## PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

NRD OF DOVESTIC MISSIONS. ON ALABAMA, JANUARY, 1859.

our Briends and Patrons.

osh you a Happy New Year. 1858 us on through another cycle of min conomic once of the past should the hydrest emotions of gratitude. ie a cated to prosecute our work med by schness or any serious cathe libert of our hands have been and the smiles of heaven have or our pilgrimage—the cause of et has been greatly prospered. has been freely vouchsafed-sinbeen converted—the churches abund the disciples of Jesus and tied glorified among us. For y g ve thanks. We would have and play that 1859 may witness thinthes on our part.

st mans to be done? Does the et all their over every portion of leavely section of our vast tor-'a' with the preached gospel? . can our crities and towns the a religious instruction? Have that the necessities of the coun-Lat out hand? Have we increasas an proportion to the increase

to thren, there remains a work calculated to tax all our enaddressed to every principle of We need much grace and wise o responsibilities. While Sales and Territories are pressing " to older ones are not yet satiswas requiring additional nursmale in, middletty, vice and open agains the authout the land, have in tons of the patriot and the To foll back this tide of iniquicall budly upon every sincere and grazen germani niventi parts for conflict for God and humanity.

y and very is ours. God is tus now be allured by the vanisent or the deceitfulness of richned that our pleasure has a dia to our duty, and our profit from 5 to Him that giveth property a slopt the sentiment of the fol-. . in closing this address to our · the purpose of my soul,

. 1 my deliberate choicebe supreme control, A sant communits rejoice.

the charabaye his spared ways. pt my soul's desire, on strength to live thy praise.

## New Year's Gifts.

when throughout the South, on of January of each year, are in f sending the Treasurer of the Yew Years Gift. Reader will you this lit Brother or sister in Christ tod blesed you the past year? u as the glad the heart of the poor and Help, then, to send them dot the blessed Jesus. The poor with you always. We wait to learn

## To Our Young Friends.

ved tood with you. Will not eve - washer of our churches, male and in smothing for our missions durpar 1850? My brother or sister serve us a dime? Give it to your and he will forward it. Now if every der ochtern years of age, will redo this how much think you, reader, the Treasurer receive? Thousands us Who will become a DIME DO-

## Our Readers,

Have you felt your own in: Others are awaiting the ordinance. The it. Some of the churches have been destiadministration of the state of

you can for its increased circulation. You said. may not be able to give much, but you can do much in this way to promote the good of missions.

#### Friend of Jesus.

What will you do for Domestic Missions the coming year? Can you give \$100, \$50, \$10, \$5, or \$1? Do what you can, and determine to do it promptly and willingly. As the Lord has prospered you, so act. Whatsoever you do, do it unto the Lord, and the Lord's blessing will be upon you. Let the close of 1859 bear its testimony to your

Gatherings from our Missionaries. " MANCHESTER, VA.,

Has a population of three thousand and five hundred. There is only one other denominational interest except our own in the place. That is small, ours is not very large Flint river which empties into the Gulf. yet, but seems to be rapidly increasing. Our Congregation constantly growing, is, at present, of a good size-numbering 300, perhaps more. The recent meeting, which we held, and which was much blessed, has done much to enlarge and give permanence and to me daily, come over and helfthis. But character to our congregation. I report a my duties compel me to deny many such membership of ninety-eight from the register. I am sure, however, that the number ciate the stated administration of the word will be lessened when the re arrangement of Until 1 came here, there was no prayerthe register, at present going on, shall be meeting or monthly concert, no Bills class, completed. It will be reduced to eighty- no Sabbath school; in short the church was five. Owing to the want of a pastor, the on the point of giving up. But how'they church has not exercised rigid discipline. are daily gaining confidence in themselves We are much indebted for our house of wor- and the community in them. In closing, I ship I am devoting much of my time to

"This is a fine field for Baptist effort. The ministry of hickmond give is at those opinion that it is the most inviting new field in the State.

In much brotherly love, &c.,

WM. E. HATCHER."

Brother II. has been greatly encouraged for the short time he has been labouring in Manchester. He reports, during the quarter, ending September 31st, twenty-six white persons baptized. A Sabbath school of 170 pupils and 25 teachers. One Bible class; of these, one teacher has professed conversion and thirty scholars, and \$25 pages of tracts distributed. Such a report is cheering. The Lord continue to bless our dear brother in this his first field of ministerial

## HUNTSVILLE, ALA.

Brother E. Strode, who has taken so much interest in the prosperity of the cause at this place, writes, " In reviewing the labours for the past twelve months, I see and acknowledge the guiding and sustaining hand of the Great Head of the church in granting the degree of success which has attended our efforts here; which, though not as much as desired, is really more than was expected on account of the embarrassed state of business a part of the year. Bank suspensions and general commercial panic-and also the peculiar obstacles in the way of advancing our sentiments in this community. The cause, however, has steadily though not rapidly progressed, and I feel that nothing now remains to be done but to continue well directed efforts in this enterprize a year or two longer, and a permanent interest will be established. We have laboured under a great disadvantage, from not having a suitable house of worship of our own, but this difficulty, we know, will be removed in the course of the coming year, provided, the preaching of the word can be sustained together with the usual efforts of a pastor. That such a church is specially necessary, is evident from the great destitution of this whole region. I am the only Baptist preachyou been cheered and encouraged er in this large and wealthy county, who have read in the letters of our misnes the wonderful workings of God's am still collecting funds in the county for of on the hearts of men, during the the meeting house. I baptized several in-

torest in the great missionary enterprise en- | people are becoming acquainted with our larged, and the desire for the advancement sentiments. The truth will have all a cfleet, of Christ's kingdom strengthened as you and I am sanguino of success if the cause have taken up the "Journal"—then do all can be sustained for a time longer, as I have

#### BAINBRIDGE, GA.

Brother Joel Johnson thus writes: "I deem it my duty to give the Boar ha brief history of this church and its present prospeets. I revived its organization in April, 1852. Its history has been one if misfortune and trouble until the present year, chiefly for want of a judicious leader and the means to sustain such a man Methodism has completely overrun every thing. Our congregations are increasing and attentive. The church had the shell of, a house 50 by 30 feet, which I have succeeded in finishing and is now the best house in town. We reopened it on the 1st Sabbath in October. This is a point of great impertance to Baptists. It is the terminus of the Gulf and Atlantic Rail Road, which is now being built, and will soon be completed. It is also the head of slack-water navigation on the The town numbers, a thousand and upward, and is rapidly increasing. There are at this time one hundred builders employed, and more could find business. This whole region is missionary ground, and the cry comes up wish simply to say, that we are paying much the soliciting of money to liquidate the debt. attention to the spiritual interests of the colored people. I preach once a Salibath to them and they repear to be door

## OAKLAND, CALIFORNIA.

"The past three months," writes brother Gilbert, "has been with us as a church, a time of special interest. Prayer, and consequently our spirituality, has been increased. Col. L. and wife have recently been baptized and united with our church, the latter has been a pious, devoted member of a Pedo-Baptist church since the ago of fifteen. Both are now happy in having obeyed the divine command. They have the means of doing much good.

Our annual association which took place, September 11th, was characterized by the spirit of charity and brotherly affection, which gives hope in the future for the cause in this State. Measures were adopted to provide some way and means for the education of those who feel it their duty to preach the gospel, but who do not possess the requisite knowledge for so high and responsible a position.

We are expecting one or two more to join us soon by baptism."

## BROTHER W. S. CHILDRESS,

Labouring in Shelby county, Texas, writes, that he has baptized three willing converts, and expects to baptize several others at his next meeting.

## BROTHÉR N. YORK,

Writing from Surry county, N. U., speaks of having attended interesting meetings, and that about one hundred have made a profession of religion; God's people are revived and at work.

## BROTHER JAMES FIELDS,

Blount county, Alabama, writes, that in all his churches revivals have been enjoyed, and he has baptized seven I'mdos recently. The Lord is doing a great work in this part of his vineyard.

## BROTHER . R. L. BUTLER,

Labouring in Independence county, Arkansas, is much encouraged. He says, in his last letter, that our prospect for success in the Redeemer's cause is very flattering. We have had thirty-one who professed hope in Christ at our meetings during the past quar-Telve months, then give to Him all teresting candidates Sabbath before last, in ter. But our destitution is so extensive, it Tise, and pray for the continuance of the presence of a very large assembly. requires a great deal of traveling to supply

tuto of preaching for two years. I intend | River Church, S. C.; Rev. J. A. McGuire, to do the best I can for them. Pray for us, GOOD NEWS FROM THE FIELD

Rev. J. A. McGuire, of Monroe, Louisiana, writes, "I returned yesterday evening from a little church, four miles distant on the opposite side of the river, which was on the point of dissolution, where I spent ten days, preached twenty-one sermons, and received eighteen for baptism, and five by letter. There is a prospect of more. The church is now in a pleasant state.

### Letter from Rev. W. Fusching.

German Interest in New Orleans.

REV. R. HOLMAN: Beloval Brother,—Once more I send you another monthly report, meagre though it is for such a city as New Orleans. I know, however, that my labors have not been in vain. Many have heard the time thespel during the month past, and the members themselves are in harmony and peace. Our meetings have been quite well attended, and especially those in Algiers, which were held in a private house. I have seen men in these prayer meetings of the worst kind, drunkards, who have never been in the habit of going to any place of worship, but after listening to our service, they said, we will go again. It is so too in the city, the people know and feel that we have the whole truth, and that our preaching is more powerful than that of any other denomimore powerful than that of any other denomination, but the most of them are airaid to go right straight on, they are like Nicodemus, afraid of the people. Some who have greatly opposed us are beginning to be more quiet. Sunday before last, when I had a baptism, there were present some upon whom, I know, the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the U le Science appearance of the believe in the bel the Holy Spirit is working, and I do believe is was good for them to be there. Some of them were shaken like trees in the storm, others It was an hour of blessings for every crying. It was an hour of blessings for every one, and especially for the members of the church. In general I had the hope, if I could stay here, that this little band would prosper laring the winter season. But I doubt not shall have to leave. I hope you heard from Bro. Alex. Duneau, tint they made me stay one mouth longer, during which time the brethren will correspond with the church in Williamsburg, N. Y., to see it I cannot possible the state of sibly remain in this place. But I am afrant, though the Lord may do what He pleases. I though the farm may do wone its process, will say like Samuel did, 1st Sam., 3rd chapter and bit verse.

1 remain, very respectant,
Yours in Christ,
W. Faschno.

It is to be regretted that Bro. F. should be compelled to leave this field. The fruit of his work is just beginning to appear. He has had the Summer season to contend with, sickness, &c. Could he remain we might look for very happy results from his preaching and labors from house to house. May the Lord soon send some one to take our Brother's ploss. These Germans are anxious for the Gospel.

## Rev. A. Bowen,

Has been appointed by the Board of Domostic and Indian Missions as their agent for South Carolina. We commend our brother to the friends in that State, and hope his labors may contribute greatly to the interests of our blessed cause.

## Wanted.

A brother in Pettis County, Maryland, makes an earnest appeal for a missionary. He has resided there two and a half years, has had but little preaching during that time, and has not had the privilege of partaking of the Lord's Supper once. Five chusiks in the County, but not a missionary Baptist preacher. There is considerable wealth there, and a man of the right spirit and fair preaching talents can secure a support, or nearly so, in this field the first year. Who has a mind to go?

## Kansas.

Rev. W. Thomas, our missionary in Kansas, has resigned his position in that field to accept the pastorate of the Baptist Church in the city of Austin, Texas. Being a subject of theumatism he found the climate quite too severe. The Austin Church is too feeble to support a paster, and Brother Thomas is our missionary at that point.

Appointment of Missionaries by the Board · for October and November.

## Domestic Field.

Rev. W. Thomas, Austin, Texas; Rev-John Harris, Athens, Alabama; Rev. A. P. Norris, Granitesville and Blackville, S. C.; Rev. E. Strode, Huntaville, Alabama; Rev. J. Q. Rollins, Mt. Hope and Black

Munroe, La; Rev. A. Haensler, German Church, St. Louis, Mo.; Rev. J. J. Flem-ming, Manning Church, S. O.; Rev. L. R. L. Jennings, Athens, Georgia; Rev. W. E. Hatcher, Manchester, Virginia; Rev. J. B. Madoulet, German Church, Louisville, Kentucky; Rev. Stephen Wallin, Marshall, N: C.; Rev. H. H. Butler, (colored) 2d Colored Church, Washington, D. C.; Rev. Noah Davis (celored) Colored Church, Baltimore, Maryland; Rev. J. P. Guinn, Salt Creek Church, Tulladega County, Alabama; Rev. C. N. West, Santa Cruz, California.

#### INDIAN FIELD.

Rev. Thomas McIntosh, (native) Creek Nation; Rev. Doo-nah-na-lah, (Fostie) (na-tive) Cherokee Nation; Rev. Jesse Owens,

The last named is sustained by the Liberty Association, Arkansas.

## CALIFORNIA.

Rev. J. L. Shuck's Letter.

SACRAMENTO, Oct. 19th; 1858. Dear Bro. Holman:

With gratitude to our Heavenly Father, I With gratitude to our Heavenly Father, I am permitted to send you the good news from this far off land, of the baptism of another Chinese convert—a very interesting young man, named Ah-Chong. Thus God, in kindness, mercy and love, continues to encourage us in the arduous task we have here upon our bands.

Just three weeks ago I wrote you that unneual listlessness and indifference were ap-parent among the Clinese population, and that very few would aften don't Chinese services. The very next Sunday, however, after I wrote you, an unusually large and attentive congregation appeared at the Chinese chapel, and listened closely while Wong Moocy, Leong Chak, and I discoursed to them about the great Chak, and I discoursed to them about the great our inquirers manifested great interest and concern about his soul, which we trust resulted in his read government. in his real conversion, and he is the one I mention above as being haptized. On last Sunday, also, we had mother nice congrega-tion. The fact is, I gricer over my own lack of faith and hope in reference to these singu-lar people. And yet the discouragements, at times, are well nigh overwhelming. But I will try to exercise more faith and earnest

hope.
The congregations of my own countrymen auntifuces larger end lastentire, and while we will be a second with the congregation of the congrega have necessions quite frequently, yet we have no marked religious interest to report. We have a very floarishing Sanday-School. Our house of worship greatly needs relitting, but everybody is really so poor that we are going to have a hard tug to accomplish it. We shall

y. Ah-Chong was Laptized in the presence of a large and ence, in the church on 4th street, and I took occasion to deliver a missionary discourse. The services were selemn and deeply impressive. Wong Mooey and Leong Chak, myhighly estremet and beloved fellow-laborers, have both written letters of appeal to the have boilt winter letters of appear to the friends on your side of the continent. Wong Mooey's I will try and send this mail, and Leong Chak's the next. They both feel a deep and intelligent interest in the religious welf-tre of California, especially in regard to their oan countrymen. I have sometimes thought tent if our Chinese enterprise in Colifornia, the results of the privalent transfer of the priva that it our banets and park in conformal had resulted in nothing more than winning these two men to the Gospel, we should feel amply compensated for all our money, sacrifices, anxieties and tails. And yet we have other lovely Christian Chinese converts here. Some interesting cases of inquiry are still pending. I believe you are praying for us. I need your prayers. I sometimes very much wish to leave this field, and make my home whose there is more religion, and where there are more religious people and more rapid ad-vances in building up churches and Christian institutions.

officiations.

I hope your health has improved.
Grace, mercy and peace. Fraternally,
J. Lewis Succk.

## INDIAN DEPARTMENT.

## Telegrams from the Indians.

Lieut. Beale and company left my place this morning en route for California, via the plains, He has a contract from Govern-ment to cut a wagon road, and establish a line of military posts to California. The road will pass near here. His escort, consisting of two companies of infantry, are three days' travel in the rear. The Licutenant, and Capt. Noland of the Navy, who is not the control of the second of the first is with him, are gentlemen of the first water. Success to the enterprize-for one day it will make this a great country, and is bound to hasten the civilization of the wild tribes. Five stages passed through Greek Agency last week from Neasho, Mo., to Albekirk, N. Mexico, via the plains. pent one evening with the contractor, Capt. Green, and learned from him that the fare on his line from Mo. to N. Mexico is only \$125; that he will join Lieut. Beals and escort at Little River, and accompany him all the way on his first trip. Success to the enterprize; for now it will be safi and expedient to send missionaries to the 1 . abla Indians, near Santa Fee ; and the fare will not exceed \$125:

The stage from California to Memphis

and St. Louis, on the Butterfield line, arrived at Fort Smith, Atkausas, in 21 days.

This line passes through the Choctaw nation, only a little South of this, and the contractor, Capt. Butterfield, is one of the most enterprising men of this generation. Success to all these enterprises, for I trust they will ultimately bring the Pacific to our door; and cause the intermediate plains to become a garden of flowers. Let us, brethren, in view of all this, prepare to sow beside all these western waters.

#### A SURPRISE EXTRAORDINARY.

I have just returned from a two weeks' tour of preaching. When I got back, I could see that "something was up," because every one met me with a smile, and looked inquisitively; but I could not, for the life of me, guess "what was to pay." However, on Wednesday night, when I opened our meeting-house door, I saw at once what it all meant. Aladdin's lamp never wrought such a change as had been made in the interior of our meeting-house. The sisters, in my absence, had bought white domestic and had lined the whole interior from floor to ceiling! The floor was scoured clean and white! Hangings of red oil calico were placed over the windows! A searlet colored cushion supported the Holy Bible! And, (what do you think?) there was a nicely cushioned seat for the accommodation of the preachers!

The sisters had enjoined secreey upon the whole community, and had placed themselves in a position to witness the evidences of my surprise. I threw up my hands, and uttered an exclamation usual with me; and then measured twelve paces and a half-the leugth of the building "in the clear." God bless the sisters of North Fork, and reward them for all their liberality! They are now organizing a sewing circle, and also a Sunday School; and, (like those who rebuilt Jerusalem) they evidently have "a mind to work."

#### STILL ANOTHER SURPRISE.

In my recent tour, I visited the "Second Church," just below Creek Agency, on the South side of Arkansas River. I preached for them occasionally many years ago; but because they would not exclude a certain bigamist from their communion, I neglected them for a long time. Upon my recent visit, I was rejoiced to find them free from any such seandal, and in a pros perous condition. Abram Foster, an intelligent half-breed, had been added to their number; and, at his own charges, a comfortable house of worship had been built 40 feet long, and twenty feet wide. Brother Perryman is their pastor; and in future they will be visited by myself and Brother

## THE LAST PAYMENT.

The "Old Settler," Creeks are now assembled at Creek Agency, receiving from the agent and superintendent their last pay-ment. May it be their last one! for as long as they get money from Government, they never will improve in industry and agriculture. What a mistaken policy! to be forever paying money to the Indians. I want them to have their just rights, but let them have all at once, and then they will go to work as the Lord hath ordained. Until that payment ends we can do but little good; for when money comes in at the door, the gospel goes out at the window.
H. FRIELAND BUCKNER.

Letter from Brother J. A. Slover.

Afflictions—Encouragements.

## BROTHER HOLMAN:

Brother Duck has had severe affliction again-lost his son by death not long since Brother Wilkinson's family enjoy good health, and he is acting the part of an evangelist among his people-says prospects are flattering at his respective places of preaching. Brother Duck also says he has good success in his field-a great many inquirers—some joined for baptism. As for myself, I have done but little preaching this quarter as yet. My physician advised me to keep myself close for a while. But, the last four weeks, I have performed a good deal of bodily laker upon our house, and at this writing I feel my health is restored and family are well. O'! help me praise a kind and benevolent Heavenly Father for his goodness to me and mine. Notwithstanding He has seen fit and proper to take to her heavenly home the beloved companion of our missionary in the Creek Nation; yet, bless his holy name, I am yet spared by his providence to tell the story of the Cross to the Cherokees. I would write more, but I am away from home, at night, and its late. Must go to Church to-morrow. Your servant J. A. SLOVER.

## Encouragement to Benevolence.

Good deeds are very fruitful; for out of one good action of ours God produces a thousand, the harvest whereof is perpetual. Even the faithful actions of the old patriarchs, the constant sufferings of ancient martyrs, live still, and do good to all succession of ages by their example. For public actions of virtue, be-sides that they are presently comfortable to the doer are also exemplary to others; and, as they are more beneficial to others, are more crowned in us. If good deeds are utterly eround in us. If good deeds are utterly barren and incommodious, I would seek after them for the conscience of their own good ness; how much more shall I now be encouraged to perform them for that they are so profitable both to myself and others, and to myself in the same a propose that shall stimulate others to join him in curing a permanent fund for printing Scriptures in some heathen language?

E. P. W.

## BIBLE BOARD.

NASHVILLE, TENNESSEE.

The Bible our World's only Hope.

Take the map of our world, Christian reader, and what, let me ask, has spread a hallowed light over one seventh of its surface, while six-sevenths are shaded with a black cloud of superstition. Take the history of nations and with the eye of a philosopher examine the ruling religion and its resultant development of their political, civil and social condition. Compare the different communities in our own land,the quiet; law-abiding and the prosperous, with the riotous lawless and unthrifty, and what, Lrepeat, has wrought the mighty contrast? There can be but one answer to these important inquiries. It is the Bible, the Bible, that has done its transforming. work upon the chortic elements of our race. What philosophy and human legislation had been striving for ages to do, i. e., to make men spiritual and God-like, the Bible has triumphantly, to the extent of its influence, accomplished. Through the simple agency of truth, wielded by the Spirit, Christianity has done what the dungeons and tortures, the sceptres and legions of earth's lordlings have never done. God's written word-the Lamp of Life, wherever it has been carried, has thrown its light over every department of human affairs. It has given a new and more elevated direction to philisophic investigation, sapped the foundations of papal and regal tyranny, elevated the laws or the "powers that be" to a divine supremacy, sent its influence through all the ramifications of social and political life, moulded the sentiments, directed and reformed legislation, controlled the passions, liberalized the nations, elevated the processed, bound together the discordant and jarring interests of society, lifted the world from the degradation of sin, and above all, it has thrown over the world's pathway and into the darkened souls of men the light of a glorious Hope-a hope whose radiance no sorrows can dim and no tears efface.

The Bible is therefore the world's only hope. It is the great Grainery from which the seeds of everlasting life are to be sown all over the carth.

Are you, kind reader, one of the sowers? Have you done "what you could" towards scattering the divine seed over the field (i. c. the world) assigned you? If not, make haste to perform this mission, for your time is short and the seed you sow for others shall yield an eternal harvest for your own soul. Let us hear from you by mail, enclosing this year's subscription to the Bible F. P. W.

## The Scriptures.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for he gives him a key to the kingdom of heaven.

## Worth of the Bible.

"As the Bible circulates, down go the images, and away go the superstitions." So says the Lord Mayor of London. "The Bible," says Lord Shaftsbury, " has effected a great advance of intellectual power." "It is the chief defence of nations." Certainly, then, it is their glory! Where is the Patriot or Philanthropist who would not aid in giving this "best boon of heaven" to his countrymen and the world.

Who will help? The Bible Board of the S. B. Convention have undertaken to supply our Foreign Board with means for translating the sacred Scriptures into various languages of the heathen with whom their missionaries are labouring. We ought to have several printing establishments in foreign lands for publishing Bibles and other religious books for the use of our missionaries. They would furnish a mighty agency for propagating the principles of Christianity among the unnumbered millions of heathendom. The Press, cooperating with the Pulpit, would prove a resistless engine of power in the hands of faithful missionaries. And he who should be the means of securing such an auxiliary in the mission work would speak, long after he is dead, to thousands of benighted souls who will rise up in eternity and call him blessed. Who, then, will help us in procuring translations of the Bible for foreign lands? Will not some liberal friend of the Bible make a proposition that shall stimulate others to join him in securing a permanent fund for printing the

E. P. W.

## Benevolence.

'A benevolent mind is a happy one; it cannot well be otherwise, for it is a law of our nature to be made happy by making others so. But a self-h mind is as sure to be an unhappy one; the very worst elements in a man's nature are stirred up against his peace there-by, such as envy, jealousy, pride, hatred, and the like, and lead him to deception, fraud, rob-bery, nurder, and such like evil passions and evil acts. These evil passions and acts can not exist with a truly benevolent man. He loves to see others happy, and therefore de-lights to make them so; hence there can be no temptation to any act or feeling of injus-Their happiness is his als therein finds the truth of that divine saying: "It is more blessed to give than to receive," And not unfrequently it is found that in the providence of God, the liberal soul is made lat. John Bunyan, the queer old divine, who has presented many moral truths in his "similitude of a dream," had very correct riews on this subject; and when he sets his pilgrins, to "cracking nuts" and "telling riddles," he puts the following in his own peculiar style of verse:

"There was a man, though some did count him

The more he gave away the more he had."

The henevolent man would have no difficulty in finding out the solution of this riddle,—his own experience has already furnished an answer; he knows that for every act of his in which he has cast his bread upon the waters, he has received a rich reward, and if not in like kind, as is often the case, it has been in like kind, as is often the case, it has occur in the true onjoyment doing good and making others happy, more than tenfold. Works of benevolence always pay good interest, and happy is he who makes such investment.

### How to Read the Scriptures.

Read the sacred Scriptures and books of picty with the same spirit in which they were written; that is, read them in quest of truth, for instruction, for edification, and to bring thee to a truly Christian way of life. Read the Holy Scripture with faith, humility, respect, and dwelling praying the Holy Christian spect, and docility, praying the Holy Ghost who dictated it, to enable thee to understand it, to relish it, and to practice it.

Thomas A. Kempis.

## The Bible in Spain.

It is stated that a new impetus is now felt in the work of evangelization in Spain. Converts are multiplying from the numbers who revolt from the new Popish dogma of the Immaculate Conception, besides many who are Protestants in heart, but dare not make it known. The work goes on in secret. Converted Spaniards tracerse the whole country wit. Bibles and traces secreted in their packs, tautiously distributing them where wanted, and holding small meetings in secluded spots, for reading and prayer. In the first six and holding small meetings in sectioned spots, for reading and prayer. In the first six months of 1857, one of these missionaries carried the gospel directly to more than 2,000 persons, and 213 proselytes were gained by him to Protestantism.

## The state of the s The Magnitude of our Work.

About fifty-five years ago the first Bible Society proposing to supply the whole world with the word of life was organized. The grandeur of the scheme and the encouragments developed in God's word for its liberal prosecution filled all Christendom with enthusiam and hope. And the British and Foreign Bible Society speedily enlisted a liberal host of supporters. This organization, however, soon found that, in spite of all its exertions, the work was too vast to be performed by the Spartan Band that had undertaken it. They must have auxiliaries in different parts of the field which they had undertaken to supply. Hence, without feeling that their responsibility was at all diminished, they appealed to our American churches for the establishment of a similar society on this continent. This appeal was promptly and enthusiastically responded to by the organization of an American Bible Society. In this enterprise, with a common love for the sacred oracles, all denominations heartily cooperated; this cooperation would doubtless have continued, but foreign languages, for distribution and sale by captains of vessels trading to South American bushes for the continued of the organic provisions of the continued by captains of vessels trading to South American bushes for the continued of the continued o the Society by our Pedo-baptist confederates. Duty then demanded that those who would preserve the constitution of the Society inviolate, should withdraw and re-organize upon the platform laid down in its first address, viz: to "disseminate the Scriptures in the received versions where they exist, and in the most faithful where they may be required." With this important issue the Baptists felt a still more weighty responsibility pressing upon them as a denomination, to form a new Society. Hence the American and Foreign Bible Society. With this body the Baptists of the South continued to cooperate, until sectional jealousies drove us from our Northern associations. Thus foiled in our efforts to prosecute our work as a national Bible Society, the Southern Baptist Convention was compelled either to suffer a lamentable

to convince the denomination of the abselute necessity of such a Board. Every year it was reported to the Convention that " the funds placed at our disposal for Rible operations, have been too limited to warrant any special effort at systematic Bible distribution. This yearly complaint of inefficioncy in the great work of supplying the world with the Bread of Life, constrained the Convention (in 1851) to organize the Bible Board, located in Nashville.

Now, my object in recurring to this brief history of Bible enterprizes is, to base a few inquiries upon it.

1st. If there was a sublimity and inspiration in the scheme of brother Hughes sufficient to calist the hearts of Trans-atlantic Christians in the British and Foreign Bible Society; and

2nd. If the judgment and zeal of Christians of this continent could cordially approve the formation of the American and the American Foreign Bible Societies;

3rd. If Southern Baptists, in withdrawing from Northern Associations, and declining to cooperate with them in their benevolent enterprizes, thus determined to assume the responsibility of doing for themselves every work which had previously been done through Northern Boards,-are we not under as weighty obligation to lay hold vigorously and liberally, of the work of supplying the world with the Bible, as were the friends of those older Societies instituted for the same purpose, and will not the friends of the Southern Baptist Convention determine to do for the Bible purposes at least as much as our Northern brethren are doing in this great and benevolent enter-E. P. W.

#### Noble Work of the American Bible Society.

In 1856 it had thirty-five agents, and and dusty labors of sch late u la nearly three thousand auxiliaries. It issued of ages. These Oracles, which are a religious of volumes. In the month strange diversity of time in the of January its issues amounted to 35,615 volumes;-the receipts were \$48,638 10. Are there not in the South also

Those great souls, who filled with love divine, Give gold a price, and teach its beams to

and thus enable our Southern Board to emulate at least the noble achievements of Northern Christians.

E. P. W.

## The American Bible Society.

At the monthly meeting of the Managers, held on the 5th inst., eight new societies were recognized, of which four are in Missouri, two in Michigan, one in Kansas, and one in Illi-

Communications were presented from agents and others in our own country, showing the state of the cause, and especially in regard to the favourable reception of the Scriptures in many places by Roman Catholics; from Rev. Wm. Butler, Nynce Tal, India, stating the almost total destruction of Bibles in that country during the war, and asking a grant, which was made; from Rev. L. S. Jacoby, Bremen in regard to the work in Germany. Bremen, in regard to the work in Germany, and stating that a deput for Bibles has been opened at Zurich, in Switzerland; from Rev. S. H. McNeill, Secretary, in regard to an interesting Bible convention which he had attended in South Carolina. Communications from missionaries abroad were also presented.

Grants were made for distribution in Ne-braska and Minnesota; German Bibles, for distribution in New York and Ohio; books in English and foreign languages, for the United States ship Savannah; to the Missionary Society of the Methodist Episcopal Church, Calabritation in American for distribution in India; to the same, Danish Bibles, for Denmark and Norway; books in ica and the Mediterranean; books for Con-stantinople; and eight volumes for the Blind, besides various smaller grants.

## Giving,

Out of 759 congregations belonging to the Free Church of Sectiand which ought to make collections for benevolent objects the last year, the duty was performed by 693; leaving only 60 deficient. The amount contributed was over twenty millions of dollars.

## Bible Classes.

"There is a Bible class in Brooklyn," says Harvey Newsomb, "from which, under the same teacher, ninety persons have been added to the thurch within a few years. There are other classes in which similar results are continually realized. Nor is this success owing to any extraordinary talent, but to a simple, enrnest desire, and a direct effort to convert

# Bible Board and Colporter So-

and wide-spread destitution of Bibles in her field of operations or to originate a special Board for Bible interests under her cown supervision. True, the Convention attempted for nearly four years to prosecute her Bible interests without the aid of a special Board; but this attempt only served special Board; but the spec

with the importance of the work, an hold himself ever ready to serve the & As a member of the Board of directing as a friend, his experience win to at d

vices of his successor. vices of his successor.

Bro, Boykin will, for a few days, a Depository to a new store, and enter duties with enthusiasm and decom-Depository is well established and a be enlarged. A general Aktor will in the field for the next year, an in the field for the next year, and that a vast amount of good at

to the denomination in G . In his forts of the Society. S TANDE

- Richmond, V. b. Rev. E. P. Walton, Cor. S . a

My DEAR BROTHER, | 1 month Foreign Journal of this me in of the Baptist Colporters in the State ing found three hands and held titute of the Bible durng to va have found that number w. and will probably find 4:As the destitution of B bb. among us than you have thought proper to give you have lours, sincered,

A. I Dies v Gen. Supreme !!

## The Oracles of too

It is a matter of cong attable has passed triumpha 11, 1 of verbal criticism. Fr discovery and publication of the control produced in t be dispersed and ashamed contacted shreds of its Magn result has blasted all their cles of God are found to b in integrity. The storm only loosens the earth at a violence enables the tree t deeper into the soil. has gloriously surmounted gathers around it a dense es," from the ruins of No. of the Nile; from the Shennacherib and the tof Pharaob; from the za phrasts and Syrian version. and libraries of monastic Our present Bibles are un mutel i mong the sand: and fields and hills of Palest ut, Babylon and in the durge come down to us in such and accuracy, that we are a geously toward them as the gazed upon the book of crowds which hung on the crowds which hung on the recited a parable on the sland Lake, or those Church's water re-es Paul or Peter one of then apexposition. Yes! the race of ide sues out from Leneath the trees of the Lamb, may, as i'll vette a countries, sometimes lead n evidences of its the kniel i great volume of its water liste i med in its transparency, was both ing virtue.—North Beneste le tree

## Bibles.

The American Bible Society, durn ty years of its existence, has asset a Bibles and Testaments in director

## The Bible.

Sir William Jones, a p. 1 t d incorruptible judge, says the and regularly perused these the and am of opinion, that the colowhich we call, from their (v.) Scriptures, contain, in become divine origin, more sublancy, we beauty, purer morality, many ry, and finer strains of charges be collected within the sance other books that were early age or in any idiom."

## The Blind Boy and the b

The ease and rapidity with often nequire a knowledge constitution is illustrated in the case of a bit b boy, who, though he could no mission school. After the viz 24 mission school. After the viz 24 would repeat the whole of a 24 when his turn came to read he while view middle with the whole of the white term came to read he white term with the whole set at ed more rapidly than any his verse with as much : .u., them.—Bible Advocate.

## Aphorisms by Dr. Andal ander

The object of all knowledge is the The essence of all motal 2 odes. The spring of spiritual a division The foundation of every virtue is. The foundation of all blessing as Jesus Denoted in the foundation of all blessing as Jesus Denoted in the foundation of all blessing as Jesus Denoted in the foundation of all blessing as Jesus Denoted in the foundation of all blessing as Jesus Denoted in the foundation of all blessing as Jesus Denoted in the foundation of The source of all grace and pow-dwelling of the Holy Spirit.

## Atheism-Deism.

The Atheist denies the existence disavows the belief of any long at The Deist declares his belief it is

and government of a disme le' vows the belief that this being his man in a written revelation.

needs and serrows, its duties performand neglected, its services and its sins nused never more to return! No, in passed wrong. It will return, often rein the memories of the past, to excite ngs of gratitude and joy, or of shame gief. It will return, when we shall all before the judgment seat of Christ,

ts aith sadness and terror? What will groice when it shall appeal to the judge equirk and dead" for retribution? Will equire and delity, our zeal, selfdenying devotion to Christ and the gof humanity, or will it'tell of blesswated, opportunities disregarded, powpercented to the purposes of selfishness

But the year upon which we are entering 5008, too, have passed away. We can change the records of the past, but we be careful of those of the passing year. hat shall be the testimony recorded conung us, as its opening and folding pages hee our history? Every moment will eribe a word—every day will write a page that history. The pen of time, the Great corder, never stops. Even while we are aking of it, the record is going on; and all never be obliterated. What, we ask in, shall be recorded of us? Let each remember that he guides the pen as reals himself. His own thoughts and pures, his own feelings and acts determine hat is written. Now, he may decide the meter of the record, but once made, it mdelible. No tears of regret can wash it u; no repentance crase it.

Let us then, dear readers, at once resolve, I, so to live that we shall be able to look kupon the year, when it has closed, and that we have not lived in vain. P.

## Important Resolutions.

Resolved, That we are encouraged to prose-ewith renewed vigor our Foreign Mission

Revolved, That we request all the churches lassociations, connected with this Convenor with the Foreign Mission enterprise. ho feel any sympathy for this enterprise ighout the State, to observe the 1st Sunof May next, as a day of fasting and prayer misionaries for the Foreign Mission field; that the pastors preach a sermon on the

Resolved, That we entrent our young breth to make the missionary work a subject of cial prayer and enquiry before God.

The above resolutions were adopted by le North Carolina Baptist Convention, at recent meeting in Raleigh. Would it the a profitable arrangement for those ho love the Saviour, among all our churchthen simultaneously to meet and plead th God for an increase of labourers, and e Divine blessing on those already cmloyed among the heathen.

## Other Important Resolutions.

The Alabama Baptist Convention, at its ns, setting forth the need of more labourtain the Foreign field, recognizing their repossibility to endeavour to meet, in part, this want, and appointing a committee to lak out, at least, ten additional missionaries for Alabama, and to arrange with Associations, churches, and individuals for their apport. 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 the three in all the States would comply with the recommendation of the Convention of North Carolina, might we not reasonably North Carolina, might we not reasonably hope for an increase of missionary feelinga increased number of missionaries, and nereased success in the conversion of the

# 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 im-Frored health. We give an extract from his letter communicating this intelligence:

HICKORY GROVE, Dec. 3, 1858. Dear Brother Taylor—With a cheerful and sota was there. Surely the hand of God is

grateful heart I pen this note. "His merey 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 height 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 Paget's Sound, 17 days there, (the steamer went out or hard trials of any sort—60 days to Paget'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 vio 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. penses will not exceed hers.

If before the judgment scat of Christ, whatever it has borne along with it, for cannot compare with it in any respect. I 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 ambly sources of sweet and holy joy, or like sources of sweet and holy joy, or like sources and barren, filling our like sources and barren, filling our like sources and terror? What will

#### Wissions. Our-

### SHANGHAI—CHINA.

Letter from Rev. A. B. Cabaniss.

Who will heed the appeal of our Brother Cabaniss?

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 wordmen 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 lim-doos, by doubling and trebling their mis-sionary forces in that land. This will neces-sarily take the most of their strength for some years. But China is opened just at humble dependence upon the Grace of the same time. We, therefore, confidently trust that God is now pouring out His spirit upon the Americam 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 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

Fraternally yours,
A. B. CABANISS.

Extract from a Private Letter of Bro. Cabaniss.

I am glad to inform you that I was never the session, adopted a preamble and resolu-may, setting forth the need of more labour. 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 estalilished 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 Minesota, 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 Mine-

in all those wonderful changes in these gether is a little over five and a half miles. 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, 1 think, North of Columbia river to Ougon he will take a steamer thence to San Francisco, and from there via New Urleans 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 from the city, is made of red sand stone, 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 rity 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 I hope I am not mistaken in thinking times feelings are as good as they were when I are getting better here. came up in February last. A kind of un-certainty 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 mer-chants will not begin to trade until the new governor comes; so that the foreign mer-chants 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 The circumference of both cities taken to- ing Christians.

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 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 files. 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 lung 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 general-ly 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 nterest to report in our work.

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

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

## YORUBA—AFRICA.

Letter from Rev. A. D. Phillips.

IJAYE, 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 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 carnestly desire to be in-structed in the saving truths of Christianity. over five miles. Its longest diameter not quite two miles; and its shortest diameter not quite a mile and a half. The new city christians." Thirty-six chapels have been is not quite two miles long, and about two built during the past year; twelve in the hundred yards wide at the widest part. It light on the south wide of the old city and the past year; the longest diameter not quite two miles long, and about two built during the past year; twelve in the light on the south wide of the old city and the old city a is not quite two miles long, and about two built during the past year; twelve in the hundred yards wide at the widest part. It Bau circuit, fifteen in the Rewa, six in the lies on the south side of the old city, separated only by the south wall of the old city. Kandavu alone there are now 12,000 professThe circumference of both cities taken to-

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 four feet high and from six to eight feet Vews was sent to them, who, with the exwide, also paved with brick. The third terthick, made of brick, with embrasures and loop-holes; so that the city is in fact one enirely overthrown. The twenty Christians 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 wall as made of wall as made of selections. The crust, on the side from the city, is made of wall as the side from the city, is made of wall as the side from the city, is made of wall as the side from the city is made of wall as the side from the city is made of wall as the city is now that number to 2,600. 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 (lod: it was never like this before." 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 be-come Christian Feejee.— Wesh yan 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 cleven 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 conrert, 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 dif-ferent localities, have been baptized, and there are many inquirers. In their traditions and aspirations, they point to a com-mon origin with the Karens; but in their language and physiognomy they are quite This week I have a bundle of letters

from un country. One is from a pious Eng lish 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 Eaglish 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 Sceretaries 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 supersti-tion overspread this whole dominion! What scenes of barbarity and cruelty are perpetra-

no white man can approach with impunity. are not carnal, and that she is God's ap-No man can draw near that furnace without pointed agent for the accomplishment of his being himself scorehed. What is to be promised triumphs. "Thou art my battledone in view of this state of things? It is axe and weapons of war, for with thee will hardly possible for a Christian community I break in pieces the nations, and with thee to entertain a greater question than this, or will I destroy kingdoms." (Jer. li. 20.) It to exaggerate its importance. To with is the stone cut out with hands that shall draw our missionaries, is virtually to concertainly grow, while other things decay or sign those people to perpetual and unmiti-gated heathenism. The speaker knew of no substitute for the present plan of missiona-ry operation. In the colonization scheme he entertained the liveliest interest. The Chemosh, as the house of Israel was Liberian Republic offers a comfortable home

"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 blessing, and to use these means for exten-this work in the manner already com- sive good? It is clear that our duty is the menced. 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 refer ence to Turkey:

TURKEY A FEW YEARS AGO.

But it is not as it once was, when the cloud of darkness once was unbroken. 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. 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 word 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 miscries, 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 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." 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 justi-

## 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 essent al instruments of success, that her weapons Tinker 25c, Z A Woodson 25c, Addison Vaus-

ashamed of Bethel their confidence." xlviii, 13.) We must look for great things for those in the United States who control to go there, but it can never exert an influence which will reach the remote part of the king is, there is power." (Eccl. 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 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).—Judye Wylic.

## Affecting Story.

The Boston Journal contains the follow-

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 Broome 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 -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 ome over me since I landed in America. A ubilee 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 secking the welfare of others.

## Receipts for Journal.

In September number the name 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 25e, Mrs Thomas Smith 25e, Amelia Dunlop 25e, Mrs P L Loyd 25e, Mrs Dr Marsh 25e, David Thompson 25e, Mrs M Perreyman 25e, Mrs P Perstridge 25e, S L Atkinson 25e, Henry Gill 25e, Dr S R Oliphant 25e, J H Berry S1, Mary G Collins 25e, A Jones 25e, A Payne 25e, John 70x 25e, A P MeNeal 25e, Arthur McFarland 50e, T S Milton 25e, Mary Wharton 25e, Mary T Hart 25e, Hon John Kerr 25e, John M Priest 50e, E G Norris 25e, Rev J Hartwell 25e, A M Grimsley 1 25, Chas. Smith 1, Cornelius Busk 1, David Baker 1, R 11 Bywater 25e, Wm Doyle 25e, Wm Hiffiln 25e, M Corbin 1, (John G Pressley, Andrew Jayroe, James M Staggers, and R F Scott 1, Dr J Harrison 25e, Thomas T Luke 25e, W B Elkin 1, W D Rice 1, W B Carson 1, Ann H Dowd 25e, J C Cowley 50e, F Finney 25e, P P Benson 1, J F Davis 25e, Michael Hiens 3, B J Hendon 50e, Dr W T Hendon 25e, J R Hendon 50e, Dr W T Hendon 25e, J R Hendon 50e, Dr W T Hendon 25e, M H Grown 50e, Mary Ann Tinker 25e, Susan Tinker 25e, Z A Woodson 25e, Addison Vaus-Mrs M S White 25c, Mrs Thomas Smith 25c,

tavern 25c, Wm Hearn 75c, Phœbe Antny 50c, John Hollice 50c, Dr C N Thorne 50c, F McWhorter 1, W T Brooks 20c, S F Oliver 50c, Henry Small 1, D P Moore 25c, M T Carter 25c, A Taylor 25c, T L Elkin 25c, A A Estes 25c, O Quin 25c, Elder Wm C Carter 25c, Wesley George 25c, Mrs Mary Williams 25c, Elizabeth McBride 25c, W N Nowell 50c, Mrs E Dedee 1, Isaac Reed 1, J S A Farrow 50c, J W Mitchel 25c, M P Amiss 25c, Jordan Halt 25c, J Wiseman 25c, Wm M Wells 25c, John W Street 25c, John Smp 25c, Robert L Davis 25c, Miss F C Taliaferro 1, Wm H Scruggs 25c, Rev T Roberson 25c, John W Strickland 25c, S March 5, R E Booker 1, Wm Thompson 1 25c, Mrs M V Tuggle 25c, Prof J D Collins 25c, J J Whitaker 1, Miss E M Whitaker 75c, J J Howard for church 3, Lewis Johnson 75c, Eliza Carter 2, Mary Ann Towns 1, Robert Bryan 1, Samuel Haraway 1, W Nicholson 25c, T W Roe 25c, Rev D Hillard 25c, P B Benson 25c, W T Wilkins 25c, Rev J Apple 25c, Rev J Apple 25c, Rev J McClung 25c, Sarah Jane Smith 25c, Mary McClung 25c, Krahd Janes Smith 25c, Mary McClung 25c, Krahd Janes 25c, Mary McClung 25c, Krahd Janes 1, Lewis J Howell 25c, Francis Ellison 1, Rev II Holslaw 25c, James McNiel 25c, D Jackson 25, Bartis Come 25c, A G Jones 25c, Mr C H Winston 25c, S A Winston 25c, Rev B Land Winston 25c, S A Winston 25c, Rev B Land Winston 25c, S A Winston 25c, Rev B Land Winston 25c, S A Winston 25c, Rev B Land 25, Burtis Cone 25c, A G Jones 25c, Mrs C II Winston 25c, S A Winston 25c, Rev R S Land 25c, Col A Fleet 25c, P E Chapman and Mary E Tucker I, Rev R L Thurman for Rev H Ray 25c, Asa Cambs 25c, Rev J De Gamo 25c, Rev G W Broaddas 25c, Miss Rosanna Field 50c, L D Maupin 25c, Mrs Mary Lulser 50c, J F Quinsinburg 50c, Caswell Weathers 50c, Will Haley 25c, W Christian 25c, Geo L Forman 25c, Mrs Barbara 50c, Miss Hobbs 25c, Rev L W Brang Carl C Thomas 25c, L S Philips 25c Ifaley 25c, W Christian 25c, Geo L Forman 25c, Mrs Barbara 50c, Miss Hobbs 25c, Rev J M Berry for J G Thomas 25c, L S Phillips 25c, Rev James Collas 25c, Rev J Mace 25c, Rev S Hampton 25c, D V Stokeley 25c, M Hartsell 25c, Jonathan H Woody 25c, Silas Woody 25c, A J Plemans 25c, W C Burnett 25c, J Spilman 25c, Turner Goldsmith and — Howard I, Rev John Bryce 25c, Miss M A Nettles 27c, Mrs S E Moore I, D T Montgomery I, C H Cagle 25c, M S Ussery 25c, J M Brown 25c, E W Blackwood 25c, A J Montgomery 25c, W D Williams 25c, Rev S Trivet 25c, Mrs M E Hanshaw 25c, John L Parks 25c, Rev Thos Carleton 25c, John S Farthing 25c, Nelson Adams 25c, Dudly Parthing 25c, Rev S A Creath 25c, W B Hollaway 3, Wm Pugh 75c, S P White 25c, Bradley Nall 25c, Black Warrior Church 50c, Asa Guin I, Calvin Poe 25c, Rev S M Bryant 25c, Wm Hickman 25c, John Cone 25c, E Fuyle 25c, Harriet M Slover I, Rev T B Justice 25c, David Walker 25c, John Morris 25c, Rev J C Gravson 25c, Jane E Allen 25c, T Davis 25c, D Philips 25c, Mary L Rollins 25c, B A Shell, I, Miss L'zzie Tyler 25c, A J Gamel 25c, John Surnet I, Geo Burkett 4, Irving Magee I, Rev W m 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