

NUMBER 7.

The stage from California to Memphis

BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., JANUARY, 1859.

Another Year

passed away. We are entering upon the year 1859. The past year, with all its joys and sorrows, its duties performed and neglected, its services and its sins, will never more return! No, in the memories of the past, to excite grief. It will return, when we shall all stand before the judgment seat of Christ, and whatever it has borne along with it, for retribution.

What will be to us the memories of the year? Green spots in the wilderness of life, sources of sweet and holy joy, or sands, waste and barren, filling our hearts with sadness and terror? What will be the voice when it shall appeal to the Judge, "quick and dead" for retribution? Will our testimony to our fidelity, our zeal, our self-denying devotion to Christ and the cause of humanity, or will it tell of blessings wasted, opportunities disregarded, power perverted to the purposes of selfishness?

But the year upon which we are entering is soon, too, have passed away. We can change the records of the past, but we are careful of those of the passing year. That shall be the testimony recorded concerning us, as its opening and folding pages tell of our history? Every moment will settle a word—every day will write a page of that history. The pen of time, the Great Recorder, never stops. Even while we are making of it, the record is going on; and will never be obliterated. What, we ask, shall be recorded of us? Let each remember that he guides the pen as regards himself. His own thoughts and purposes, his own feelings and acts determine what is written. Now, he may decide the character of the record, but once made, it is indelible. No tears of regret can wash it out; no repentance erase it.

Let us then, dear readers, at once resolve, in humble dependence upon the Grace of God, to live that we shall be able to look back upon the year, when it has closed, and find that we have not lived in vain. P.

Important Resolutions.

Resolved, That we are encouraged to prosecute with renewed vigor our Foreign Mission operations.

Resolved, That we request all the churches and Associations, connected with this Convention, or with the Foreign Mission enterprise, who feel any sympathy for this enterprise throughout the State, to observe the 1st Sunday of May next, as a day of fasting and prayer for missionaries for the Foreign Mission field; and that the pastors preach a sermon on the subject.

Resolved, That we entreat our young brethren to make the missionary work a subject of special prayer and enquiry before God. (Adopted.)

The above resolutions were adopted by the North Carolina Baptist Convention, at its recent meeting in Raleigh. Would it not be a profitable arrangement for those who love the Saviour, among all our churches, then simultaneously to meet and plead with God for an increase of labourers, and the Divine blessing on those already employed among the heathen. T.

Other Important Resolutions.

The Alabama Baptist Convention, at its session, adopted a preamble and resolutions, setting forth the need of more labourers in the Foreign field, recognizing their responsibility to endeavour to meet, in part, this want, and appointing a committee to look out, at least, ten additional missionaries for Alabama, and to arrange with Associations, churches, and individuals for their support. We give the substance of the preamble and resolutions from memory, not having a copy before us. Now, if other States would imitate this example, and if brethren in all the States would comply with the recommendation of the Convention of North Carolina, might we not reasonably hope for an increase of missionary feeling—an increased number of missionaries, and increased success in the conversion of the heathen? P.

Safe Arrival of Bro. Crawford.

Our readers will be pleased to learn that Brother Crawford has reached his friends in Mississippi, without disaster and with improved health. We give an extract from his letter communicating this intelligence:

HICKORY GROVE, Dec. 3, 1858.

Dear Brother Taylor—With a cheerful and

grateful heart I pen this note. "His mercy endureth for ever." Day before yesterday, at 10 P. M., I had the unspeakable pleasure of meeting my dear one, and finding her greatly improved in health, spirits, and appearance. My health is greatly improved, and my spirits are very buoyant, and my prospects bright for the future. How happy and grateful I feel! I had a slow, but a most delightful passage, fine weather, smooth sea, no accidents, alarms, or hard trials of any sort—60 days to Puget's Sound, 17 days there, (the steamer went out just as we went in,) 5 days to San Francisco, 3 days stay there—14 days to Panama, 6 days to Havana, 1 day there—4 days to New Orleans, 2 days there—2 days via Jackson, Miss., and stage to my father-in-law's—making in all 111 days, just the number Mrs. C. was to New York. I was on the ocean 90 days. My expenses will not exceed hers.

The route round the Cape of Good Hope cannot compare with it in any respect. I hope to return to China next fall. I shall soon go over to West Tennessee; but I have not yet determined upon any plan of action. I am open to follow the leadings of Providence.—(God has thus far crowned all my efforts with his blessings, and I shall trust him for the future and go forward.)

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. A. B. Cabaniss.

Who will heed the appeal of our Brother Cabaniss? T.

August 13th, 1858.

DEAR BRO. TAYLOR:

Your kind letter, after you returned from your Southern tour, reached me yesterday. I am glad to learn you were successful in collecting funds; and am also pleased to hear of the embryo Theological School at Greenville, South Carolina. God grant it may prove to us a genuine school of the prophets—a nursery of evangelical heralds of the cross, with expanded intellects, liberalized views, (for we are all too selfish,) and a world-wide sympathy. In a word—men of apostolic spirit, who, by the grace of God, will turn the world upside down. Delighted are we to hear the glad tidings of salvation that come to us every mail from your side of the globe. We look upon it as an evidence that God is about to raise up a host in the West to occupy the immense field which is now opening here in the East. The Christians of England are contemplating a noble revenge on the revolting Hindoos, by doubling and trebling their missionary forces in that land. This will necessarily take the most of their strength for some years. But China is opened just at the same time. We, therefore, confidently trust that God is now pouring out His spirit upon the American churches, that they may be prepared to fill the opening here. What do you think of it Bro. Taylor? And what do you think of it, my dear young brethren, who are just entering the ministry? And you, young converts, whose hearts are yet warm with your first love to Christ? What say you?

Bro. Crawford left last night, in the ship Lizzie Jarvis, for Puget's Sound—thence via San Francisco and the Isthmus route to Mississippi, where he hopes to meet Mrs. Crawford in improved health, and be able to return soon to his work at Shanghai. The care of the church devolves now entirely on me. Dr. Burton cheerfully does all he can, but there is so much sickness this Summer, he is very much occupied with his practice.

I think my health is better than it was last Winter; but have but little hope that it will be prudent for me to remain here longer than next February or March, without making a change. I can then leave for a while more cheerfully, as brethren Hartwell and Holmes will be here to look after matters in our church, though they will not be able to preach. They can administer the ordinances, and even their presence will inspire confidence.

Fraternally yours,
A. B. CABANISS.

Extract from a Private Letter of Bro. Cabaniss.

I am glad to inform you that I was never more encouraged about the redemption of China, and the spread of the Gospel in the East, than at present. It is now admitted that the outbreak in India will turn out to the furtherance of the Gospel in that land, though one of the East India Company said at the first, "Now we will put an end to the Saints"—(missionaries). The Chinese will now, without doubt, submit to their fate and let missionaries go where they please. They admit themselves it can't be helped. The Russians are rapidly settling on the Amoor, and will open all that Northern country, as they have obtained large possessions there from the Chinese. Two American mercantile firms have been established at a town on that river already. But what surprises everybody, is the liberal treaty which the American Consul General, Mr. Harris, has obtained from the Japanese, and the anxiety they now manifest to profit by all foreign improvements. I recently conversed with one of the officers of the United States steamer Minnesota, just from Japan. He informed me they landed—went where they pleased, and bought what they chose, without spies following them, and were everywhere treated with the utmost kindness. They have already built machine shops, and employed Dutchmen to teach them how to make steam machinery; some of the nobility entering the shops as pupils. They had made one engine when the Minnesota was there. Surely the hand of God is

in all those wonderful changes in these Eastern ends of the earth.

Truly yours in Christ,
A. B. CABANISS.

Extract from a Letter of Dr. Burton.

Brother Crawford expects to embark about the 5th proximo, on the "Lizzie Jarvis" up for "Puget's Sound," about two degrees, I think, North of Columbia river to Ougon—he will take a steamer thence to San Francisco, and from there via New Orleans to Alabama.

Bro. Cabaniss is pretty well now, though not very strong.

Polk, one of our church members, about whom we have felt a good deal of anxiety of late, came before the church last Sunday and confessed that he had been smoking opium for some months, (he had given up opium a short time before he was received by the church,) that he had tried to give it up but in vain—that he was quite willing to submit to treatment, by which he might be able to throw off the evil habit—he resisted his craving for the drug for several months, but being sick and in trouble, he yielded to the suggestions of his family and resumed the pipe. He stated that he had been very unhappy ever since he began the use of opium again, and has been unable to pray for months. (Could one truly converted live for months without praying?) During the last five or six months he has attended church only once or twice. He is now under treatment, and I hope will do well. We are not meeting with much encouragement just now. There is one old man who seems to be interested; he is quite regular in his attendance at our Sing Way Dong chapel, and says he is praying. I hope he may be brought into the fold. There is one other of whom I have some hope—he seems to be a very amiable young man, and anxious to be taught. I still keep up my services at the Sung Way Dong, though I have much less time to prepare myself.

CANTON—CHINA.

Letter of Rev. G. W. Gaillard.

RETURN TO CANTON.

Canton, Sept. 27th, 1858.

REV. JAS. B. TAYLOR, RICHMOND.

My Dear Brother,—Yours of June 21st reached us several weeks since. Brother Graves wrote you by last mail, from which you learned that I had returned to Canton. Brother Graves has since come up, and Yeung Sin Shang will be up in a few days. I reached here the first of this month and found every thing very quiet, and nearly every person was gone from the city, not more than one shop in fifty being open, and that one had nothing in it. I found my chapel and things just as I left them, though great changes were made in parts of the city during our absence. Brother Graves' chapel was partially torn down and all the things carried off, among which were our Book Blocks. My first business was to look after the Blocks. I have got them all back by giving a few dollars reward. Brother Graves will get back part of his things, perhaps most of them. He is now having his chapel repaired, which will not cost much, as the owner furnishes all the materials.

PREACHING RESUMED.

I have preaching in my chapel several times a week, and also continue street preaching. But there are so few people in town that the congregations are small. The allies still hold the city, but the government of it has been given back to the native officers, who can attend to it much better than the allies can. Though every thing seems quiet, I do not think that the state of things and feelings are as good as they were when I came up in February last. A kind of uncertainty seems to hang over every thing. The Governor who was appointed to this place, this spring, has recently been recalled, for some misdemeanor, and his successor has not yet arrived; and the people do not know what course he will pursue when he does come. The large silk and tea merchants will not begin to trade until the new governor comes; so that the foreign merchants are idle.

DESCRIPTION OF CANTON.

In your last, you ask me to tell you something about the size and appearance of the city of Canton.

First, its name and origin. Its true name is *Yeung Shang*, literally "Sheep City," or "City of Rams," as it is sometimes called. Before the city was founded, five Genii, each riding a ram, and each ram having its mouth full of grass or straw, came to where the city now stands, when each of the rams deposited the grass which they brought in their mouth; after which they all disappeared. The Chinese supposing this to be a good omen, they founded the city, and hence its name *Yeung Shang*, Sheep City.

The wall of the city was built about eight hundred (800) years ago, and must have been the work of many years. The city is not in the shape of any geometrical figure, so that I can not tell its exact dimensions. The circumference of the old city is a little over five miles. Its longest diameter not quite two miles; and its shortest diameter not quite a mile and a half. The new city is not quite two miles long, and about two hundred yards wide at the widest part. It lies on the south side of the old city, separated only by the south wall of the old city. The circumference of both cities taken to-

gether is a little over five and a half miles. The old city has seven gates, one West, two North, one East, and three South. The new city has one gate East, four South, and one West. Its gates on the North, are the South gates of the old city. The walls at their base are from twenty to thirty feet thick, and on the outside from twenty to thirty-five feet high, and on the inside from fifteen to twenty feet high, the whole forming three terraces. First terrace is from fifteen to twenty feet high, and from ten to fifteen feet wide, paved with brick, and nearly level, so that it would make an excellent road for a carriage. The second terrace is from two to four feet high and from six to eight feet wide, also paved with brick. The third terrace is about seven feet high and three feet thick, made of brick, with embrasures and loop-holes; so that the city is in fact one large fort. I suppose the inner part of the wall is made of dirt. The crust, on the side from the city, is made of red sand stone, and the side next to the city is either dirt, brick or sand stone. On the wall, over each gate, is a large house where the soldiers stay. There are also a number of small houses along the top of the wall where soldiers are stationed, with one or two cannon at each place, and from ten to twenty at each gate. The Chinese say that there were a thousand cannon on the wall when the city was taken, and the allies say they saw a number of American made cannon, all quite new, also a number of American made muskets.

The suburbs of the city are larger, and I think have a larger population than is within the walls. But I can form no idea of the number either within or without. It has been estimated at 700,000. The city, viewed from the top of the wall, looks dismal. A large part of it is ruins, from the effect of the present war, and looks more like an old brick kiln than any thing else. The part which is not ruined, being covered with tiles, looks old and dilapidated, from the rusty appearance of the tiles. But when we get in the streets, especially in the business part of the city, it looks quite nice from the large number of large signs hung at the doors of the shops. Many of these are ten feet long, hanging down so low, that a tall man, walking on the side of the street, has to pick up his hat frequently. The shops are generally not more than ten feet wide, and some not more than six feet.

In my next, I will tell you something about the streets, temples and people. Nothing of interest to report in our work.

Hoping that you continue to remember us and China, at a throne of grace,

I remain yours, in Christ,
G. W. GAILLARD.

YORUBA—AFRICA.

Letter from Rev. A. D. Phillips.

IJATE, Aug. 27th, 1858.

Dear Bro. Taylor:

I reached here yesterday from Abeokuta, after an absence of two weeks. I found everything going on well, and nothing had harmed any of us in my absence. Many in the town, who had heard of my arrival, came to salute me and seemed glad to see me. One of the disciples is sick, and has been nearly all the time I was gone; also, the wife of a friend and attendant on Sabbath. I went to see them this evening, and see if I could do anything for them, and talk to them. I also visited the chief, who received me very kindly, and asked me about my journey, &c. He said his people are now beginning to hear the word of the white man a little, and they are all very glad. When I told him I was going to the market he seemed glad, and said go; for he knows that I preach regularly in the market. I hope I am not mistaken in thinking times are getting better here.

I have returned from Abeokuta in good health—feel less fatigue from the trip than usual; and I am anxious to be engaged in the work. I do feel that the set time has come to favor Africa, and while other parts of the world are receiving blessings from God, I hope and think, and pray that Africa may share in it; and we here may have wherewith to rejoice and make merry. I spoke to some men in the house this evening, and when I told them if they would repent and believe God would forgive their sins, they all responded with a hearty "Amen." The fluctuations in the Mission should be no discouragement. The hand of the Lord is evidently in the matter, and He will accomplish His own purposes.

Your brother, affectionately,
A. D. PHILLIPS.

Other Missions.

Feejee Islands.

Thirty years ago the name of Christ was not known in Feejee, and for some years afterwards the people appeared almost impervious to the influence of religion. But a day of visitation has at length arrived, and those who have sown in tears reap in joy. About one-fourth of the entire estimated population of the group have abandoned heathenism, and earnestly desire to be instructed in the saving truths of Christianity. The district-meeting says, "In our several circuits we have already 51,231 professing Christians." Thirty-six chapels have been built during the past year; twelve in the Bau circuit, fifteen in the Rewa, six in the Nanday, and three in the Bau circuit. In Kanlavu alone there are now 12,000 professing Christians.

Two interesting circumstances have transpired in connection with this wonderful spread of the truth. The first is the blessing which has accompanied the labors of native Christian teachers and evangelists, of which the following may serve as a specimen:—A few people, from a small island called Koro, paid a visit to Vewa, and while there were led to renounce heathenism. On their return to their own island they persuaded a few others to join them, and constituted a little company of about twenty, who desired to pray, but knew not how, and to be able to read the sacred books, but had none to read. At their request a teacher from Vewa was sent to them, who, with the exception of an occasional visit from the missionary, has been their only instructor for a period of nearly ten years. Idolatry is now entirely overthrown. The twenty Christians have grown from that number to 2,600. From among them a teacher has been raised up, who has himself become an able and successful preacher, and is now pleading the cause of Feejee in the several provinces of Australia. Of such native teachers and evangelists there are now in all about 250 employed.

The other pleasing feature of the work is the readiness of the people to provide for the support of these men. A missionary writes: "Our converts are anxious themselves to pay the teachers, and to help in contributions as far as possible. This year, by the blessing of God, we hope to clear all expenses except the missionary's salary." And again: "Our native teachers said to me, 'now we know true that religion is getting into the people's hearts, when they are beginning to give their most precious things to God: it was never like this before.'" It is plain that things are taking the right course. A foundation is laid for a native ministry, supported by native churches. For these remarkable indications of an extensive, genuine and enduring work of grace many thanksgivings have been, and will still be given to Him who has thus of the stones raised up children to Abraham. With these thanksgivings there have also ascended hearty prayers for the further spread of this remarkable revival, until the work shall be complete, and cannibal Feejee shall have become Christian Feejee.—*Westyan Miss. Rep.*

Converts and open Doors around Prome.

Mr. Kincaid communicates the following cheering intelligence in a letter addressed to Mr. Bronson:

"I came down from Prome on the 17th of July in my little boat, with four men, visited three small churches and also seven schools by the way, preached and baptized. I travelled over the country two months longer than usual, and till a powerful pony could ford the streams and travel over rice plains no longer.

"We have in our Prome field Burman converts in two cities and eleven villages, Karen converts in three villages, and Khyen converts in two, and in over twenty other villages, we have many inquirers. These places are scattered over a district 150 miles North and South, and not less than 100 miles from East to West. Most of the travelling must be done on a pony or elephant. All our assistants but one, are Prome converts, brought in since January, 1854.

"The door of faith is opened to the Khyens; they inhabit the Yoma mountains, and their villages extend down upon the plains and are numerous for four or five hundred miles to the North. The first convert, Moung Gee, baptized May, 1856, in Prome, has now just commenced labouring among his own race. Through the Burman language he has obtained a good deal of Biblical knowledge, and his younger brother, who is also a Christian and a high-minded, noble soul, will, as we fondly hope, become a preacher. Several others, in widely different localities, have been baptized, and there are many inquirers. In their traditions and aspirations, they point to a common origin with the Karens; but in their language and physiognomy they are quite distinct.

This week I have a bundle of letters from up country. One is from a pious English officer on the frontier, proposing to support one assistant among the Khyens and one among the Karens, about sixty miles North of Thayet, where many villages are crying out for teachers. Another letter, from an English lady on the frontier, asks for Burman books and also for assistants. Letters also have been received from assistants, and one from the assistant in Ava,—all full of interest.

Africa's Redemption.

The Rev. Dr. Wilson, one of the Secretaries of the Presbyterian Board, and for many years a missionary in Africa, said, at a late public meeting:

"The four millions here are but as a handful, compared with the one hundred millions of Africa. Of such difficulty and magnitude was the subject, that he scarcely knew how to approach it. What multitudes are scattered over that country in every direction, and what ignorance and superstition overspread this whole dominion! What scenes of barbarity and cruelty are perpetrated there! Yet they are our fellow-beings, to whom we are commanded to preach the gospel. God, in His inscrutable wisdom, has surrounded three-fourths of this continent with a pestilential atmosphere which

no white man can approach with impunity. No man can draw near that furnace without being himself scorched. What is to be done in view of this state of things? It is hardly possible for a Christian community to entertain a greater question than this, or to exaggerate its importance. To withdraw our missionaries, is virtually to consign those people to perpetual and unmitigated heathenism. The speaker knew of no substitute for the present plan of missionary operation. In the colonization scheme he entertained the liveliest interest. The Liberian Republic offers a comfortable home for those in the United States who choose to go there, but it can never exert an influence which will reach the remote part of the continent.

"To study out the barbarous languages, prepare dictionaries, to give shape to a community emerging into the light of civilization, we never look to colored men as best adapted to this work. We were shut up to the conclusion that we must pursue this work in the manner already commenced. He thought it not impracticable for white men to be engaged in this work, while they engaged in commerce without impediment. Those employed in commerce, trade, etc., on the coast, were twenty times as numerous as the whole missionary force. Again, as the French Government has supported a large civil establishment for the last twelve years on the Gaboon, all for the benefit of a commerce not equal, perhaps, to \$500,000.

Miscellany.

Light is Spreading.

Says a well-tried missionary with reference to Turkey:

TURKEY A FEW YEARS AGO.

But it is not as it once was, when the cloud of darkness once was unbroken. I well remember how it seemed when I first landed on these shores, nearly thirty years ago. I stood upon an eminence, and gazed Eastward toward Asia Minor and Armenia whither I was soon to bend my steps. I saw nothing but one unbroken, dense, black cloud, resting over the whole horizon. A chill struck through my very soul. How could I attempt to penetrate the blackness of darkness like that? Nevertheless, the same voice that had called me from my native land, bade me "go forward," and be of good courage. I obeyed; but as I rode over mountains and plains, the same dense cloud everywhere hung over the people, and not a ray of spiritual light was anywhere visible, except in the world of God which I carried in my hand. Then I remembered, often, the Divine sayings: "For we walk by faith, not by sight."

TURKEY NOW.

Since then, God has put it into the hearts of his people in America to attempt great things for Turkey. First of all he poured out his Spirit here, and awakened many minds, leading them to feel their wants and miseries, and to cry to him for help. Next he put it into the hearts of many young men and women in America, to take their lives in their hands, and come out to this field, which he had prepared to labour for him. And, finally, he gave to his people a spirit of liberality, so as to lead them to sustain his servants here in prosecuting his work. More than a hundred of the sons and daughters of America are now scattered over the Turkish empire, teaching and preaching the gospel of Christ, and in connection with them, are as many more valuable, native agents—preachers, colporters and teachers; scores of schools and congregations; and everywhere, people ready to hear the word of God. Nay more, urgent appeals are frequently coming from new places, the people begging us to send them preachers of the gospel.

The Hottentot Negro.

There was an old Lutheran who read the Bible and prayed in his household. He had in his employ a Hottentot, who became soul-sick. To his surprise and joy his master invited him one day to stay to prayers. He did so. The Dutchman began to read: "Two men went up into the temple to pray." All attention was the poor savage, whispering, "Now I'll learn how to pray." "God, I thank thee, I am not as other men." "No, I am not, but I am worse," was the response. "I fast twice in the week, I give tithes of all I possess." "I don't do that. I can't pray in that manner. What shall I do?" The master read on of the publican, who "would not lift up so much as his eyes to heaven." "That's me," "Stood afar off." "That's where I am." "But smote upon his breast, saying, God, be merciful to me, a sinner!" "That's me, that's my prayer," cried the poor fellow, and smiting upon his black breast, he cried, "God, be merciful to me, a sinner," until, like the publican, "he went down justified."

Direct Spiritual Labor.

Our hopes of meeting the wants of a suffering world must ever remain on direct spiritual labor. In this the Church of Christ must of necessity work alone; and it will be well if she remembers, in this age when secular education, war, social reforms, and the like, are regarded as the essential instruments of success, that her weapons

are not carnal, and that she is God's appointed agent for the accomplishment of his promised triumphs. "Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. li. 20.) It is the stone cut out with hands that shall certainly grow, while other things decay or are destroyed, and eventually the enemies of the Lord and His people will alike find the folly of all their self-contrived pillars of dependence. "Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence." (Jer. xlviii. 13.) We must look for great things to the Lord alone. "Where the word of a king is, there is power." (Eckl. viii. 4.) And doubtless in ways that are far above our ways, He will work for the fulfillment of His designs. The means, I believe, will ever be the same—the Word and the Spirit. The question with us is, how we can most effectually prevail with Him, to send His blessing, and to use these means for extensive good? It is clear that our duty is the extension of our missions; for "How shall they hear without a preacher, and how shall they preach except they be sent?" Well, therefore, may we rejoice in every present effort to make our missions more commensurate with the vastness of this country (India).—Julie Wyllie.

Affecting Story.

The Boston Journal contains the following:

The funeral of Rev. Frederick Crowe, who died in New York, in consequence of the persecutions he suffered in Central America, was attended at the Bromo Street Baptist church. The church was crowded, and the most intense interest pervaded the assembly. Rev. Mr. Nott, pastor of the church, made the principal address. He said that Mr. Crowe was the son of a British subject—that he was engaged in Spanish America in disseminating the Word of God—that the Baptist Bible Union engaged him in its service—that in May last he went to San Miguel to circulate the Scriptures—he was subjected to bitter persecution—applied for protection to the British Consul, but in vain—he was sent to one of his ports and confined—here, sick, weak, without his clothes or money, and with no opportunity to collect his debts—with a young Spanish wife with him—he was brought to death's door—a few friends gave him funds to reach New York—he came—was drawn up to that church—thinly clad—without one cent of money to pay his coach hire—with his Spanish wife who could not speak one word of English—and here he lingered a few days and then died. His young wife was at the side of the coffin while Mr. Nott spoke, and he addressed her through an interpreter. The whole audience was melted to tears. Mr. Crowe was regarded as a martyr to the cause of his Master. His wife is wholly destitute among strangers. A collection is to be taken in the First Baptist church for her benefit.—Revs. Mr. Nott, Hall, Remington, Baker, and others, took part in the exercises.

Occasion of Sadness.

A missionary of the Baptist Missionary Union, returning to this country, writes:

I confess an indescribable sadness has come over me since I landed in America. A jubilee has been enjoyed by the churches. Christians have sat together in heavenly places in Christ Jesus. Their hearts have overflowed with love to God and love for each other. Their souls have been full of anxiety for the impenitent. Their neighbors and friends have been sought out and almost compelled to come to the gospel feast. But the want of men and means for the heathen would tell too plainly, that faith and love had been circumscribed within narrow limits. Is God going to abandon the heathen world? We should almost be forced to this conclusion, were we to judge from the half-hearted policy of the American churches in the missionary cause.

The duty of a sinner is repentance.

Our own happiness is best promoted by seeking the welfare of others.

Receipts for Journal.

In September number the names of Mrs M J Bell, 25c, was omitted. Other names sent by brother Daniel are right on mail books.—My absence prevented publication of receipts in last number, and thus makes a very long list for this.

Mrs M S White 25c, Mrs Thomas Smith 25c, Amelia Dunlop 25c, Mrs P L Loyd 25c, Mrs Dr Marsh 25c, David Thompson 25c, Mrs M Perreyman 25c, Mrs Perreille 25c, S L Atkinson 25c, Henry Gill 25c, Dr S R Oliphant 25c, J H Berry 25c, Mary G Collins 25c, A Jones 25c, A Payne 25c, John Cox 25c, A D McNeil 25c, Arthur McFarland 50c, T S Milton 25c, Mary Wharton 25c, Mary T Hart 25c, Hon John Kerr 25c, John M Priest 50c, E C Norris 25c, Rev J Hartwell 25c, A M Gimmsley 1 25, Chas. Smith 1, Cornelius Busk 1, David Baker 1, R H Bywater 25c, Wm Doyle 25c, Wm Hiffin 25c, M Corbin 1, (John G Pressley, Andrew Jayroe, James M Staggars, and R F Scott 1.) Dr J Harrison 25c, Thomas T Luke 25c, W B Elkin 1, W D Rice 1, W B Carson 1, Ann H Dowd 25c, J C Cowley 50c, F Finney 25c, P P Benson 1, J F Davis 25c, Michael Hiens 3, B J Hendon 50c, Dr W T Hendon 25c, J R Hendon 50c, E D Hendon 25c, M M Houston 25c, Mrs M Hoggins 25c, M H Crown 50c, Mary Ann Tinker 25c, Susan Tinker 25c, Z A Woodson 25c, Addison Vaus-

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