on the one hand, and the rudeness of barbarianism on the other, it adjusts the relation of the sexes on the solid foundation of nature and reason—making man the head of the woman, as Christ is the head of the church, for the purpose of blessing her with his protection and love.

The position to which christianity has elevated the sex, by freeing woman from the ignoble subjection and drudgery which constitutes her lot in savage life, and from the state of seclusion to which a semi-civilization consigns her, affords her leisure to consecrate herself to noble ends. It would be an ungenerous return for such a benefaction, were she to employ her leisure solely for her own gratification. Christianity has blessed her to make her a blessing; has emancipated her, only that she may become a more intelligent and efficient servant of the Lord Jesus Christ. Freely ye have received, freely give. Let the magnitude of the benefits you have received, be the measure of your gratitude and devotion.

The degraded condition of females in heathen lands, appeals strongly and touchingly to the sympathies of those of their sex who are blessed with the nurture and protection of christianity. Their temporal and their spiritual welfare both demand your aid. It is your duty and privilege to rescue them from the countless evils which surround them, embittering the cup of life and imparting additional anguish to the sting of death.

We hold it to be a proposition of which nothing but selfishness can dispute the truth, that every female member of our churches should be enlisted in the ranks, or at least contribute according to her ability to the ends which are contemplated by the missionary enterprise. The collectors of funds should feel that theirs is a *joyful* service and a precious privilege; and the con-

tributors should rejoice that they are counted worthy to cast even a mite into the treasury of the Lord. If the missionary enterprise should flag for lack of efficient co-operators among the female members of our churches, it would argue a lamentable deficiency in the spirit of Him who went about doing good. The willing disciple is not a Martha cumbered with much serving—too much engrossed with household cares to give her time and attention to the Lord—but a Mary who sits at his feet, and is ever ready to bear his errands and do his work.

The missionary enterprise is one in which woman ought to bear a generous part. It was her privilege to minister to the Redeemer when he walked this earth. It was hers to stand by his cross, when men's hearts failed them for fear. Her spices embalmed his body; her hands robed it for the tomb. Her eyes first greeted his risen form—her ears first heard his voice proclaiming his resurrection from the dead. Let her never renounce this precious pre-eminence, but be first in extending his kingdom throughout the world.

Letter from Brother J. L. Shuck.

In a letter dated Nov. 1, brother Shuck thus refers to tract distribution:—

"I may mention to you that not long ago a foreign gentleman, the head of the largest firm in China, wrote me a kind private letter inclosing twenty-five dollars, to aid me in printing christian books. I have placed it in the mission treasury, and will draw it out for the printing of such books as the brethren of the mission may agree to sanction upon my recommendation. We greatly need funds for printing, as the fine cold weather for traveling is coming on, and we have active native assistants for collecting. Our new edition of ten thousand copies of my work on the Ten Commandments, reached us from the press at Ningpo a short time ago, and also our address to the people; and the new edition of the tract 'do you fear to die?' in the local dialect. These, with the new trimetrical classic, we sparingly circulate daily among the people. I am about to put to press a new tract in the local dialect, entitled 'only Jesus saves the soul,' the expense of which will be borne by Mrs. Yates and Mrs. Shuck conjointly. The works of seventy pages on the Deity, aided by Yong Seen Sang, and on redemption, aided by Mun Seen Sang are nearly finished. I hope to have time from other duties to prepare them both for the press within a few months."

Letter from Brother T. W. Tobey.

Brother T. W. Tobey, in a letter recently received, after referring to the numerous trials endured by the missions in China, thus appeals to the friends at home:—

"But what shall we do? Shall we fold our hands in despair? Shall we give up a work which costs so much? Shall we consider that we have done our duty to the heathen, and leave this work to others? By no means. We expected trials. We have had them. We expected difficulties. They have been found. We met with them. God is teaching us valuable lessons by these dark providences. Happy shall we be if we humbly learn these lessons. He will have us know, that vain is the help of man. He will teach us to cast our care upon him. He wishes that we may learn to look to the true source of consolation and dependence. In the battles fought during the war with Mexico, many a brave fellow fell at his post. Did his companions forsake the field? Did they not feel called upon for renewed exertions and more striking displays of valor? Did those at home who heard of the fearful carnage refuse to join the army lest they too might whiten with their bones the battle field? Did the government refuse supplies because by the ravages of death their expenditure was greatly increased? Surely not, surely not. Although their comrades died at their side, the survivors still stood firm at their post. Their end must be attained, though every man should die. The volunteer grasped his sword the more firmly and hastened on the more rapidly as he heard of others taken away by

death. The government lavished its funds that the work might be advanced. Shall we who fight the battles of the King of kings, falter because our brethren fall by our side? Shall we fear to rush to the van of this army because there disease and death may meet us. Shall our brethren become disheartened because so much has been expended and so little been done.

It is ours to do the work. The result we must leave in the hands of God. If he sees fit to call his laborers home, let us not repine. If death thins our ranks, let volunteers quickly step forward and fill the vacant places. If the funds are exhausted let others be sent. In the cause of God the word despond must never be uttered. The interests are too momentous to admit of trifling. There must be earnestness, serious earnestness. The welfare of immortal souls is at stake. There must be perseverance. Let men falter in pursuing their petty ends. Let them despair of obtaining wealth, honor or pleasure. But let the christian never despair.

Though all the nations oppose the work, it must go forward for it is God's work. Though the kings and mighty ones unite to prevent its advancement their efforts will be futile, for the promise of God is pledged to its support. In the death of our missionaries, our young men should hear the voice of God calling them to consecrate to his service the bloom of their youth, and to volunteer in the missionary cause. Shall the ranks of an army advancing with terror and destruction, be speedily filled, while the armies of the living God, advancing with peace and happiness for the nations, may call in vain for recruits to fill its thinned ranks? Shall skill, energy, treasure and life be expended for the sake of conquest, and denied to the cause of God? Shall men professing to be Christ's permit his cause to suffer for the want of aid they can easily bestow? God forbid. It would seem that the bare thought of millions perishing for lack of knowledge would arouse all the energies of the christian world.

Letter from Brother Johnson.

The following is a short extract from a letter written by brother Johnson:—

"I am now in Canton. I am living in the house on Lune-hing-kai, and messing with Hu Seen Shang and my teacher, whose family name is the same as brother Roberts. I have a boy, Ayat, who cooks for us all, and sits at table with us. I hope through the kindness of God, I am getting along. I made my commencement in preaching Christ yesterday, preaching twice, once at the Uet-tung chapel; Uet-tung is the ancient name of Kwong Tung; Kwong Tung means spacious east. Also at the Lune-hing-kai chapel. I had a very deep attention at the first mentioned place, almost as great as a congregation ever gives. I did not first write it off in English, or even think it in English, for I did not even intend to speak. I was afraid I would not speak good enough. But I considered that Christ was the actual King of Canton, and of those very immortal souls that stood before me; and he had said, go preach the gospel to every creature; and it was more important they should hear the gospel even if it was in broken Chinese, than that I should be spared the mortification of being laughed at. So I rose and spake, just as many a time I have done in America, and I had a little even of liberty.

"Brother Roberts proposes a plan to you, which meets my hearty concurrence in all of its parts. To have even a bad plan, were better than no plan. A lay physician would be of great use as a standing argument to the people of the benevolence of the gospel. Lay teachers would be the same, and also would serve perhaps to bring us into some better acquaintance with the parents of the children.

"I have nothing further to add at present, not but what many things happen which would be interesting to you to hear, but I am incapable of much writing by reason of my head.

"We expect brother Whilden and lady next month. I am greatly desirous to see them. It is an immense, and to home people, an unappreciable advantage to have a large mission force at any given station. Pity we did not have ten families here; we would be better off and each

individual could do more. It does not seem to you so, but to be an efficient missionary, is harder than to be an efficient home minister."

A Missionary's Work.

A Baptist missionary in India thus refers to his labors:—

Two persons baptized.

On Monday, the 4th August, I had the pleasure of baptizing one of our servants, an aya, by birth an African. She has, I have no doubt, been admitted to the household of faith. I have frequently found her in her little hut, engaged in prayer, and her walk is consistent, so that we hope she may be useful among our poor women. On Sunday, the 1st of October, I baptized another, an old man, a convert from Hinduism; an inquirer for some time, he has become proverbial amongst us for simplicity and straightforwardness. I have every reason to believe him truly a changed character, a disciple of the meek and lowly Jesus. At my last interview with him before his baptism, on being asked as to the state of his mind, he replied, "I am very ignorant and very sinful, but I believe Christ Jesus came to save such." During the address at the water side, he appeared much affected; I saw he had repeatedly to wipe away the falling tears. May the Lord keep these two lambs of his flock faithful to the end. We look upon them as valuable additions to our little band.

A new laborer.

Brother Williams informed you that I had got another laborer. His name is Mohan, by which his character is not badly expressed. With a blessing on his labors, I trust he will be the means of drawing many from heathenism to God. He is one of the most zealous native agents I have met with, and I think he possesses genuine piety. His advance in knowledge has been most rapid; in a comparatively short time he has learned to read Hindi and Urdu, in Nagri and Persian characters, with fluency; he is also getting on with English.

Preaching among the heathen.

Our preaching to the heathen has been most regular. We daily form two parties, one on horses for the more distant villages, and the other on foot for those near at hand, and in this manner during the last three months we have preached in upwards of two hundred villages to attentive crowds, varying in number from five to sixty. There are numbers around us almost persuaded to be christians; several have attempted to join us, but have been induced to postpone the important step by the importunities of their friends and families.

Christian Village.

Our services are better attended than ever. As the number of nominal christian residents in our village increases, so does our congregation, for none are admitted except on condition of their renouncing caste, sending their children to school, keeping the Sabbath, and attending all our services. Our village contains about fifty inhabitants, and these form our congregations for the most part, and this is a most interesting feature of our mission. In the midst of a number of villages, where the sound of the church-going bell was never heard, and the Sabbath brought no smile, no rest—on that holy day, to see men, women and children, neatly dressed, wending their way to the house of God, to celebrate his praises and hear of that Saviour of whom Moses and the prophets spake—frequently drives away gloomy doubts, cheers our hearts, reminds us of the happy Sabbaths of our own dear land, and filling us with hopes as to the future, enables us to go on our way rejoicing. Early on Sunday mornings our people meet for prayer, immediately after which we have morning service. Again at one o'clock I hold an inquirers' meeting in the form of a Bible class: at the same time Mrs. Smith has the females' prayer meeting, and in the evening we have service again: thus our Sabbaths are well employed; four meetings leave our people little time for worldly conversation, and tend to improve them in knowledge. During the week we have two prayer meetings, one on Monday evening, and the other on Saturday

days, besides a regular preaching on Wednesday, and the remaining evenings our people attend family prayer in the chapel.

Baptism of Heathen Converts.

We are happy to find by the Feb. No. of the English Baptist Magazine, that at several of the stations in India, many believers in Christ have put him on in baptism. The following is from a missionary in Jessore:—

"I returned home last week after an absence of upwards of three weeks. I visited Bakusul, Satberiya, in both which places native christians reside, and Kesabpur. You will rejoice with me that I had the satisfaction of baptizing five converts at Satberiya. During my stay of nearly ten days, two or three Mohammedans expressed a desire to embrace christianity; I hope and pray that ere long we shall be encouraged greatly in our work, by being blessed with an abundant success towards the south. Pray for us that we may have the influences of the Holy Spirit.

Khalispur, 27th August, 1848.—Instead of going to Satberiya, as I intended, I had occasion to visit this quarter, and I am happy to say that to the church in this place two members have been added, who were baptized the Sabbath before last. One of them is an aged man, upwards of ninety years old; he seems to be a simple and happy believer. The other is the wife of one of the members, and formerly belonged to Diguliya. I and Kalimohan have been preaching in the market of Phultala, which is situated at some distance from this place. We also visited Nihalpur, Sulpur, and Khalispur, which is occasionally visited by Kalimohan. I am happy to say that he labors diligently, and that the heathens in these parts listen with attention to the gospel. Yesterday, at the market of Sulpur, our auditors from first to last were attentive, and no one offered any objection. One of my auditors remarked that some one ought to dispute with me, but another replied, 'what can we say against such just words as we are hearing?' He seemed to approve of my instructions, and listened with great attention to them for some time.

Good Example.

The Covington Baptist church, Kentucky, have forwarded the following:—

"At a regular meeting for business the following resolution was presented by brother P. S. Bush, and unanimously adopted by the church:

"Whereas, we believe it to be the duty of this church to give one hundred dollars every year to the Southern Baptist Convention; therefore—

"Resolved, That with the help of God we will continue to do so as long as we are able, and that a copy of this our pledge be forwarded to the Corresponding Secretary."

Important Questions.

We beg our readers to look at the following questions selected from the Dayspring:—

1. "Have we made our annual contribution this year? Time rushes by with such rapidity that a twelvemonth may pass away before we are aware of it. Perhaps it may not be amiss for us to refer to the date of our last donation.

2. "If we have already contributed, did we give as much as duty required? Possibly we had a purpose, when we deposited our offering in the treasury of the Lord, to increase the sum before the year should close. And if we had no such intention, perhaps we should have had it.

3. "Have we done all in our power to develop the missionary spirit in our own hearts? This is a very important duty; but it is often overlooked. We are prone to throw the responsibility upon others; whereas it rests mainly upon ourselves.

4. "Have we done all in our power to interest others in missions? How is it in our families? How is it with our friends and neighbors? Has the congregation to which we belong felt our influence in this respect?"

Abominations of Heathenism.

An affecting reference to the sorrows of those who hasten after another God, is extracted for the Commission, from the "Narrative of the Orissa Mission." The missionary writes: "I set out in the evening for the purpose of visiting one or two of the neighboring villages, but in my way a vast concourse of people attracted my attention; and on enquiry I was informed that a woman was going to swing with hooks in her back. On my going up to the place I saw a post about 20 feet long, stuck firmly in the earth, and a pole about the same length placed on a swivel in a horizontal position, on the top of it. The people were amusing themselves with throwing pieces of sugar-cane over the posts which often fell upon the head, face, &c. of the opposite party, and gave them a considerable blow. The woman was in a hovel adjoining, preparing for the operation. Several Europeans and East Indians, nurses with their children, &c., and vast numbers of natives were assembled to see the fun. At length the wretch made her appearance, attended by several men and women, with a ragamuffin kind of music, consisting of uncouth drums and tambourines. After some time they fastened her to one end of the horizontal pole, partly by the two hooks stuck into her back just below the shoulder blades, and partly by a rope tied round her body. She was dressed in a red silk garment wrapped round her wrist, part of it was passed between her legs and tucked up behind, so that the greatest part of her body was bare. For an upper garment, if such it could be called, she had an article something like a low gown top without sleeves. In her hand she held a square yellow fan, and her face and head were smeared with ghee, yellow tumeric, and red paint. Being thus decorated and all things ready, several men took hold of the opposite end of the pole by a rope, which of course elevated the woman, and weighing down with all their might, began to run round with her: the horrid dia now commenced, the bareboos, sugar-canes, &c., began to fly pretty thick, directed towards the woman, several of which hit her. The men run round faster, so that she described a considerable circle, and thus she went sprawling and squalling, and throwing her legs and arms about for several minutes. They then untied her, and she came with her attendants and horrid music, capering and grinning to the place where I stood with several Europeans. I felt an inward consciousness of doing wrong by looking at them, and was obliged to turn away. Those who stood with me seemed impressed with the same feeling and followed my example. Well, I have seen the horrid Jugunath at his grand festival, when two poor wretches were crushed to death beneath his bloody car. I have seen hundreds upon hundreds of his besotted adorers lying dead and unburied, and devoured by birds and beasts. I have seen the funeral pit prepared for the wretched young widow. I have seen the deluded victim led towards the place of murder, attended by the cold-blooded barbarous throng; and now I have seen another part of the dreadful system, and in all this what I have seen but the sublimity of Hindooism! and that sublimity so shocking that the first and last impression made upon my mind was, that it presented the liveliest picture of hell and devils I ever expected to see. Yet this, alas, is the religion of millions."

God at work in Europe.—Says the laborious Oncken: "You can form no idea of the pressing invitations for laborers from every quarter. God is at work, and who can resist his sovereign power and love. . . . Millions of our perishing fellow men have heard of the name of Jesus during the past year, through one feeble and imperfect laborer in Germany, Denmark, Sweden, Poland, Holland, Austria, Hungary, Alsace and Switzerland. God has owned our efforts, and many, many precious souls have joined our ranks, and are now fellow-laborers in the Lord's cause."

New GRENADA.—This portion of Spanish America is now open for the labors of the christian missionary. All religions are tolerated by law. While so many are passing through Panama, her sea port town, on their way to the gold region, shall no one be found to preach to her benighted population the pure gospel of Christ?

SAD EVENTS.—The death of Rev. John Loyd, Presbyterian missionary at Amoy, China, is reported. The Rev. Mr. Pohlman, also one of the most judicious and able missionaries of the American Board in China, was recently drowned. He was on his way from Hong Kong to Amoy, when the vessel struck a rock, and sunk. His death will be painfully felt by the mission at Amoy.

ITALY OPEN FOR THE GOSPEL.—From the New York Evangelist, we learn that a large edition of Diodati's translation of the Bible is now in press in the city of Rome, and an edition of Martini's versions is in press at Florence. In addition to these, the London Tract Society have undertaken an edition of Paul's Epistle to the Romans, with an introduction to be printed at Florence. And a new translation of the Testament by Dr. Achilli and his colleagues at Malta, will be put to press at Rome in successive books, to bring it into the world of letters for criticism. The British and Foreign Bible Society confines itself to its own London edition of Diodati, and leaves the above undertakings to others. It has, however, engaged certain competent persons in Italy, to underline the obsolete terms of Diodati, with reference to using in future an improved edition, which may in fact be all that is desirable. They hold themselves ready, moreover, to meet the utmost demands upon them for Bibles and Testaments in Italy.

The London Tract Society have undertaken the publication of the following works: An abridgement of Milner's Church History, the Life of John Newton, Bunyan's Pilgrim's Progress, and Paleario: the latter being already in press at Pisa. From the preface of the English translation of Paleario, we learn that the original, entitled "The Benefit of Christ's Death, or the glorious riches of God's free grace which every true believer receives by Jesus Christ and him crucified," was written by Anio Paleario, in 1543. "Many are of opinion," says Vergarion, "that there is scarcely a book of this age, or at least in the Italian language, so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak, especially in the doctrine of justification."

A MINISTER IN JAIL.—A minister of the Church of England, for preaching in unconsecrated places, has been imprisoned in Exeter, England, by his Bishop. Writing to a friend, from his cell, he says: "A jail, my dear sir, is not without its advantages. I never felt the Saviour more precious, his salvation more sweet, nor his offices more suitable. It is true, I am locked up for the night, but I should not have such company, even if I were in the Bishop's palace."

Children's Department.

A Hundred Children Saved from Sacrifice.

Will not all the children who read the following, be happy to see what missions are doing among the heathen. *One hundred children delivered from death!* Let God be praised. Then, too, let all remember what a blessing it is to be born in a christian land, and how important it is to send the gospel among the heathen. A Baptist missionary in Orissa, writing to the English Baptist Magazine, says:—

"A most cheering event has recently transpired in Orissa, which should be known throughout the world, and I have much pleasure in communicating it for the information of your numerous readers. In the district of Goomsor, inhabited by the Khunds, the practice of infant sacrifice for the promotion of the fertility of the soil is very prevalent. The philanthropy of the British government is vigorously hunting to death this monster cruelty, and we have now to record the rescue of more than a hundred victims, and provision made for their support and education under the watchful eye of the missionaries at Cuttack and Berhampore. The Rev. W. Miller thus refers to the subject:—

"You and all our friends in England will rejoice to learn that one hundred Meriah victims have been rescued from the Khunds, and are to be placed in the orphan asylums of Cuttack and Berhampore."

"These children were all appointed for sacrifice, and would in their turn, as they were fastened, have been cut to pieces alive by the cruel Khunds, had they not been rescued by a humane government. It is very affecting to hear the boys talk of the way in which their cruel parents sold them to this barbarous race. I intend at some future time to write some of their histories, as I think a brief account might be interesting to our friends. I shall not soon forget

the day on which they came. Some of them were very weak, and most of them were poorly clad. They were all placed in a room, and their names were all called over by the person who brought them, prior to their being delivered to our charge. One name after another of the boys were called over, and at length the name of Dasia was called, and a boy named Philip, who has been with us about five years, clapped his hands, and exclaimed with joy and surprise, 'Dasia, Dasia, that is my little brother!' and he ran to him with all haste and embraced him. I said to him, 'How do you know that he is your brother?' He replied, 'Oh! I do know, I am sure Dasia is my brother; I well remember the day when he was sold, but now I see him again!'

The Little Chinese Boy.

A missionary giving a description of the Chinese, labors under a disadvantage. He is forced to describe the sad state of the people, and their need of the gospel, rather than to relate the blessed effects of the preaching of the gospel among them. The China mission is as yet in its infancy. Missionaries are employed in learning a very difficult language there; and only a few Chinese have as yet embraced the offer of salvation through the gospel.

When Chinese children become the inmates of a missionary family, they sometimes show very melancholy proofs of the way in which they have been brought up by their heathen parents. A missionary at Hong Kong used to assemble his young Chinese scholars for family prayer, in the morning and in the evening. A Chinese boy, who had just been admitted into the school, used to observe a time-piece opposite the missionary, as he knelt at a table during their devotions. The boy seemed to regard the time-piece with wonderful awe; and at last he plainly asked the excellent wife of the missionary whether the clock was not the god to whom they were praying! Thus we see how deeply image-work is rooted in their young minds, and how necessary something like an idol appears to them in their worship of a Supreme Being. This is the sad effect of a heathen education.

Seth and his Five-cent Piece.

"When little Seth came home from the Sabbath school, he looked very serious; he did not burst into the sitting-room with a skip and a jump as he usually did, nor run clapping his hands up to the baby which slept in its mother's lap, his beautiful new sister whom he loved dearly. Now, he took a cricket and sat down by the fire without speaking; he took off his shoes and warmed his feet, all the while keeping his eye upon the coals, as if he were thinking. By and by he drew the cricket towards his mother, and tenderly put his arms around 'little Sis,' then he stroked her hair, and patted her rosy cheek, and kissed her neck, and held her little dimpled hand in his; but he said nothing, and still looked very serious. This was quite strange, for Seth was a great talker, and always had much to say on coming home from the Sabbath school. Presently tears rushed to his eyes, which he quickly brushed off, then turned away; his mother noticed it, but she said nothing until the children went to bed, when she asked, 'Don't you feel well, Seth?' 'Yes, mother, I am very well. I've no pain any where.'

"At night, with lamp in hand, she went into the children's chamber to smooth the quilt and tuck up the sides of the bed, and see if all was safe; she again beheld traces of a tear on the boy's cheek. 'The child must be sick,' thought the anxious mother; 'what can ail Seth? he certainly is not himself.' While she held the light before his face, and felt of his head and hands, he stirred and opened his eyes. 'Does your side trouble you, Seth? Are you quite well, my son?' 'Yes, mother, I feel well enough; I don't feel any thing about my side.' he turned over, and plunged his face into the pillow. His mother did not feel quite easy; she waked up many times in the night, and listened to learn if he slept quietly.

"At early daylight, and before there was any

general stir in the house, she heard one of the children jump out of bed and open the closet door; then it was quite still again, until the padding of little bare feet seemed to approach her bed. In a moment Seth, in his red flannel night-gown, stood by her bedside, holding in his hand a small tin trunk, which contained some of his choicest goods.

"'Seth, my son, is that you?' she asked, starting up; 'how are you, this morning?'

"'It is I,' answered the boy. 'Mother, mother,' he earnestly went on, 'yesterday the superintendent told us how the heathen treated little babies; why, mother, they would just as lief as not toss our baby to the crocodiles to be eaten up, and think it is good, too. Is it not awful, mother, not to have the Bible and know God's law? that's the reason they do it; they don't know any better. And Mr. T— says that it is the christian children who must send them the gospel, and teach them how wicked it is; he says we must do all we can to save the poor heathen dear little babies.' He glanced at little Sis, nestling on his mother's arm, and tears again filled the boy's eyes: 'And, mother?'—Seth hesitated—'mother, here's my five-cent piece, that I meant to have go to buy my top with. Mother, I could not give it yesterday, but I will to-day, I will, because God helps me.' He spoke rapidly and firmly, as if the resolution cost him something, but he meant to do it. 'And mother, as soon as ever I'm dressed, may I run over to Mr. T—and carry it?'

"What a light was there in Seth's eye; the struggle was over, and he had decided according as his conscience told him. Seth loved his five-cent piece, he wanted it to help buy a top with; a top he had wished for a great while, and a top he was determined to buy with his next spending money, ever since he saw Sam Storer's. To give his five cents, his silver five-cent piece, that was hard. Yet Seth could not get away from what the superintendent said to christian children about trying to save poor heathen children; he could not forget how his dear little sister Jessie was liable to be treated in lands where the knowledge of the true God was not. What could he do towards sending Bibles and teachers? Would he not give his five cents to stop a baby from being thrown into a crocodile's jaws? Ought he not to forego his top? Did not God expect him to? Little Seth struggled through the question all the way from Sabbath school, all the while he was toasting his feet by the fire, and long after he went to bed. For a time it seemed doubtful how the matter would end. O, it was a very great and a very important question for this little fellow to settle. Had he the heart to practise self-denial for the sake of doing good, or did he love his own pleasure best?"—Messenger.

Chinese Customs.

The following was written for the children who read the missionary paper, called The Dayspring. It will instruct the young readers of the Commission. It is from a missionary in China.

"My dear children:—If your ideas of the Chinese are any thing like what mine used to be, they are, to say the least, *very queer*. The old geographies tell us that they are a brown people, having tails; that they live in boats, and do every thing in a way different from all other people. If the first ideas learned from the geography are not corrected, we are apt to carry wrong impressions with us through life. It cannot be doubted that the Chinese are a strange people, and hence all we can learn about them is very interesting to us. But we ought to get correct ideas. Those who have not paid a visit to the 'middle kingdom,' have heard such odd accounts of them, that to suppose them thinking, speaking or acting; eating, drinking or dressing; marrying or burying; rejoicing or mourning, like the Americans, is hardly a supposable case. Indeed, it is so common to conceive the Chinese as filled with oddities that, were it proved that they are at all like other people, many would be greatly disappointed. Few nations have been more laughed at for their tails, their big sleeves, their breeches large as cotton bags, their strange

customs and odd manners. And hence a couplet has been made which says:

The Chinese have a Chinese way,
In all they think and do and say.

Although this is not true in every respect, yet you may be sure that their language is such a puzzle, and their way of doing things is so peculiar, and most of their customs are so different from ours, that were you here, you would be struck with surprise for a long time, almost every hour in the day. For instance, you would see men playing, and boys looking on in wonder; people dressed in white for mourning; and the left hand regarded as the seat of honor. You would see how cautious persons are not to uncover their heads in company; women instead of men walking with staves, and boatmen rowing their boats in a standing posture, with their faces toward the bow. You would hear men speaking of the West-north, and the East-south, and see more attention paid to the feet than to the face in selecting a bride. You would observe how the people shovel in the rice when eating by bowls; but I must not tell you all the 'strange things' at once.

"It is my hope and prayer that God may lead many of you to come in person and learn all about China and the Chinese, and teach them concerning the true God and Jesus Christ whom he has sent. But at present most of the readers of the Dayspring are too young to come. Pray earnestly that God would give you a heart to be missionaries to this people, when you grow up. As you cannot come now, it is my purpose to write down some 'strange things in China' for your perusal. Read and ponder them well, and then ask the question, 'who has made me to differ?' 'What have I that I have not received?' 'To whom much is given of them also shall much be required.' The very best way of showing that you value the blessings you enjoy, is by being willing and anxious to impart them to others, especially to the perishing heathen."

Donations of Children.

In making collections a short time since in the City of Baltimore, for foreign missions, a little girl came forward and placed in our hands, a five dollar gold piece, which she and her sister had received from their parents, as money saved, by denying themselves for several months the use of butter. These little girls had given up this luxury, not by force, but because they wished to save something for the benefit of the heathen. The Lord we hope will bless these dear children.

In another family also, we received five dollars from the children. If all the little children of the South would save their money and give it to the heathen, they would be much happier, and might be blessed of God in giving the knowledge of his salvation to many heathen.

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