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RICHMOND, FEBRUARY, 1855.

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

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, FEBRUARY, 1855. Alabama Baptist State Convention. This body meet in Marion, the town of ur abode, Dec. 8th, and continued till the 11th, when it adjourned, at 11 o'clock at night. Pres. Talbird was re-elected President, and Prof. Goodloe was elected Scereary. Among the strangers present were Dr. Manly, from Tuscaloosa, A. M. Poinexter of Virginia, Dr. Eaton of Tennessee. The introductory sermon was preached by Rev. T. G. Keen of Mobile. It was a production of ability and rare excellence. We trust he will comply with the request of the Convention and publish it in the Baptist Preacher. Able sermons were preached on Missions, by Rev. E. B. Teague; before the Bible Society, by J. T. Tichener; and on the death of our late Bro. Chilton of Texas, by J. H. DeVotie. Our friend Poindexter, being one of those good brethren who is always ready, and able to speak when he pleases, and just as long as he pleases, was put into he harness early and kept there. Sabbath morning he addressed the Sabbath School, at 11 o'clock he preached, and at three he made a stirring address on Missions. On Monday afternoon, Rov. J. H. DeVotic organized the Bible Society, before which Dr. Eaton, Corres. Sec., made an interesting address. The Convention and congregation were highly edified by two sound, experimental, gospel sermons from Dr. Manly. The Marion people were highly pleased with this convocation and hope the brethren will

The Howard calamity cut short the mission funds a little, but they will come out right next year.

The Lord is raising up Laborers.

Bro, Duncan, of New Orleans, has recently baptized a physician who gives promise of usefulness, and intends devoting himself to the ministry. We would gladly give his name, but Bro. Duncan's chirography, in the main sufficiently legible, is frequently too hard for us in the matter of proper names. We shall turn that item, with the extract, over to the printer.

This baptism may be the beginning of a baptist church in Napoleon, across the Lake. The churches must be praying that the Lord would send laborers into his harvest. In California one talented man was taken from the bench and placed in the pulpit, and in New Orleans another has been taken from the medical profession and for the same purpose. But here is the extract containing this good news:

"Dr. Witter, of whose baptism I wrote you, is commencing a good work in Napole-on, over the Lake. He is gathering the brethren, scattered; and proposes to pre-pare himself for the gospel ministry. I have advised him to commence studying, as he has opportunity, with that end in view, to confine himself, at present, to Bible class and Sunday school instruction, and occasional exhortations to the brethren assembled; and to come over at his convenience, and exercise his gifts before the church, so that we may judge of the propriety of giving him a license with a view to future ordination. He is a man of excellent abilities, and of great influence in the neighborhood of Napoleon and Zainesville. Col. Claiborne, of whom you have heard perhaps, is his warm friend. The Doctor has been a teacher and is accustomed to public speaking. As a practicing physician, he does nearly all the business of his section of the country. I look to him with hope; and I trust that God has called him to his work."

Missionary to Oakland City, California.

At the December meeting of the Domestic Mission Board, Rev. E. J. Willis was appointed their missionary to preach in the new city of Oakland, opposite San Francisco, in California. Brother Willis is a lawyer by profession, but the Lord having called him from the law to the gospel, and all the Baptist ministers of that region having recommended him, the Board voted his appointment unanimously. Thus have the Board been able to comply with the instructions of the Southern Baptist Convention,

to place this brother on his field. He is a religious weeklies. Be it so; no harm can man of talents, of thorough education, a native of the South, and now brothren and sisters, all over the South, help the Board to support Bro. Willis.

Missionary Extension.

On the same evening above mentioned, the Board made twenty-one appointmentsmore than half of which were new ones. All the applications were so urgent, and so respectably recommended, that no member wished to reject any. But it must not be disguised—this step was taken to a large degree on the faith of the churches. We fully belive they will sustain the Board by a timely liberality.

Colored Missions.

The Board have now six mission stations for the colored people. Two in Georgia, one in Maryland, one in Washington city, and two in Alabama. The Lord, too, is blessing the labors of his servants.

Harry's Monument.

Harry, President Talbird's servant, during the late burning of the Howard College edifice, lost his life, by tarrying in the building to wake the students, some twenty-five of whom were sleeping in the upper stories. He could have saved himself, but his heart yearned for those young men. How could he let them perish! Quick as thought he rushed through smoke and flame and succeeded in rousing some, who soon roused the lest and thus they escaped. But alas for Harry! Before he reached the open atmosphere his body was burned to a crisp, and in a few hours he died! Harry was a Christian, and "devout men of his own color carried him to his burial." At the recent session of the Alabama Baptist State Convention, the delegates conjointly with the students, raised funds and appointed a committee to creet a monument to his memory. Never did we see dollars given more cheerfully than on that occasion, to perpetuate the last human and noble act of poor Harry.

Current Facts.

Newspaper Patrons .- It is said that females never fail to pay for the papers they read-that is, if they subscribe, they pay their subscriptions. We once heard one of the oldest editors in Virginia say, that, while he had lost hundreds of dollars on male subscriptions, he had not lost ten on the subscriptions of females.

The way to make a full year in doing good .- Begin the first day, and keep on every day, even to the close of the year.

Undesirable Acquaintances .- The man who berrows and forgets to pay, a Diotreplies in the church, a news peddler, a stingy church member, the habitual croaker, the man who is all words and no acts-these and many others of the same family, are not acquaintances to be much desired.

not real wants.

The Sabbath .- The following proves that different nations desire a Sabbath, though they may not be agreed as to the day to be kept as such:

" By different nations, every day in the week is set apart for public worship, viz: Sunday by Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians. Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

And still they go .- A Campbellite preacher, three of his members, a Baptist, and a few others, in the town of Marion, recently went over to the Episcopalians. "The ancient order of things," merging into high church apostolical succession.

Sermon reading .- This practice is elicitwithout any expense for outfit and passage, ing discussion, just at present, in several thirds of this amount.

result from comparing notes on this ques-

No doubt of its truth .- The impression in the different Baptist churches in the man could be more suitable for this ardu-South, could collect large amounts for mis- ous undertaking. It will be convenient to sions, if they would only try.

Fairs, Suppers, &c .- It is beginning to be believed that these agencies for "raising the wind," to pay church debts and build ey. colleges, are becoming unfashionable; of course then, they will be promptly aban-

Catholics, we presume, live within the limits an interesting review of his labors and of of the Domestic Mission field of the South. the cause, from the begining of his connec-Baltimore, Richmond, Wheeling, Charles- tion with it down to the present time, which ton, Savannah, New Orleans, and St. Louis, we should be happy to give entire in the with scores of towns on either side of the Journal, did the limits assigned to the Do-Mississippi river, from its mouth up to the mestic department permit. He writes: Iowa line, contain thousands on thousands "The Coliseum church was opened on the who cherish the Papal faith. Unless regular preaching of a pure gospel can be kept up among this beguiled people, the consequences to the trising generations—even to o'clock, and in the evening at 71. We have Americans—may be serious. Let all lovers of Christ be diligent. Though there is but little hope of converting adult Catholics, their shildren may receive the general their children may receive the gospel.

1854 states the entire Catholic population of the United States to be 1,632,600. There are seven arch-dioceses, 41 dioceses, 1,712 regular oversight of the Baptist cause in churches, 746 other stations, 1,422 clergy-this city, I have baptized for the 1st and men in the ministry, 182 otherwise employ-the Coliseum churches, some eight or ten ed, 34 ecclesiastical institutions, 45 literary institutions for young men, 171 female religious institutions, 112 female academies, 131 charitable institutions. In timed his female school, and during the the year 1853, there was an increase of nine dioceses, one arch-bishop, five bishops, 13 priests, and 167 churches.— There are 24 colleges, 29 theological schools, and 4 preparatory seminaries under Catholic direction. There are also 24 periodicals in New Orleans. I have done no Universidevoted to the spread of Catholicism, of ty labor, and very little writing not connectdevoted to the spread of Catholicism, of which 20 are published weekly."

Laborers Wanted.

London anniversaries, that, from a careful examination of various documents, he believed the number of missionaries laboring throughout the world to be about 3612.— But supposing 4000 missionaries and assistant missionaries to be employed, these if equally distributed, would allow but one missionary for every 157,000 souls."

Easier to Support Idolatry than the Gospel.

had only one-twentieth part of the enormous nesday night last, from the 1st to the Colisum spent for paper incense, they would seum. A goodly number will prefer to reput a testament into the possession of eve- tain their membership with the 1st Church,

Somewhat Ahead of Protestants.

The following extract explains how it is that the Catholics can build such massive cathedrals and colleges, with so little appa-They never go begging to build meeting dered from the first of October to December houses as the Baptists and the Protestants 31st, 1854. rent trouble to raise the necessary funds. do. Thousands of this very fund comes over to the Mississippi valley, which the Pope has field of labor during the qurater just ended, ed anticipations:

of the Faith, established at Lyons, raises min large and attentive congregations even annually more than three millions of francs: been well attended by the members of the France furnished to that Society alone two-be deeply interested about the salvation of the subject. They have no definite ideas of

Howard College Agency.

We learn that Rev. J. II. DeVotie has resigned the pastorate of the Hopewell Baptist church, and has accepted an agency for exists in certain quarters, that the sisters the endowment of the Howard College. No those who wish to send funds up to the Domestic Mission Board, to send by our Bro. DeVotic, while prosecuting his College agen-

From Our Missionaries.

NEW ORLEANS.

Rev. Wm. C. Duncan, who has been sup-We invite attention to the subjoined statement. A very large inajority of those city, for several months past, has written

hearts God is evidently working, and whom The Metropolitan Catholic Almanae for I expect to baptize after a time-soon I

> tinued his female school, and during the sickly season gave his attention to spiritual matters entirely. He continues:

"Since the 1st of July last I have given my whole time to the interests of our cause ed directly with my appropriate calling here. Thoughout the summer I gave myself in particular to the work of visiting the Laborers Wanted.

O that all the friends of missions—domestic or foreign—would pray that the Lord would send more laborers into his harvest.

Brethren read the following:

It was stated by a speaker at one of the Lord was stated by a speaker at one of the Lord and on anniversaries, that, from a careful lead for its accurations. We have done it. Thanks to your laborers were asked in the laborers w Board for its pecuniary assistance in this great work. It will be returned, brethren, and to the cause, ten fold in time. Mark my words brethren."

After speaking of the prosperous condition of the colored Baptist churches in the city, to whose oversight Bro. D. gives a portion of his time, and the expectation of a good Sabbath school at the Coliseum, he continues his report:

The 1st Church now worship with the If the Foreign or Domestic Mission Board Coliseum. Some ten were dismissed on Wed-Schastopol.—Many think more money has been expended in attempts to take and defend this fortified place, than would have been needed to pay all the missionaries in the world for their labors and expenses in the year 1854.

Debts.—The opinion is gaining ground, that most of the present outstanding debts have been contracted for imaginary, and not real wants.

Put a testament into the possession of every family in China and California, and have enough left to support a Grong hand of missionaries for both places. But read what follows:

The Chinese spend annually £90,000,000 to a excellent plan. I would much prefer seeing the new church built up from new materials.

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WASHINGTON CITY.

Rev. Gustavus Brown has baptized six persons into the fellowship of the church, over which he presides as pastor, and writes of its condition and of future prospects as follows:

long since marked as his own, but we hope has been more encouraging to me and the friends of the cause generally, than that of any other quarter, reported during the time e will be disappointed in his fondly cherishany other quarter, reported during the time I anticipations:

"Society of Propagation of Faith.—It above do to keep up the regular woris said that the Society for the Propagation ship and all the ordinances of God's house, of the Faith, established at Lyons, raises by Sabhath. Our proper meetings have

their souls, some of whom have been hopefully converted, and are now candidates for baptism, to be baptized during the present quarter, the Lord willing, while there are several others seeking the way of salvation. There is at this time a very interesting protracted meeting going on in our church, which we trust, will be the means of gathering many sinners into the fold of Christ."

We take from the Gospel Banner an extract from a very interesting letter published by Rev. T. F. Lockett, agent of the Board. We trust that, not only in Missouri, but in other states, systematic plans for contributing will be adopted:

"Lot every Baptist of Missouri contribute to our mission funds as God has pros pered him, and the destitution of our entire State will be supplied the coming year. As agent of the Southern Board I wish to raise \$10,000, but the only way to raise it, is for you to contribute according to your means. Let those who are able do as many have done, give their five, tens and hundreds. Others, their ones, halves, quarters, and dimes and half dimes. Let the widow give her mite. Let overy church in the State raise 33 1-3 cents a member, and the \$10,000 will be raised, and the next year the destitution of Missouri will be supplied. Let every one do something, and the work will soon be dene. Brethren of Missouri, do not longer neglect it. Let the deacons, or some other brothren and sisters, take a list of the members of their own church, and get each one to put down the amount they are State with the preached gospel, and then collect and forward to me at Jefferson City. Let this come as a New Year's offering."

The Rock of Safety.

These lines were highly prized by one soon after professing a hope in Christ, and who is now in heaven. They contain a prayer which may be of service to many still living, but who must all soon depart :

"Lead me to the Rock that is Higher than I." Ps. Lu. 2.

The storm clouds of sorrow are gathering fast, I hear the hoarse voice of the pitiless blast, From the conflict of earth I would look up on high, "O! lead me to the rock that is higher than I!"

For life is at best but a wearisome race, And the heart longs to find a secure dwelling place, But where from this changeable scene will it fly, If not "to the rock that is higher than I?"

The hopes of our youth so alluring and bright, Have lost their false lustre in shadows of night, I have longed for a true hope on which to rely, 'Tis found "on the rock that is higher than I!"

When the heart is o'erwhelmed with affliction and care,

And turns from the world to find solace in prayer, Borne down with distress and ready to die, Cries, "lead to the rock that is higher than I!"

While yet I may sail o'er the ocean of Life, Or float on its billows, or mix with its strife, O! may the Good Spirit ever be nigh, To point "to the rock that is higher than I!"

When the voyage of life shall have drawn to its

And my spirit shall seek for eternal repose, Guided then by thy hand, may it mount up on high, And rest "on the rock that is higher than I!"

Home.

Yes, there's no place like home. But home becomes doubly valuable and dear when sanctified by a nure Christianity.-The aims of the Domestic Mission Board are directed to this end. Read the following beautiful article on this interesting subject, and pray God for an unfeigned, self-denying piety:

There's magic in that little word; It is a mystic circle which surrounds Comforts and virtues never known Beyond the hallowed limit."

A FAMILY! How delightful the associations we form with such a word! How pleasing the images with which it crowds the mind, and how tender the emotions it awakens in the heart! Who can wonder that domestic happiness should be a theme dear to poetry, and that it should have call-Dear Sir:-The state of religion in my ed forth some of the sweetest strains of fan-cy and of feeling? Or who can be surpri-sed, that of all the objects which present themselves in the vista of futurity to the eye of those who are setting out on the journey of life, this should excite the most ardent desires, and engage the most active pursuits? But, alas, of those, who in the

what it means, nor of the way in which it is to be obtained. It is a mere levely creation of a romantic mind, and oftentimes, with such persons fades away,

And like the baseless fabric of a vision, Leaves not a wreck behind."

The sources of domestic happiness are to be found, not in the flowery regions of imag-ination, but in the sober realities of piety, chaste love, prudence, and well formed connexions. These precious springs are within the reach of all who will take the right path that leads to them.

Domestic happiness, in many respects, resembles the manna which was granted to the Israelites in the wilderness: like that precious food it is the gift of God that cometh down from heaven; it is not to be purchased with money; it is dispersed alike to the rich and the poor, and accommodates itself to every taste; it is given with an abundance that meets the wants of all who desire it; to be obtained, it must be religiously sought of God, in his own way of bestowing it; and is granted to man as a refreshment during his pilgrimage through this wilderness to the celestial Canaan.—

Acknowledgments.

Received of Cahaba Association, for J. A. Blakey,
Cahaba Asso., by J. B. Nace,
for Domestic Miss., " for Domestic Miss., Rev. J. A. Screvin, Ag't, Ga., "Jesso H. Collins, Ag't, Ala., Mrs. D. Brown, by Rev. E. B. Teague, Samuel T. Minor, for Bracken Asso.,

Samuer T. Minor, for Bracken Asso., Ky., Maryland Union Asso., draft to Rev. N. Da-vis. vis, Rev. Kedar Hawthorn,

Rev. Kedar Hawthorn,
"James Fields,
"Dr. Fuller, paid to Rev. N. Davis,
"Kedar Hawthorn, Agt. for Ala.,
"J. H. DeVotie, Ag't for Ala., received
from various churches and individuals,
From Rev. W. W. Wilkes, by Cor. Sec., dividuals, 144 25

W. HORNBUCKLE, Treasurer.

BOARD OF FOREIGN MISSIONS.

RICHMOND, FEBRUARY, 1955.

Our Missionaries.

While the Board, in common with others who have the care of missions, have often to mourn over the sickness and death of missionaries, yet we have great reason for gratitude in contemplating the character which, as a general fact, our missionaries have exhibited. They have shown themselves to be children of God-actuated by the high and holy impulses of a Christian philanthrophy, and controlled by that spirit which produces in every day life, "whatsoever things are pure, lovely and of good report," men and women of whom our churches need not be ashamed as their representatives to the heathen.

Yet we fear that they have not occupied that place in the affectionate confidence, and prayers of our brethren and sisters, to which their character, their position, and their trials, entitle them. The romance of missions has passed away. We have no longer the heart thrilling scenes of Ava and Oung pen la to break up the fountains of our tears, and to stir our hearts. While our brethren and sisters are pursuing the wasting and toilsome drudgery of missionary life, there is danger, that, in the absence of exciting incidents, there will be a forgetfulness of their claim to our sympathy and prayers. Few things, we are sure, could more depressingly affect the faithful missionary, than to know that his brethren had ceased to pray for him. He knows that his success is dependent upon the blessing of God. He knows that the importunity and earnestness of Christian supplication, are usually the measure of the divine blessing. And as he by mail at once. Let those who have not reflects upon his own weakness, as he surveys the millions of idolaters by whom he is surrounded, as he contemplates the strongly intrenched fortresses of superstition and sin which he must dismantle, we think we can hear him with a distinctness and emphasis which even the "sound of many waters," cannot drown, exclaim, "Brethren pray for us, that the word of the Lord may have free course and be glorified!"

Pray for your missionaries. They need, desire, they ask your prayers. Forget them not. When evening with her softening light and empearling dews invites you to calm the tumult of the world-agitated heart by sweet communion with God, when morning, with its expanding light, calls up your thoughts to the devout contemplation of heaven and heavenly things-whenever you draw near a throne of grace, pray for your missionaries!

- "Alabama Convention.

session of the Alabama Baptist Convention writes:

at Marion. The delegation was not so large as usual, owing it was said, to the lateness of the "season at which the meeting was held. They have now changed their time will be held at Montgomery, just preceding the meeting of the Southern Convention at that place; and it is to be hoped that it will be numerously attended, not only by the brethren of Alabama, but by others, who may design being at the Southern Convontion. They will only have to leave home a week earlier to be at both meetings. We can venture from our experience of Alabama hospitality, to assure all who are disposed to do so, that they will meet a cordial welcome, and a hearty entertainment. The principal subject of attention at Ma-

rion, though not to the exclusion of other interests, was Howard College. It was stated that an amount (\$27,000,) nearly sufficient for re-building the college had been secured. And measures were put in progress contemplating the raising an endowment of \$100,000 for the college. Up to the time of our leaving, the trustees had not succeeded in securing an agent to carry out this plan. But we hope they will soon find some one willing and able to do the work. It would be an easy matter for the Baptists of Alabama to raise such an endowment. They are numerous, and possess ample means. It only needs a "mind to the work," and united action, to accomplish it. They owe it to themselves, and to the cause of sanctified education, to place their college upon an equality with the very best institutions.

There was a considerable decrease from last year in the funds sent up to the Convention. And in this decrease, the foreign mission fund shared a large proportion .-We know not the cause of the falling off. Of one thing we are certain; it was not a matter of necessity. The liberality of our Alabama brethren has never been so severely taxed, that any slight variations in the condition of the money market, or any temporary pressure of their home efforts, need detract from the few thousands which they have been in the habit of giving to general enterprises.

The meeting was pleasant, and we trust produced impressions which may lead to increased activity and liberality among the churches.

Our Finances.

For several years the expenditures of the Foreign Mission Board have exceeded the receipts. Last year the excess was some \$6,000 to \$7,000. By this process, the funds which accumulated in the treasury during the first years of the existence of the Board, have been nearly exhausted. The present year shows an increase of receipts over the corresponding period of the last, of some \$4,000 to \$5,000. But with this increase the disbursements are still in advance of the receipts. In order to place the treasury in the condition in which it is desirable it should be at the end of the current year, (April next,) we shall need, say \$13,-000 to \$14,000. The corresponding period of last year yielded only from \$7,000 to \$8,000. Now shall we be able to meet this

Nothing is easier, if our brethren can be induced to act promptly. We have a number of pledges of amounts varying from \$500, down to small sums. Let all those given pledges, take the appeal we now make into prayerful consideration, and without delay, remit what duty demands. And let each one determine to exert a little extra sacrifice for the foreign mission, and it will be done. Brethren, will you do it? We wait for your answer. We wait to see whether your Board shall be relieved from the painful necessity of seeing the funds under their control, gradually, nay rapidly diminishing, and thus threatening serious disaster to our missions; or, whether you would encourage them to enlarge their operations, confiding in your prompt and liberal response to their appeals. As the account for the year must close in April, it is necessary that contributions intended for this purpose shall reach us before the 15th of that month.

A Worthy Example.

An esteemed brother, sending his new We had the pleasure of attending the late year's thank offering to the Board, thus

I lave been trying to find an excusoring the extreme monetary pressure for delaying my new year's thank offering to the Foreign Mission Board, but a faithful sermon yesof meeting to the spring. The next session terday, from our pastor, "Redeeming the time," has dispelled this device of Mr. Avarice, and herein hand you a check on Bank of the Republic, N. Y., for two hundred dollars for your Mission Board."

> It would be happy for the world, if all the disciples of Christ were governed by the same enlightened views of duty, closing their hearts to all the promptings of Mr. Avarice.

Moral Heroism.

An incident was related by Bro. DeVotie, during the meeting of the Alabama Convention, which we think deserves to be chronicled among the exhibitions of moral heroism which do honor to our race.

The servant of the College, (a colored man, the name we did not hear) occupied a room just over the stairs at which the fire in Howard College commenced. On the night of the fire, he was accompanied by a fellow servant from the village. When they were aroused by the flames, perceiving that there was no chance of escaping by the stairway, the visitor proposed to the College servant that they should jump from the windows and save themselves. But he refused, saying that he could not leave the building without waking the students. The visitor escaped. The College servant lost his life in waking the students. They escaped, but he perished. He deliberately, and under circumstances that might have appalled the stoutest heart, sacrificed his life for them ! Could the students and friends of Alabama do less than they proposed to do, erect, by general subscription, a monument to his memory, to perpetuate the expression of their grateful admiration of his conduct !sense of the terms.

Recent Good News from Africa.

Only time and space are allowed to state. that we are just in receipt of deeply interesting letters from our missions in Africa. The station at Cape Palmas in Liberia, under the care of Rev. B. J. Drayton, has shared largely in the divine blessing. On the first Lord's day in Sept. 2 were baptized, and on the 24th of the same month, Brother Drayton was permitted to bury with Christin baptism, twenty-three joyful believers. The heart of our ione missionary at that place seems to have been much refreshed.

We have good tidings also from Yoruba. Letters from Brother Bowen up to October 17th, inform us that the prospects of our missions are most cheering. He is preparing a vocabulary in the Yoruba language, which has thus far about 4,500 words.— Buildings also have been erected, and others more substantial, are contemplated. But the chief ground of thankfulness is found in the readiness of the people to hear the gospel, and the influence which seems to accompany it. Bro. Bowen says, that "some are evidently no longer devotees of idolatry." The chief at Ajaye is beginning to be somewhat excited in perceiving the hold which truth is taking of the popular mind-"A few days ago," says Brother B., article in the last issue of the Macedonian. knew not yet of his conversion, but tenucing "an interesting youth told us that he belie- The writer remarks: ved the gospel, and would gladly lay aside behead him, then instinctively lowering his voice, he said, that many others were preeisely in his situation. I believe he told

We are happy to announce, too, that Bro. Wm. H. Clark has arrived in Yoruba, and is now with Brother Bowen at Ajaye. He is in fine health and has commenced the study of the language, and is already preaching the gospel through an interpreter. He speaks of one applicant for baptism.

A letter has also been received from Bro. Kingdon, under date of October 27th. He is on his way to Yoruba, and was remaining in Liberia, with the expectation of attending the meeting of the Liberia Association in December. He writes encouragingly of the stations on the coast, which have come under his observation.

Our hearts are cheered by these tidings. Let our brethren continue to pray carnestly to the Great Head of the church, for his promised blessing on our work.

The March No. will contain the abovenamed letters.

New Orleans. Though this department has no reference to the foreign field, we feel so deep an interest in our domestic missions, that we cannot withhold a reference to the spiritual interests of New Orleans, contained in a letter recently received from Rev. L. A. Duncan, who is supplying the Baptist Church at that place. He says: "We confidently expect from the feeling manifested in our increasing congregations, and interesting and well attended prayer meetings, a refreshing from the presence of God. There is much being

Return of Missionaries,

has in store for us still richer blessings."

Rev. Cephus Bennett and Rev. Francis Mason, of the Burman mission, have recently arrived in this country with health broken down, the former expecting to return in January, and the latter to remain several months.

Ye Have Need of Patience.

This language, employed by the apostle in addressing the Hebrew disciples, is eminently appropriate in connection with all our missionary work. Results are too frequently expected before the appropriate season. If these results are not received, the heart desponds, the hands become paralyzed. By an unvarying law of the physical world, many weeks and months must clapse, ere the laborer as he goes forth in the cultivation of the earth, can expect the harvest. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain." Yes, he hathlong patience for it. The same law holds good He was a MAN and a HERO in the noblest with but few exceptions in the kingdom of grace. God does not ordinarily meet the expectations of his people in dispensing a blessing upon their work, until many sacrifices and toils have been endured, many tears and prayers have been poured forth. But the blessing will come. "They that sow in tears, shall reap in joy." We enter not now into the reasons for the Divine procedure. It is sufficient to decide that it is so. Let the disciples of Jesus be encouraged to work-to contribute liberally of their substance-and believing, to pray and wait for the result. The results will follow. Let the gospel be preached in simplicity and faithfulness-let the heathen hear the glad tidings of salvation, through Jesus Christ, and, as sure as Jehovah lives and reigns, souls will be saved, and the empire of our ascended Redcemer spread and prevail.

Death of Faithful Missionaries.

Our Board has been deeply afflicted in the death of Dennard, our faithful missionary to Yoruba. But why should we be dis- voice in carnest prayer, and the next idea heartened? The Lord reigns, let us trust was that he must be a missionary, and he in him. This trial may be a part of the turned about to convert me to that work, necessary discipline which shall prepare for in Oroomiah. But what was the secret of the experience of a large blossing, in the his readiness to listen that day! A letter wide and successful diffusion of gospel truth received a few days after, from his then aged among the towns and cities of Central Afri- mother, who now sleeps in the old graveca. This thought is suggested by a brief, yard at Northampton, explained it all. She

ved the gospel, and would gladly lay aside

Many a choice missionary and minister of the at your birth I dedicated you to God to be his orisha badge, but if he did, Arch would closs has been called to the higher service of heaver.

T. cross has been called to the higher service of heaving, leaving a great work to be done; and leaving his successors to look up despondingly, as they have ascended, crying, "My father, my father, the chariot of Israel and the horsemen thereof." But the work has not faltered. The conquering chariots have not halted in their progress to the victory. God shows how abundant are his resources, how little dependent he is upon one poor instrument, whenever he calls from an important post a person eminently fitted to fill and to honor it, in the full ripeness of his powers, on the flood tide of his useful effort. Men die, but God lives. Men perish, but the work of God is not stad. Colman, and Wheelock, and Judson are dead; but the missionary work proceeds. Boardman sleeps in dust; but ry work proceeds. Boardman sleeps in dust; but his Karen converts, in multiplying thousands, call the Saviour blessed. Jones is no more caressed by the admiring courtiers of Siam, but the mission abides. The first founders of the missionary enterprise, who watched its interests at home and plead its cause, are absent from our annual convocations. But the enterprise still advances—Israel could be had into the promised land as successfully, though Moses died and was butied on Mount Pisgah. When our brethren in the missionary field are dis-abled, or taken away by death, let no man despair of the cause as long as God lives. T.

Porcelain Tower at Nanking.

The following account of Doctor Charles Taylor's, trip to Nanking, gives an account of this celebrated Pagoda. The last clause of his account, probably explains why it is now filled up with rubbish in the lower story:—

But by far the most interesting and actractive object of Nanking is the famous through all the earth, and numbering tens

"Porcelam Tower, of World-wide Celebrity."
It was built about the year 1413, by Yung lon, the third emperor of the Ming dynastr. Representations of it are found in nearly all the school geographies of civilized nations; and well do many of us remember the school-boy idea we formed of its milky whiteness associated with the term porcelain, while in reality but a comparatively small portion of it is white. Green is the predominant color, and from the fact that the curved tiles of its projecting roofs are all of this color, while the wood-work supporting these roofs, is of the most substantial character, in the peculiar style of Chinese architecture, curiously wrought and richly painted in various colors. The body or shaft done for this people, but the field is so large, of the edifice is built of large, well burnt we still need more laborers. God has been brick, and on the exterior surface they are merciful to us thus far, and we believe he red, yellow, green, and white. The bricks and tiles are of very fine clay and highly glazed, so that the tower presents a most gay and beautiful appearance, which is greatheightened when seen in the reflected sunlight. It has nine stories, and is 260 English feet high. At the base, it is over 300 feet in circumference, each side of the octagen being about 40 feet. After the first or ground story, all the others are quadrangular on the inside, instead of conforming to the octagonal exterior. On each face is an arched opening in which one can stand, and look out upon the surrounding scenery; but a wooden grating prevents you from stepping out upon the galleries, which are not provided with balustrades. The inner walls of each story are formed of black, polished tiles a foot square, on each of which an image of Buddah is moulded in bas-relief, and is richly gilt. There are, on an average, more than two hundred of these images in each story, giving an aggregate of near two thousand in all. A steep staircase on one side of each square apartment leads to the one above, and by this means you may reach the top, from which a magnificent panorama is seen spead out before you-the whole city of Nanking towards the north, lies as it were at your feet-its fine amphitheatre of hills, yet not so high as to shut out a prospect beyond in some directions, as far as the eve can reach—then three or four miles distart, northward, you see the noble Yang-tsz-kiang, from which a canal leads up to the city, and surrounds it, forming the moat. A fine, spacious temple, covered with yellow, glazed tiles and filled with gilded idols, stands at the foot of this Pagoda, and in the same extensive enclosure

Shall We Devote Our Children to God?

We have been much interested in a brief reference to the early dedication of children to the mission cause, as found in the Journal of Missions. The time will come, when it will be to Christian parents, more a consolation to see their sons and daughters in the field of heathenism, toiling to raise up plants of righteousness to the praise of God's grace, than to know they are abounding in all worldly riches and honor. The writer alluded to, remarks.

"Seventeen years ago there was a powerful revival at Yale College. On the morning of the day of prayer for colleges, it was resolved by the religious students each to make one of their fellows the subject of special prayer and conversation during the day. An attractive young man sat next to me in the recitation room, a familiar friend, sprightly, amiable, studious, accomplished, with all but the one thing. It devolved on me to speak to him. I met with a cordial interest, and shortly after was allowed to hear his prayer for him, "for you know, my son, that

"We shall reap, if we faint not."

Too ready is the laborer in God's vineyard to yield to depression, because he receives not soon the reward of his labors. And too soon are those who send out the laborer, to intermit their energies when the harvest seems to be deferred. But why should it be so? Does not the husbandman wait for the precious fruits of the earth and hath patience for it, until he receive "the early and latter rain." Is it not in ascordance with the Divine plan that great results shall only follow carnest, constant, patient toil. A writer on this subject, in the Macedonian, refers to the history of the kingdom of Christ as illustrative of this fact. He says .

"When the apostles waited in Jerusalem till the promise of the l'ather should come upon them, and were "all with one accord in one place," praying for the expected benediction—that was sowing. When the Spirit was poured out, and 3000 converts were baptized,-that was reaping. When the young men at Williamstown, Mass., in 1809, spenta day, concealed behind a hay-stack near the college, in fasting and prayer, and inquiring of God their duty in respect to the heathen,
—that was sowing. When out of that day
of devotion, connected with other means which God ordained, sprung forth the system of American missions, branching abroad

thousands of Christian converts,—that has reaping. When Boardman answered the first call of the Karens and instructed thousands of Christian converts,—that visit to the States a blessing to the cause of

I shall want to do all in my power while at home to advance the cause in which we are engaged, to impart information and encourage to vigorous action the churches, in behalf of the cause of missions to the heathen. But how I shall do this, I know not now. My lungs until they are much improved, will not allow of my speaking to large audiences. As to speaking, I can hope to do little more than to give information in a colloquial way.

dem, and, as his last work, witnessed the mination and baptism of the earliest dis-

them and received up into heaven,-that

as sowing. When, in succeeding years hundreds and thousands have fled to Christ, elf-supporting churches have been raised

up among them, pastors ordained and home

missions set on foot and sustained,—that is

reaping. When a Christian parent gives up his son or daughter to labor for Christ

among the heathen, parting from them in

tears and sadness, but with faith in God-

that is sowing. When they are restored again, clothed in the robes of immortality,

and on their heads many crowns, and each crown, a crown and an honor for Christ,—

that will be reaping. When a poor Chris-

tian gives of his penury an offering to be

laid on the altar of missions, denying him-

self that he may share in this blessed en-

has proved the salvation of a soul,-that

will be reaping. When Christians of every game, by piety of an elevated order, nursed

ible in all things, by liberal, regular and

cheerful donations, and by unseasing prayer,

set themselves to seek the conversion of

the world,—that will be sowing. When, in the train of these efforts the angel proclaims,

"The kingdoms of this world have become

the kingdom of our Lord Jesus Christ, and

he shall reign forever and ever,"-that will

be reaping,—a glorious reaping.

! The world is full of sowing and of sowers.

The providence of God indicates that reap-

ing and the reapers "tread on the heels

of the sowers. Blessed are they, whose sowing looks forward, distinctly and pur-

posely to the last, great, glorious reaping, to the harvest of a joyful immortality."

Death of Rev. Amos Sutton.

The Christian world are familiar with the name

of the devoted missionary, Amos Sutton. He

has been long a laborious and successful pro-

claimer of the gospel in India. He has passed

away from the earth. His death will produce a

vacuum in the mission ranks, which will be fill-

el, only by the God of missions. This sad

event is thus alluded to by the New York Re-

"By a letter just received in this city,

from Rev. John Buckley (Sec. pro. tem.)

of the General Baptist Missionary Society,

England, the painful information is commu-

nicated of the death, after a few days' ill-

ness, of Rev. Ames Sutton, D. D., of Cut-

tack, Orissa, on the 17th of August last.

He had been for thirty years in this mission, had translated the Scriptures into the Origa,

and revised several editions. He was the

author or translator of several other impor-

tant publications, and at the time of his death

was the senior missionary—much looked up to and confided in by all his brethren.

Twice he has visited and traveled extensively in the United States, where he has won

the esteem and confidence of very many

friends in all evangelical denominations.

Perhaps no one man, now in the missionary

field, is more interestingly and widely con-

nected with the great enterprise than was he.

corder.

Letter from Rev. A. B. Cabaniss.

Referring to the revolution, Brother Cabaniss ob-

We can but hope that the Lord will bring good out of all these troubles. There is no doubt that Idolatry is receiving a severe shock, even from the contentions of its own votaries. And whatever may be the errors of Taiping-Wong (and they are not few) terprise,—that is sowing. When God accepts his offering, and it is known that it he is certainly disseminating a knowledge of the one living and true God, throughout the empire. Here at Shanghai, we have considerable encouragement to labor on, though we doem it not prudent to specify individual cases, fearing we may be deceiv-

by fasting and prayer and the Holy Ghost, by an unwearied consecration to Christ, vis-The English, French and American ministers are all three at Shanghai at this time, on their way, it is said, up to Pekin. As they have several times visited Nankin, and found out all they could about the revolution, they now wish to learn definitely how matters stand at Pekin: and doubtless they think the troubles of the present Emperor may induce him to give them a favorable reception. Next year is the time for the English to renew their treaty, and they will no doubt embrace the opportunity to get farther concessions from the Chinese. The fact is, the present government is effete, and cannot resist any demand they may

Letter from Dr. G. W. Burton.

Regarding the question of increasing our missionary force in China, the Doctor employs the following language:

I think we should have at least three or four missionaries sent out next year, and should the country not be opened, so as to render it expedient for us to occupy an interior station, they will find a wide field here in Shanghai and vicinity in which to labor. If they have zeal for the promotion of a knowledge of our Saviour, they will certainly not rest, from inactivity in any part of China. It is however probable that the country will be opened in one or two years, and this time could be profitably employed in Shanghai, (even were the parties now here,) before occupying another station, in studying the language and people. I will add, that the representatives of the United States, England and France, respectively, are here, and it is rumored that they are going to Pekin. Were I occupying your position, I should not hesitate to invite any suitable men, who feel that it would be a privilege to engage in the glorious work to which we have consecrated our lives, to engage at once in the enterprise. Let them come on, feeling assured that we will corcordially welcome them to our adopted country, and secure them work enough to tax the energy and strength of each.

I was directed, farther, to say, that we may need other men at Shanghai next year, Bro. Pearcy having to leave us soon, and we know not when another may be called to follow his example.

Letter from Bro. M. T. Yates.

Our Brother Yates, in his letter of Aug. 27th, thus writes on the timidity of those who hesitate to enter the missionary service, on account of perils and sufferings.

Can it be that any who have contemplated giving themselves personally to the work of missions, have been detered by fear of sickness or even death. Such might do well to read and ponder well the account of the struggle of the great apostle to the gentiles, when he was called to engage in a certain mission. Paul says, " And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself; so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." And our blessed Saviour said to his disciples, "If any man will come after me, let him deny himself and take up his cross, and following. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." "My grace is sufficient for thee," is the language of encouragement to Christians in every situation and circumstance of life.

CANTON.

services, during the day, two at Luncheng Kai and one at Hahm-hah-lahn. Services brethren pray for us, that God may help us and one at Hanna-lann. Services brethren pray for us, that God may help us and prosper us upon the long voyage, and the wretched methods of the only wise policy. Unless you send us the the spare our lives, he may make our punishing their children, sometimes resorted a large reinforcement of men and money, "I was taken sick just at a time when I be required to preach constantly more about the spare our lives, he may make our punishing their children, sometimes resorted a large reinforcement of men and money, "I was taken sick just at a time when I be required to preach constantly more single that if he spare our lives, he may make our punishing their children, sometimes resorted a large reinforcement of men and money, "I was taken sick just at a time when I be required to preach constantly more single that if he spare our lives, he may make our punishing their children, sometimes resorted a large reinforcement of men and money, "I was taken sick just at a time when I be required to preach constantly more single than the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. Millsburg, one at Clay Ashland, one in proper in the coast, and it is induced as he believes by the severity of his labors. The coast is induced as he be

to by the Chinese -- A woman put her little instead of going ahead of them or keeping boy into the water, for the purpose of teaching him, for the future, obedience to her commands. She held in her hand a bamboo pole, and with it would push him in order to frighten him, after she had driven him in. A crowd was around them, laughing at the poor little sufferer, whonever he received a fresh fright. She allowed others, too, to frighten him.—One young man threw water in his face, and she joined in the laugh when he cried out for fear. A few days before to day, I had seen a man tie a rope around a little boy, and standing on the wharf, put him into the water, while a crowd looked on.

The Chinese in punishing their children, alas! like some parents in Christian lands, show a spirit of revenge and not a desire for the good of the child. The propriety of punishing a child in such a way that others should not see it, does not seem to enter their minds. Every fresh act of public punishment, has doubtless the effect of souring the child's disposition. The child that is laughed at by his playmates, when he is punished, will laugh in turn at them, when they are punished. Miscrable system! with the tendency constantly to foster in the rising generation, the spirit of revenge and to beget an unfeeling heart. No wonder that when the Chinese arrive at maturity, their hearts are so little affected by the miseries of others. There are some parents in Christian countries who have no objection to others amusing themselves in teasing a child, when a child has dended. For the honor of christianity and of humanity, it is to be hoped that such cases are comparatively few.

Evening, conducted the English services. Spoke from "Blessed are the meek, for they shall inherit the earth."

AFRICA.

YORUBAN MISSION.

Affecting Allusion.

A letter from our dear departed Bro. Dennard. received since the tidings of his death reached us, contains the following affecting allusion to the painful event by which he had been separated from his beloved companion. It cannot be read without deep emotion by u4, especially when he refers to a recognition of the conversion of friends on earth, by her who had passed into the heavenly state. He says:

"Your letters dated September 29, De cember 22, and January 26, together with many others from my friends, were received by the last mails. Though they found me in a sad and lonely condition, yet I was glad to receive them. They were the first that I have received since I left. It rejoiced my soul to hear, there had been a considerable revival in the church of which my dear wife was a member, and that two of her younger sisters, and several other members of her father's family had become acquainted with the blessed Saviour, whom to know is life eternal, and had been buried with him in baptism. Having been planted together in the likeness of Christ's death, they shall be also in the likeness of his resurrection. Their dear sister and friend was not with me on earth to hear this news and rejoice over it. But she heard it before I did! She heard it in heaven! Methinks, when her ransomed spirit en-tered the portals of that blessed abode, angels, in a song of rejoicing, communicated this intelligence to her, and she too joined in the chorus of praise and thanksgiving."

Letter from Rev. J. S. Dennard.

A letter from Brother Dennard, written in April, having come to hand since his demise, it will afford a mournful gratification to our readers, to know something of the far reaching plans which his own mind contemplated, in reference to the spiritual welfare of Africa. Writing from Abbeokuta, he remarks:

"In my former letters, I gave you my opinion in reference, to our occupying Lagos and this place. They are still the same. We ought at some future time to have a station at Lagos. I trust God will raise up some native agent for that place. So clearly convinced am I of the necessity and the importance of our having a station in this place that I have determined to commence one. In reference to sending other missionaries here, I expressed the opinion, that if you have a mission in this country, you must have a strong one. If you cannot have such a one, you had better have none, and direct your energies and means to Liberia. In the same letter, I informed you what the Church Missionary Society in England were doing here. They are constantly receiving reinforcements and building new stations. They have in this country, now, eight white missionaries, four of them with wives, three or four chatechists, assistants, teachers, &c. Some of their missionaries are talented, experienced men, having been many years in Africa, and are prosecuting their work with great zeal and energy. Their object

apage with them, we must be content to follow behind."

vigorous prosecution of our work in Yoruba, and the necessity of sending large reinforcements, he

"Send us this year as many single men as you can get to come, and three or four house carpenters, (colored men.) single men can remain here four or five years, and then go home and get married, if they wish. By next year, you can send us as many married men as you can get to come. If I live, by that time I will have one or two comfortable houses completed. If we were in a healthy country, we could live under sheds."

Letter from Rev. T. J. Bowen.

We have received no letters from Bro Bowen of later date than last July. These were brief, and mostly related to business connected with the mission. In one of these he seems to be encour aged by the prospects before him. He remarks: "I have erected a house of worship 30 by 20 feet, which is large enough for the present. When circumstances are favorable I preach about twenty times a week, and the people still listen with attention, but they remain like dry and barren trees. Bro. Dennard, before his death, employed an agent at Lagos, and I have since engaged one at Abbeokuta. I trust this plan will prove successful, so that we shall not have to plant stations at either of those places. Time will show."

LIBERIAN MISSION.

Bassa Cove.

Our missionary, Bro. A. P. Davis, seems much encouraged, as appears by last advices from him. Alluding to the condition of things and prospects before him, he observes:

"I think, from the appearance of things at present, that Lower Buchanan, or more properly speaking, the Southern Ward, is destined to become the greatest place in the county of Grand Bassa; and my candid opinion is, that as a society, we should take the firmest stand, and set down our premises with the commencement of the settlement, or as nearly so as possible. This is the best plan we can adopt, for then will we grow with the growth of the settlement, and strengthen with its strength. A part of the members of the church, as mentioned in a former letter, went down to settle that place, and are permanent residents there. Since then others have been received and baptized, who reside there, and on the 19th inst., the Sophia Walker arrived with emigrants for that place, and among them sixteen Baptist persons have been received, the greater part from Richmond, Va."

Lexington, Sinon.

Our brother, R. E. Murray, who is laboring in Sinou, after referring to the general interests of the mission, thus speaks of the Lexington school:

I cannot now prepare a report of the schools. They were examined last week. The result will be made known the next opportunity. But I must notice the school at Lexington. The teacher, Jonathan Strother, deserves great credit for the progress of his pupils, 46 in number. He has ocen for nearly a year giving his time to the school, without compensation, with a large family to provide for.

New Georgia.

Referring to a union meeting which took place at New Georgia, brother Harden, who labors at that place and New Virginia, thus expresses him-

Our union meeting for the last quarter commenced at New Georgia on third Friday in March, and continued till the following Sabbath night. On Sabbath morning brother Richardson baptized 13 candidates, which are said to be partly the fruits of my labor. It was a glorious scene. My heart rejoiced with joy inexpressible when I saw my beloved brother baptizing those whom God had given me. I thought how true are the Saviour's words: "one soweth and another reapeth." On that Sabbath night there were eight inquiring souls.

New Virginia.

In tegard to his field, Brother Harden writes: " When I look around me, and see the multitudes on their way down to death, I can fully adopt the language of the prophet and say, 'Oh' that my head were waters, and my eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people. I have an increasing cleasure in declaring the un-searchable riches of Christ, and could wish the faith of Stephen, the love of Paul, the native preachers, and a number of native boldness of Peter, and the eloquence of

Clay-Ashland.

Notice has already seen taken of the constitution Journal of Rev. B. W. Whilden.

Sunday 30th July, assisted Yaong in rivices, during the day, two at Luneheng at and occupying all the important Bro. Richardson, in writing to the Board, alludes at and one at Habm-hab-labn. Services towns. Their policy is to keep up a regular to a long confinement of six weeks, by sickness, line of connection with the coast, and it is induced as he Lelieves by the severity of his labors.

thought human instrumentality was most greatly needed, as the Lord had commenced gracious revival of his work at this little church. He gave energy to his preached word in such a powerful manner as has not been witnessed for months before. Sinners were caused to see their danger, and to cry to the Lord for, his mercy, while his dear children were in the enjoyment of the ful-ness of his love. I here record the fact that several received the ordinance of bap-tism. The heaven begun work is still progressing gradually, and it is hoped that ere this season of grace is over, we shall reap an abundant harvest. I thus hope from the indications of the Spirit's visits, and the regular attendance of the people. This is a delightful field for missionary operations; here we have free access to the native tribes, and they are saying to us daily, 'Bring God palaver to our town; and take our children into your schools, and teach them God's book. In the meantime there should be an interest kept up with the church on the river.

Letter from Rev. W. II. Clark.

We extract from the Southern Baptist an intersting letter from Bro. Clark, written ih Liberia, on his way to Yoruba. It is addressed to a student in Mercer University 'He says:

"I am much pleased with the country, as far as my observations have extended. In point of luxuriance, fertility and beauty, but few if any countries surpass this dark land. Nature seems to have lavished here her gifts in rich profusion. That which renders this country dark and undesirable, and eclipses the beauties of nature, is the awful debased state of 'this poor benighted people. It would be difficult for me, with my limited knowledge of the country and inhabitants, to present a faithful account of the state of things as existing; and, therefore, shall not attempt it now. O! to see a land like this, whose scenery is one unchanging green, lying in the depths of moral darkness, is enough to draw forth our tenderest pity, and excite every power within us. My brother, if you wish to be useful in gathering many sheaves into the granary of the Lord, come here. Come to land where arms are outstretched to receive you. Leave the land most blest of heaven, and come to a region only dark, because there is no gospol light. Having been here but a short time, of course my knowledge of the general character and disposition of the natives, is very limited, but so far as I can judge, they are extremely kind and hospitable. On one occasion, I visited one of the kings. I told him I was desirous of speaking to his peo-ple on the subject of the Christian religion. He heartily granted my request, and had a large audience assembled to hear me. I don't think I ever addressed a more interesting audience. While I was speaking to them of Jesus, they paid the profoundest attention; and when the meeting closed, the king had a chicken caught, and pre-sented it to me, as, I suppose, an evidence of my acceptance with him and his people. The field seems to be already white for the harvest. I feel more willing to enter it as a laborer now, than at any past time of my

Monrovia.

Rev. John Day writes under date of August 1, assuring the Board of his increasing confidence in the success of their endeavors. The fact to which he calls attention, relative to the desire of instruction in spiritual things on the part of the natives, is peculiarly encouraging. He writes:

Since my letter of last month, I have gotten in possession of a fact which before was unknown to mo; that is, that the natives are moving in and settling thick around Millsburg and other settlements up the Saint Paul, in this country, for protection. I witnessed the frantic joy of the natives last July 26, and called brother Clark's attention to it. The next day, the orator, Mr. Russell, Episcopalian preacher, called on me and gave the intelligence alluded to. The kind treatment of natives here, is attributable to the superior intelligence of this country. In Bassa, the American population are ignorant and oppressive, and the natives to avoid difficulty move of. The fact that the natives are moving in and around these settlements, renders this a most desirable field for such missionaries as would work if work is brought to their doors, and a first rate. chance for the Board to sustain these poor churches, have the gospel preached to the heathen, and the children of poor manumitted slaves, and the poorer free negroes, instructed in civilization and christianity. I say not that in reproach of the free colored ones, whose very name is a hissing and reproach, but that you may be moved with pity towards that class of men, who as really need a missionary as the heathen. By a proper management of things, all natives within five miles of the different settlements may hear the word of God once a week. There should be a man at Millsburg, one at Clay Ashland, one in

te in i'm time in algung esemble.

Help, Lord, for the godly man ceaseth; the faithful fail among the children of men." Our Missions.

Shanghai, China .--- Letter from Rev. Geo. Pearcy.

In our fast issue it was announced, that in conse quer e of the extremely feeble health of Brother and Sister Pearcy, their return to this country was deemed indispensable. The following refers to this necessity. Under date of Sept. 29th, he says:

Dear Bro .-- I have at last succeeded in obtaining, for myself and family, passage in the ship "Panama," of which Captain Cane, of Va., is the master. His wife, a pleasant lady, and little daughter are along. The ship made the passage from Liverpool to Shanghai, loaded with coals, in 101 days. I consider ourselves very fortunate in getting passage under so favorable circumstan-es. With the blessing of God, we have the prospect of a good passage home.

The ship will sail, or expects to sail, about the middle of Oct. On account of my wife's feeble health, we were anxious to get to sea much sconer, hoping for good effects from the sea air. Had we gone, however, we highthave been subjected to typhoons, which prevail in the Chinese sea during the months of August and September. We have little, if any, fear of them after the middle of Oct. We are all fully convinced that it is our duty—that my wife's health absolutely requires, as well as my own, that we take a yoyago to sea. Our hearts are still in the work here, and nothing but a conviction of huty, would cause us, even temporarily, to leave the field. It was a sorer trial to deide to return home, than it was when we decided to leave for China. But the decision being made, we shall go cheerfully, trusting

Having thus referred to the importance of

Youths' Department.

A Chinese Wedding-

Shanghai, May 9th, 1854.

As the young people are always fond of weddings, it will probably interest the youthful readers of the Journal to hear how the Chinese conduct such matters. Listen then while I give an account of one which I attended to day:

The bridegroom is a Chinese preacher connected with the Episcopal Mission, and the bride, one of the Chinese girls connected with Miss Jones' boarding school, of the same mission. Just before cleven Mrs. C. and I went to Miss Jones' to see the bride in the "flowered Sedan," as the Chinese term it in their wedding tickets. This kind of Sedan is a richly embroidered affair, kept to be hired out on wedding occasions only. Instead of inviting you to their wedding, the tickets written on large slips of red paper, modestly request you to come to see the "flowered Sedan."

In a short time after our arrival, the bride, gaudily dressed in red silk, with, her face entirely covered with a veil of red silk material, was brought down stairs by the old go-between, who made up the match; for you must know that they were engaged to be married, before they ever saw each other, and all the arrangements were made through this old lady, the go-between, who is always paid for such services. It is customary for Chinese brides to make great lamentation just before they are to be taken from their homes to be married, and this one thought she must do so too. But Miss Jones told her she might dispense with that part of the ceremony, as she know she was glad that she was about to be married.

She was taken to the church, where she was met by the bridegroom, and they were there married by Bishop Boone. From the church we went to the bridegroom's house. Below was a band of music and in different rooms, refreshments; where even the servants were not slighted. We were invited up stairs, and there introduced to a Chinese table of dessert, made up of cakes, jellies and various sweet moats, which we were invited to eat with chopsticks. This afforded considerable amusement, as but very few could use the sticks.

Among the drinks on the table, was hon ey-wine, which is thought by some to be the nectar of the ancients, and mentioned by Homer as the drink of the gods. It is considered delicious by the Chinese, and is by no means disagreeable to a foreign palate. After the dessert came tea, then a course of sharks fins, shrimps, pigeon eggs and other like delicacies.

These were followed by stews, hashes, baked fowl and hotch-potch. Chinese politeness makes it imperative to taste of every uish set before you. But some had such worm-like appearance, our ladies were so impolite as to refuse, when pressed to partake.

which we left and met dish after dish as wo Listen! went down the steps. What it ended with I know not. The feasting on such occasions and thus all can be accommodated; though the house may be small. Another very good custom among them, is, that all who go to such a feast, assist the new couple by

The Power of the Gospel.

A few years since, a missionary, in one of the Feejee Islands, heard that the people in a neighboring town were embracing Christianity. The report seemed incredible, as it was not known that any missionafirmed. The secret of this remarkable event was this: - A short time before, a canoe was wrecked off the place, and all on board perished except one Christian lad, who swam ashore. According to the custom of the Feejecans with those who have been wrecked, the inhabitants of the place began to make preparations to cook and cat the boy. Just at this moment a pagan friend interposed and reseucd him. He now concluded to remain with them and labor for their evangelization, and the immediate results we have already indicated. "Here," remarks the historian, "is the beginning of a Christian church, founded by a doomed but rescued Feejee boy, who was faithful to his Lord and Master; a true successor of apostolic men, who, in any age or place, have done what they could for Jesus Christ."—Juv. Mis.

love the Giver and Guardian of all your blessings, think of the difference. Their minds are dark, their lives hopeless and unhappy, as contrasted with yours. Who does not pity them? Who would not wish and try to help them ?-Juv. Offering.

Mr. Judson to His Little Daughter.

While in prison, with chains upon his limbs, in Burmah, Mr. Judson composed the following lines. Mrs. Judson was in the habit every day of bringing the babe to the prison, and the chained father would crawl to the door, and take another look at them, not knowing but it might be the last:

Sleep, darling infant, sleep, Hushed on thy mother's breast; Let no rude sound of clanking chains Disturb thy balmy rest.

Sleep, darling infant, sleep, Blest that thou caust not know The pangs that rend thy parents' hearts, The keenness of their woe.

God grant that we may meet In happier times than this, And with thine angel mother dear Enjoy domestic blis-.

But should the featful clouds Which Burmah's sky o'erspread, Conduct the threatened vengeance down, On thy poor father's head,

Where couldst thou shelter find? Oh, whither wouldst thou stray? What hand would guide my darling's steps Along the dangerous way?

There is a God on high The glorious King of kings? 'Tis He to whom thy mother prays, Whose love she sits and sings.

And to that gracious God, My darling I commend; Be Thou the helpless orphan's stay, Her Father and her Friend.

Inspire her infant heart, The Saviour's love to know, And guide her through this dreary world, This wilderness of woe.

And when in future years, Thou knowest thy father's tongue, These lines will show thee how he felt, How o'er his babe he sung.

Missionary Vision.

" Ethiopia shall soon stretch out her hands unto God."

Psalm lyrii: 31.

My DEAR Young FRIENDS:-

I have been reading some wonderful and very interesting "Missionary Records," containing an account of the acts and sufferings, and successful labors of a few pious missionaries many years ago. It is, I believe, the most ancient missionary record ever written. Every word of it is quite true: and besides wonderful escapes, shipwrecks and imprisonments, it tells of some things which no missionaries have ever since seen. There is one circumstance which I After this, came on the roast meats or will try and tell you about, and I want you more substantial part of the feast; during to think if you have ever heard it before.

The sun is rising upon a city in the east, and while it is yet early I see a person come is generally kept up two or three days. Dif- forth in the simple dress of a Christian misferent parties are invited on different days, sionary. But few persons are astir, and he sets out quite alone. Where can he be going, and what can be the reason of his journey? Many a little village is passed by, and still he journeys on in silence and sending presents beforchand. Instead of a deep meditation. Now and then he speaks piano, the mother of the bride presents her a few kind words to those he meets, but he with a new set of water and washing tubs.

A. B. C. does not linger. The sun's rays begin to fall more hotly, and the trees that would fall more hotly, and the trees that would have lent a welcome shade become fewer in number. Once or twice I fancy he droops and looks weary, but something seems to urge him onwards, and he perseveres. Now his path lies through a long and barren descrt. The burning sand extends for miles around, and all is drear and

come to such a place as this! But look yonder! What is that dark speck in the distance, on which his eyes are fixed ! It moves, and seems to be coming over the plain across his path. Nearer and nearer it approaches, and I can make out the form of horses and wheels amid the clouds of dust that surround them. It is an open carriage, such as is used by the great men of the east. In it is sitting a person whose dress and appearance make me think he must be somebody of impor-tance, and yet he does not look proud. He is doing what few persons do in these days, reading aloud to his servants, who seem deeply interested. As the carriage draws near, the missionary runs forward, and seems to be asking the great man something. He is not offended at a stranger speaking to him; on the contrary, he looks pleased, and makes him get up into the carriage and sit with him. How much I should

paid for his long and lonely journey. At last they come to a little easis in the desert -a green spot with a few palm trees and a refreshing spring of water, which bubbles up and forms a clear and sparkling pool.— Here the carriage stops, and after a short pause I see these two persons leave it and go down together into the water, in which the missionary baptizes his newly-found friend. They are not permitted to remain long together, for as they ascend into the road again I lose sight of the missionaryhe is nowhere to be seen. Only the rich African is there, and I see him, after a while, get into his carriage and proceed on his journey, with a countenance beaming with holy

joy and gratitude. Such is one of the many scenes described in this book of missions. At some future time, perhaps, we may take another leaf out Meanwhile, let us ask ourselves whether we are as diligent in "searcing the Scriptures" as this African was. He had but a small portion of God's word, compared with what we possess; and see how much he prized it! making the most of his time, and eagerly seeking to know the meaning of what he read. Might we not in like manner improve a railway journey or a long walk? If we cannot always carry about our Bibles in our hands, and read them as we go along, we can always carry a verse or a chapter of it in our hearts, and think and talk it over. The missionary, too, sets us a bright example of entire obedience to God's will. He asked no questions, but went on as the Spirit led him; and he found that it was not in vain God sent him on that long and weary ly, fully, and unhesitatingly? Let us each pray, "Teach me to do Thy will, O God; you may teach us and our children the Word of and let Thy good Spirit lead me into the God. By His will and blessing we shall underland of uprightness." (Psalm exliii. 10.) stand it and the hippy." &c. journey. Are we doing God's will patient-

Other Bonrds.

American Board of Commissioners.

The following is a summary of the operations of the American Board, located in Boston. It is the organ of the Congregationalists and of six other and smaller Pedo-baptist denominations.

MISSIONS.

Missions,	20	,
Stations,	116	j
Out-stations,	38	3
LABORERS EMPLOYED.		
Ordained Wissionaries, (8 Physicians,)	162	
Licentiates,	1	
Physicians not ordained,	8	
Other Male Assistants,	15	
Female Assistants,	216	
Total laborers sent from this country,	402	
Native Preachers,	44	-
Native Helpers,	217	i
Whole number of Native Assistants,	261	,
Total laborers connected with the missi-	ons,663	}
THE PRESS.		,

Printing establishments, 37,650,750 Pages printed last year, from the beginning, 1,015,783,228 THE CHURCHES.

Churches, (including all at the Sandwich Islands,)
Church members, (do. do.)
Added during the year, (do. do.) EDUCATIONAL DEPARTMENT.

Seminaries, Other Boarding Schools, Free Schools, (344 supported by Hawaiian Government,)
Pupils in the Seminaries, (82 do.)

"Boarding Schools 626 23 697

" Boarding Schools. 638
" Free Sch'ls, (11,771 do.) 22,459
Whole number in Seminarics and 23,550 Schools, *Omitting all at the Sandwich Islands who are not supported in whole or in port by the Board.

Baptist Missionary Union.

The Board of this Society is located in Boston. Although in their periodicals, they seem careful to avoid all reference to our existence and operations, we take pleasure in noting from time to time, the dealings of the God of missions, with them. We are not unmindful of the fact that in all the more difficult portions of their early history, we were sharers in their toils, trials, and contributions, and them. A messenger was dispatched to ascertain the facts. The report was fully conwe cannot but be interested in all that relates to Surely he has mistaken the road, and will have been baptized in connection with their several turn back now! He cannot purposely have missions, and they are increasing in their pecuniary means. We sympathize with them, too, in the ma ny severe trials which they have been required to suffer. Goddard of China, Abbott of Burmah, and Sherman of Africa, all of them able men, have fallen, beside others, both male and female. We learn, also, that from Burmah alone, within twelve months, eighteen male and female missionaries have been compelled to return, in quest of health, and that only four of the number have resumed their

Missionary Society Methodist Church North.

This body is chiefly engaged in the prosecution of the African and Chinese missions. They are arranging to send a reinforcement to China of three able men. One of their missionaries, R. S. MacClay, who is operating at Fuh-Chau-Fuh, in a recent letter remarks :

Much has been said of late respecting China; and the fact is very solemn, that in that vast country there are millions of little boys and girls who do not know the color redeemed them; who have no hope of heaven, no Bible, no Sabbath school, or pious teacher. You whose homes are gladdened with the voice of praise and prayer, who are taught to bend the knee, adore and the missionary looks as if he felt quite re-

no knowledge. A deep and profound sympathy for their cause pervades a very large portion of the population of this city.

English Missionary Society, Yoruba.

The Church Missionary Society has a station at Ibadan, not far from Ajaye, where our Brother Bowen is located. Mr. Hinderer, one of the missionaries, thus refers to one of his interviews with the people.

the people.

Sept. 5, 1853.—In a yard I visited this evening, I met the master, with some priests, sacrificing. He was very civit, and put his adol concern aside to hear what I had to say. Beginning with the usual salutation—inquiring after the hoppiness of his household—we soon agreed about one truth, zamely, that Gool was the giver of all peace and happiness. But about the idols there in the corner there was the old difference of opinion; he asserting they were given them by God to worship Him through them, I trying to prove that vain and decentul men invented them to suit sinful man's convenience; when a third and more practical preacher cut the knot of the question with one stroke. A little boy, still a heathen, whom we have lately taken into our house, with three others, and whom I had taken with me, sat behind, and, listening all the while to our conversation, sang out to the master, with ken with me, sat behind, and, listening all the white to our conversation, sang out to the master, with all the emphasis possible, "It is the devil the devil deceived our lathers to worship these things."—I was surprised at the boldness of the boy, and my wife said, "Let us go: the man will be angry."—However, he took at well, and listened further to the boy's simple narration of what he had learned since he came to the white man's house.

Mr. Kefer, another missionary, thus states the kind manner in which the chief received them. He addressed the missionary thus:

"We salute and welcome you, and the whole town salutes and welcomes you. You shall dwell in safety and peace among us. Take ground and build houses as you like; nobedy shall hinder you. When we came to Lagos there we saw white near, so at ljaye, and at Abbrokuta; only we at Abadan had none. Now, as we have, we are exceedingly and why we person to be a constructed by the person to be a constructed.

Book Notices. CAMPBULLISM EXAMINED, BY J. B.

This is a new work, just from the press. It was prepared at the request of a number of brethren, who, judging from the brief notice of the subject contained in his Memoir of Rev. A. Broaddus, that contained in his Memoir of Nev. A. products, that the author was specially qualified for the tisk, united in urging him to prepare a succinct and popular treatise upon the rise, progress, character and influence of the sect of Christians called "Disciples" or "Campbellites."

We have read the work with unmingled feelings of satisfaction was only the min which must ever

JETER.

of satisfaction, save only the pain which must ever result from contemplating such a perversion and waste of power as is exhibited by the author and advocates of the "Current Reformation." As waste of power as is exhibited by the author and advocates of the "Current Reformation." As much as twenty years past, our position demanded that we should endeavor to understand the system of Mr. C., that we should take the "netes and bounds" of his reformation. We supplied ourselves with his writings, so far as we deemed necessary to this object, and, as the result of our enquiries, formed conclusions regarding his teachings and influence, which we have not yet seen occasion to change. It is to us a source of satisfaction to mark the almost exact correspondence of the views then formed, with those expressed in the work before us. the work before us.

It is neither our purpose to review this book, not

to write an essay on Campbellism. Our limits forbid us to do either. We only wish to commend the book to all who desire to possess a concise yet comprehensive view of the "Reformation," written in a spirit of great kindness and candor, and in a style clear, strong and chaste.

Scenes in the Life of Rev. J. S. Dennard,

Late Missionary to Central Africa. BY HIS FRIEND AND BROTHER, W. M. DAVIS

I saw him in the pulpit first; Now past the bloom of youth. All else had he forsaken then, For Jesus and lits truth.

And he was solemn as the tomb, His look was carnestness, He spake of Jesus and his love, Of peace and rightcousness.

Again I saw him, 'midst a church, saints of his native land, Where love its sa red influence shed, On all the Christian band;

And eager, listening crowds around Gather to hear his voice, While he proclaims eternal life, And make that life their choice.

But lot a sudden pause he makes, He hears a mournful cry— 'Tis the deep wail of Africa, Ready to sink and die.

His bosom swells with sympathy.

'Shall Ethiop be denied?

Not she shall have the bread of life!

For her a Saviour deed!

"Of Spirit of the living God, At thy command 1'11 go,thy word to that dark land, Emking to en lless woo

Such were his words, such his resolve; its purpose none could shake, Nor Christian love, nor kindred ties, One fultering thought awake.

I saw him at the altar next,
The s'rine of holy love,—
A master stool beside him there,
I'ure as a spottess dove.

I saw him next with friends he prized, And kindred loved full well; He came to bid a long adicu— To say a last farewell.

Tears gather in his mild blue eyes, Outgushing from his heart; The kies of love to each he gives, Then bustens to depart.

And now he leaves his native shores, --Shift winds the canvass fill, And town, and cliff, and hemiland past, Yet back he gases still. Ah! now 'tis lost, his father land,

Friends, too, and kindred dear, And mem'ries crowd upon his heart That draw the unbidden tear.

I saw him far upon the deep, life soul was now at rest, Only the shades of sorrow past but lingered in his breast.

1 saw him on those burning shores Where positience abides, Where death is borne on every breeze, And in each sunteam hides.

He sat Leside a lowly couch, Watching the lifeiess clay Of her who once had been his bride, His life's sweet morning ray.

How soon, alas! his brightest hopes Like morning mists are field, How soon the partner of his heart Lies numbered with the dead!

I saw him next 'midst heathen crowds, Pointing to God.—to heaven; Proclaiming that to fallen man A paylour has been given.

Again I saw him all alone, Nor friend, nor "Fannie" near, His fevered eye, his burning brow Proclaim "Grim Death is here,"

But stranger hands with pity wipe The death-drops from his face And wonder at the beaming smiles, That speak triumphant grace.

They hear the whispered names unknown, Of sisters whom he loved, And now in beauteous angel form, "Fannle" before him moved.

ife breathes one filial, final prayer, fils eyelids gently close, And then he calmly sinks in death As to a night's repose.

Some kindly hand prepared a grave, Beneath the shady tree, And there his leaf-strewn, lonely tomb, The passing strangers rec. Rest thee, O! Dennard, in that grave,

It is a calm retreat, Till Cabriel's trump shall bid thee ri-e Thy coming Lord to meet.

Then with loved friends, and "bannie" dear, And Afric's sons of light, United, thou shalt ever dwell, built in thy Satlour's sight!

Cowwikle, Ala, Nov. 17th, 1854.

Wountions.

FROM DECEMBER 12 TO JANUARY 4, 1855.

ALABAMA.

St. Francis at Baptat Church from J. Sanford administrator of L. Parmly, Miller, 5 98

Raptist State Convention, for Foreign Missions, 6924 69

For Central African Missions, 506 55

For Chura Missions, 643 39

For China Missions. For African Missions, 109 14 1,361 97 46 10 Balance due last year,
Bigby Association, Ala., per
Rev. A. M. Poindexter,
GEORGIA.

Dr. Wm. II. Turpio, new year's 200 00 offering, Baptist Convention, for Foreign Missions, For Central African Missions,

For Laberian Missions, by Thos. Stocks, For China Mission, For support African Boy, 30 00 1,238 48 FLORIDA.

10 00

5 27

From Mrs. Martha Gibson, for Rev. T. J. Bowen's private benefit, KENTUCKY. From the Bracken Association per Sam'l S. Minor, TEXAS. Miss Catharine Alston China

Mission, N. T. Byers, China Mission, 1 30 4 30 NORTH CAROLINA. J. W. Matthews, Colored members Wilmington 1 00 charch, 6 75 VIRGINIA. Miss Sallie Jones, Mrs. Cosby, Wm. Cardon, per. Rev. Wm. T.

Albemarle Association-Rev. J

A. Broadus, Jno. T. Randolph, 10 00 20 00 ARCIPD THOMAS, Treas.

5 00

10 00

CORRESPONDENCE OF THE BOARDS CORRESPONDENCE OF THE FOREIGN BOARD. Communications relating to the general business of the Foreign Mission Board may be addressed, post paid, to

JAMES. B. TATLOR, Corresponding Secretary, Richmond, Va. Communications enclosing donations, or relating to the financial department, may be addressed to

ABCHIBALD THOMAS. Treasurer, Richmond, Va.

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

Letters to the missionaries in China may be sent by overtand from any post office in the United States, the postage bring pre-park. To Shanghai or Canton, for each letter not exceeding in weight haif an onner, the postage will be forty-ny cents. Every letter should be superscribed, "its Southampton," to pre-vert increased postage by being sent through France. Letters for Africa, written on light per may be sent, post paid, enclosed to the Cor. Sec. of the Board.

CORRESPONDENCE OF THE DOMESTIC BOARD. Communications relating to the general business of the Domestic Mission Board may be addressed, *yost paid*, 14 JOSEPH WALKER, Corresponding Secretary,
Marion, Ala.

Communications anclosing donations, or relating to the financial department may be addivised to W. Honynytain, Treasurer, Martins, Ala.

SPONDENCE OF THE BIBLE BOARD. All communications on the subject of Home and Foreigs Bible Distribution must be addressed to WM. C. Buck, Corresponding Secretary, Nativate, Tens.

Communications enclosing donations, or relating to the financial department may be addressed to C. A. Fullan, Treasurer. Nathville, Tenn.

FORM OF BEQUEST.

I hereby give and bequeath unto the Southern Baptist Convention, (here insert the amount, if money, or "subject," if other preperty,) for the purposes of said Convention.

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This paper is published monthly, on the fol-Single copies, per annum, Five copies, per annum, when sent to ONE PERSON,

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Thirty copies, - 2 00
Thirty copies, - 5 00
One hundred copies, - 15 00
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