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PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, OCTOBER, 1860.

What is to be Done?

The treasury of the Domestic and Inland Mission Board is in want. Only twenty-five hundred dollars in hand, and seven thousand dollars required to meet the liabilities of the October meeting. This amount would have been much larger, but we felt compelled to reduce the number of missionary appointments. There are now thirty applications laid upon the table for want of funds. Shall we go on to receive still more, and continue to decline any other appointments? or, will the brethren send up their contributions at once to the treasurer? No doubt the short crops throughout the Southern country will have the effect to reduce our receipts. But, brethren, remember the cause of your Redeemer, and have faith in God. Your Associations are now meeting, and will you send up through your messengers the means to enable the Board to meet its present obligations, and increase the number of its missionaries? The harvest is great, shall the labourers be sustained? Remit your funds to Wm. Hornbuckle, treasurer, Marion, Alabama.

M. T. SUMNER, Cor. Sec.

We could not Help It.

After writing to a brother in South Carolina that we could not continue his appropriation, in reply he says, "Let me add, have been driven to the necessity of opening a mill to assist me in supporting my family. Yet I have confidence in the Lord that our wants will be supplied." No, brethren we could not help it—our funds are the basis of our operations. No one can promise and not fulfil; better that our brethren in the mission—any field—should depend upon mills, than broken pledges. But what say you, shall we take our brother out of the mill, and let him go from house to house during the week, preaching Jesus? He would gladly do so, though he is not ashamed to work, you see.

The First Effort for Missions.

LEAKE'S STORE, Ark.

June 8th, 1860.

Bro. Holman:

Enclosed I send you four dollars, (\$4), contribution from the Lebanon Church congregation of Wacha county, Ark. This is a part of the contribution—the first effort for missions. One portion I have sent to the Foreign Board. This I send for the use of the Domestic Board. I expect to make efforts of this kind, annually, if the Lord permit. May his blessing attend you and the efforts of the Board you serve.

Fraternally yours,

T. J. PEARCE.

A noble beginning, my dear brother! We are glad to hear from you. Brother Pearce was a missionary of this Board while labouring as the devoted pastor of a Baptist church at Laurinville, S. C. He resigned his commission from this Board in November, 1858. We hope his labors have been greatly blessed in Arkansas, and his life will long be spared to do a good work for Christ. Will not every color in Arkansas make the first effort for the Domestic Board? If but little, send on, it will help. At this time we need the help of all our pastors and brethren.

First Efforts of the July Missionary Mass Meeting.

MCULTON, ALABAMA,

July 23d, 1860.

Bro. R. HOLMAN:

My Dear Brother.—Enclosed you will find thirty dollars and fifty cents, (\$30 50), Indian Missions—\$15 of which is to be appropriated to the support of brother Pearce; the balance as your Board may direct. This amount was collected in our missionary meetings which we have held this month. Brother Nicholson, formerly agent at the Howard, and myself devoted two weeks to the work, and we obtained various missionary purposes, in cash and

subscriptions, over two hundred dollars. We visited about twelve churches, and more than one half of them were very weak. Please give the following churches within the bounds of the Muscle Shoals Association credit for the amount as below. Courtland Baptist Church \$15; Tusculum (for brother Reed) \$15; Salem 50 cents.

I will send you some more money soon, for Domestic Missions.

I remain very truly yours,

JOSEPH SHACKELFORD.

Thank you, brother S. Your churches will be benefitted by this work; they will feel it. O, could all our pastors do likewise! Happy the result.

Another of the July Fruits.

FOSTER'S, Ala, July 31st, 1860.

WM. HORNBUCKLE, Esq.:

Dear Brother.—Enclosed we send you Fifty Dollars, to be divided as follows, viz: Domestic Missions \$13 25; Indian Missions \$8 25; Bible Board \$15 25; Foreign Missions \$15 25—total \$50. You will please arrange with the Foreign Mission Board the amount to them, and also with the Bible Board. Please let us know when you receive this, so that we may be satisfied that it is come safely to hand, &c.

This is our July collection, so far as has been paid in; some is not yet paid.

Fraternally,

N. W. PRINCE,

Treas. Grant's Creek Bapt. Ch.

Thank you, brethren; this is the way.

Thank You, Sister.

A young sister sends us \$15, and says, "I have taken your paper for the last year, and I am truly glad I took it, for it has interested me in the missions more than I ever was before. I would not be without it. May God bless your paper, and may it be the means of doing much good. May the Lord bless the brethren of the Marion Board."

Items from the Missionaries.

Orson Lawrence, Alabama: "I have just returned from my extensive field, and am resting a few days, in order to recruit my feeble health. I hope to be able to attend my next appointments, which commence Saturday next, when I shall baptize one or more. I have baptized others since I wrote, and hope that my next report will show more success than my former one."

Alfred Corn, Mt. Eolia, Ga. "We have just closed a meeting at the Union Church, one mile from my residence, in which we enjoyed a time of refreshing from the presence of the Lord. The meeting continued nine days with great success. My own dear children were among the anxious inquirers."

J. A. McGuire, Monroe, La. "I cannot supply the demand for preaching in this region. But, ah me! I cannot see the effect I desire. There are many calls for preaching on the plantations to the colored people. I am doing what I can, pray for me."

T. P. Grin, Calhoun Co., Ala. "I have just returned from some excellent meetings, where Christians rejoiced, and many sinners were made to cry for mercy, and 14 or 15 professed a hope in Christ. At the three meetings I left 50 mourners, and the work seems to be spreading, and when I write again, I will give you more information. I commence again to-night at Post Oak Spring."

Platt Stout, Central Institute, Ala. "I am hopeful as to Rockford. For the last three meetings there have been obvious signs of religious awakening in the church and congregation. On Saturday we had a solemn searching season. 'O, Lord, revive thy work,' 'visit this vine.'"

J. O. McLeamore, Williston, S. C. "I have a hope that the Lord is beginning a good work here, in stirring up Christians, and convicting sinners. The Church at Rosemary, (the other one that I serve,) is in a prosperous condition."

John C. Harris, Habasham Co., Ga. "Last Sunday, (1st Sunday in July) I held two meetings; the first service seemed wonderfully blessed; many professors gave vent to their feelings by loud shouts, and sinners by no means were unimproved. Yet all the success and power must come from God, to whom be all the glory and praise, now and forever more."

James T. W. Vernon, Hartwell, Georgia. "Mill-Town church is in a prosperous condition, more so than at any other time since connection with that people, and I know them well, for I preached the first Baptist sermon that was ever preached in that neighborhood, and baptized the first one in that community. The Sabbath School is well attended."

J. M. Berry, Lib., N. C., meets with much opposition, not from the world, but nominal Christians—cursing, drinking members of professed Christian churches—but notwithstanding, the work is going ahead and doing good."

Southern California.

An intelligent brother in California, who is anxious that the Board should increase its number of Missionaries in that country thus writes, "I would plead for all Southern California, if I thought you had means to send men to this great field. Southern California desires to become a Southern State. The matter was placed before the people, who carried it almost unanimously. A bill to this end has passed the State Legislature, and has been signed by the Governor: the matter now awaits the action of Congress. Southern California will make a magnificent Southern State. Cotton of the finest quality grows with the greatest luxuriance, the climate is the finest on the Pacific Coast. Its harbour at San Diego or Monterey will become the terminus of the Southern Pacific Rail Road. Its population is Southern, and the adjacent territories, New Mexico, Arizona, will be occupied by the same people. This whole field properly belongs to the Southern Domestic Board."

Rev. J. L. Shuck's Report for 6 months.

"The half year of my itinerancy is completed. I find its toils are pressing me sorely, but as it was my own-seeking, I will endeavour faithfully to hold on, the Lord willing, to the end of the year. I will then ask the Board to release me, and consent for me to return, with my family, to your side of the continent, where it is my earnest desire and intention to devote myself to the active work of the ministry."

"Since I have entered upon my new appointment as your general missionary, January 1st, 1860, I have made nineteen missionary excursions, preaching three times nearly every Lord's day, often in both English and Chinese, and after attending meetings during the week. I have travelled fourteen hundred and forty six miles. During this time I have also delivered fifty-four discourses and addresses in the Chinese language, in the Chinese Chapel in Sacramento City, besides a number of Chinese addresses in various regions I have visited. Numbers of books, tracts and papers have been distributed, I have attended one general convention of Baptists, preached two ordination sermons, preached twice at dedication of new church edifices and once at the recognition of a new Baptist church organization, and in addition to the above, I have issued a thousand copies of the Baptist circular regularly each month, and performed pastoral labor for the Chinese Baptist church in Sacramento."

"Every where I find great destitution of preaching and ministerial labor, yet I must in honest candor say this is mainly the fault of the people themselves, for I have found the population every where, as a general thing, an unchurch-going people, and cherishing very little reverence for the Sabbath day. Those who care but little for the Sabbath, and are as seldom found at church as others, are those who were church members before coming to California. The people, as a general thing, seem to have very little disposition to support the gospel, and have very little money to do it with, even if they felt inclined. But the great difficulty is not mainly in the lack of means but in the lack of heart and will."

"While I feel it my duty in all faithfulness to state the above as the real position of this country religiously; I must not omit to mention that an honored few are every

where found ready to greet and welcome the preacher, and listen with respect to his message. In some places improvement is evidently apparent. Some more important visits have been planned, and I look forward to my labors during the coming six months with great hopefulness, if health and life be spared. During this month (July) I have arranged visits for several places, among them Colusa and Sonoma, both new regions to me."

Chinese in Sacramento.

Brother Shuck says, in speaking of the labors of the first six months of this year, "Fook, Fo, and Chong (native Chinese) have all three continued to afford me valuable aid in all the services of the Chinese chapel. My frequent absence has of course been a draw back upon our Chinese enterprise, and this point has given me constant anxiety. My heart's desire is to see the work of the Lord prosper among the Chinese. There are some interesting inquirers. Sincerely do I hope brother Pearce will come. I can now conceive of nothing that would ever tempt me to return to California except to establish a Chinese mission at San Francisco. About 700 more Chinese have arrived this week, from China. The intense and growing hatred of the Americans toward them, is both unrighteous and unreasonable, and will work disadvantageously against our Chinese Christian efforts. There are some eight or ten of our Chinese disciples most generally residing in or near Sacramento, and they are usually at every service. I have recently, letters from Wong Moocy, (converted through brother S.'s labors in Sacramento,) who is actively engaged in preaching Christ to his countrymen in the great city of Canton."

Brother West.

Brother C. N. West, of Santa Cruz, writes in good spirits, June 30th, 1860; he says, "Never since I have been here has there been so much interest manifested as at the present time. Our congregations are steadily increasing, and there is a spirit of enquiry in regard to the subject of baptism abroad in the community."

BAPTIST'S BOOKS.

I have taken some pains to distribute Baptist Books which begin to produce visible results. The Congregationalist deacon, of whom I have formerly written, has been active in disseminating his new views of baptism. He is a man of much ability and influence; and coming from their own ranks he is exciting a greater baptistic influence over Peelo-Baptists than we Baptists can expect. But it has brought upon him that

PERSECUTION

which invariably follows the recantation of error. He has been arrayed before his church and tried for heresy. He plead guilty, and, instead of asking mercy, he informed them that there was but one course which they could pursue with him consistent with their usage, viz. exclusion. But for fear of the effect it would have on some others of their own members, they gave him a letter to the Baptist church! Before they did this, however, their minister came to me, and tried to get me to refuse him membership in the Baptist church, unless he should obtain a letter from them! on the ground that a refractory member of a Peelo-Baptist church, would be the same in a Baptist church. I answered, that in the first place it was a matter I had nothing to do with—it was an affair of their own—they could pursue any course which they thought best with their own members: and, secondly, that we should probably differ, as to the acts which they called disorderly, and, lastly, I had the fullest confidence in the Christian character of this individual, and if he should offer himself to the church, I should not hesitate to baptize him and welcome him to our privileges. Not succeeding in this attempt, they next sent a committee, composed of a renegade Baptist, to him, and informed him that if he would not change his views that the Congregationalist minister would immerse him! He summarily dismissed this

committee. After all means of retaining him failed, they then tried privately to create a prejudice in the community against him. But the result has been an exposure of their puerile tricks to support a tottering cause, and has kindled a fire which nothing, I trust, will quench but baptismal waters.

We have had one addition, by letter, since my last, making our present number fourteen. Some more are expecting to join at next meeting.

P. S. G. Watson.

"Obey God rather than man."

LITTLE ROCK, Ark., July 9th, 1860.

REV. M. T. SUMNER, Cor. Sec., &c.:

Dear Brother—We have had a meeting every night for ten days past, and this morning have baptized a young lady of much intelligence. She is a school teacher in this place—was born and partly raised in Ireland—has been in this country several years, but had never witnessed but one immersion in her life. She is the daughter of a poor but very respectable widow of this city, who is an Episcopalian, but was willing her daughter should be immersed, though she thought it unnecessary herself; but her brother, who is the head of the family, is furious because of her attachment to the Baptists, and threatens to leave the mother and daughters to provide for themselves because of it. What will be the end of the matter I can't tell. The young sister is resolute in her purpose to "obey God rather than man."

Our meeting may last some nights longer, but I hope to give you the result in my next. Though the opposition to us is very strong, yet our congregations are increasing, and our Sabbath School, though small, is very interesting. Pray for me, your fellow-laborer, and for the little church under my charge. My hands are running over with labors of various kinds, the paper, &c., &c., but all having a direct bearing on the cause of Christ.

I remain yours affectionately,

P. S. G. WATSON.

A. P. Norris.

GRANITEVILLE, S. C.

Dear Brother Holman:

Since my last letter to the Board, the darkened clouds, which then hung over us like a sable pall, have withdrawn, and the Sun of Righteousness has arisen upon us with healing in his beams, and the day-spring from on high has visited us. Twenty-seven have been added during the present month; twenty of those for baptism, one restored, and six by letter.

Your brother in Christ,

A. P. NORRIS.

Corinth, Miss.

CORINTH, Miss., July 2nd, 1860.

Dear Brother Sumner:

The brethren here feel greatly encouraged, they say they have and are succeeding beyond their most sanguine expectations. Our white congregation has become large. We closed the last quarter with the largest congregation in town. We have good order and excellent music. The coloured congregation has grown during the last quarter from fifty to two hundred, and they have interesting meetings and the best of order; no wild fanaticism so common in meetings of the blacks. I think our cause is looking up here—much labor, however, is yet required before we can become a self-sustaining church, yet I am fully satisfied that with the blessing of our Heavenly Father, we shall see a working, self-sustaining Baptist church in Corinth. Shall we not have the prayers of all that cast their eyes upon this.

Yours,

G. W. SELVIDGE.

O. Lord! How Long?

Brother Wm. Fasching, German Missionary in New Orleans, says in his report of labor for July:

"After another month you receive again a dry report, about which I feel very much discouraged, because it seems to me all my work this year is in vain. Our German people, generally, do not care anything about religion. Among all I have visited I have no hope but of one, who seems to be not only anxious, but professes to have found peace with God through our Lord Jesus Christ. Her husband, also, who is a backslider, feels himself to be a sinner, and attends regularly our meetings, so that we hope to receive them both as members of our church. But what are these among so many? Are not these circumstances calculated to discourage? O, Lord! how long? But who am I? a man of dust. Is it not the Lord's work to awaken the sinner out of sleep; is He not the giver of life? O, Lord!

teach me to be still, to wait until morning and learn to do my duty, and sow the seed without asking about the harvest. In such times how hard to believe what the Lord says.

"We are now separated from the Coliseum Place church, and stand as an independent body. I remain in the bonds of Christian love, very respectfully."

SUMTER AND CLARENDON DISTRICTS, S. C., August, 1860.

In forty miles of country I have four preaching places, ten miles apart. Two of these are regularly constituted churches, the other two consist of a school house and a private house. At each of these points the congregations are large and encouraging. At Bethany we have a flourishing Sunday School, a regular Bible Class under the charge of the pastor, and a united and consistent membership. At this church I have baptized eleven converts during the past quarter. The Young Reaper, the Home and Foreign Journal, the Sabbath School Bell, the Southern Baptist, and the Baptist Standard, are circulated in this congregation. At Moriah church, in the fork of Black River, long closed and abandoned, we now have a flourishing Sunday School, an interesting Bible Class under the tuition of your missionary; large congregations; a fair supply of Sunday School and denominational literature; a membership somewhat revived, and generally a promising state of religious interest. At the other stations, also, we have great encouragement. My labours on the Sabbath may very often be thus reported: Drive (variously) from 10 to 17 miles; open the Sunday School at 10 A. M. and hear a Bible Class; preach at 11 A. M. to the white congregation, and immediately after to the coloured; drive 10 miles, dine, and preach at 4 P. M. to the white, and immediately after preach or hold a prayer-meeting for the coloured congregation—making, in all, four district services in addition to the Sunday School exercises, and superadded to all this are the ordinances, which are never neglected. The most of this important and promising field of labour would be necessarily abandoned but for missionary aid—and the benefits conferred on this section alone by your Board, are only fully to be realized in the revelations of an eternal day. It is the Marion Board which thus visits the sick and the aged, and mingles its tears with the bereaved and the stricken—which leads the penitent to Christ and the believer into the baptismal waters—which lightens up the eye of childhood with the Young Reaper's visits, and attunes the children's voices to the sweet music of the Sabbath School Bell—which gives to the destitute the Word of Life, and preaches the everlasting Gospel in the highways and hedges, making the desert to rejoice and the wilderness to blossom as the rose. If any suppose that in this statement I desire to magnify my own labours, they are mistaken—I wish simply to show that your missionaries eat not the bread of idleness, and that the amount of labour performed is not and cannot be covered by the pecuniary aid they receive.

JULIUS J. FLEMING.

INDIAN MISSIONS.

From J. A. Slover.

Trip to Verdigris—Flight from our Enemies—Meetings on Grand River as we came Home—A Station Established there, with good Prospects—Communion Season at Rabbit Trap Church, &c., &c.

Brother D. M. Foreman appointed a meeting in his neighborhood, embracing the fifth Sabbath in July for the purpose of organizing a church, and called upon brother Reed, myself and several native ministers to come up and assist him in the good work. In the meantime, our ministers' meeting on 4th Sabbath in June, had been maliciously broken up by about forty men, four of whom were the principal actors in the affray, feigning themselves (the four) drunk; but I am creditably informed by one who was an eye-witness, that they were not drunk—they denominated a certain hollow running East and West, just North of the school house, "Dickson's Hollow." In a short time after this difficulty, the whole country was full of reports of what they (the Delaware Soldiers as they are called here) were going to do in the future. Also it was more than intimated that it was unsafe for us to ride about any more alone, at least, for a while.

At length the time came, but not a single Cherokee minister was found to accompany me, save my interpreter; and I heard that brother Reed's eyes were so sore that he could not get out in the sun. So, on Wednesday preceding the Sabbath, myself and wife, with young Holman, were in a two-horse carriage, arranged for the trip, and my interpreter on his horse, found ourselves en route for D. M. Foreman's. At night we lodged with the widow McNair—was hospitably entertained at her expense. It was here we expected to preach this night, but she had learned that we were to be there one night later, and made the appointment accordingly; but we had a very good family prayer-meeting, by reading a chapter and commenting on the same, and singing and prayer. On Thursday morning we crossed Grand River and entered a prairie that reaches from Grand River to Verdigris, a distance at this point of about 40 miles, with a few skirts of timber, with two creeks in the distance, and they were dry. At sunset we drove up to F's, a whole day's drive, and only seeing two springs on the whole route. The dry weather had completely dried up all the grass on this wide field, and a large portion of it was burned over. And the sun seemed to have tropical power, the air was to our flesh as the steam from a hot furnace.

This was our first visit to the Verdigris country. We found brother F. in considerable trouble. Reliable information had reached

him a few days before we got there, that the Delaware Soldiers were coming to do mischief at the ensuing meeting; there were some on Verdigris ready to assist the Delaware troops as soon as they came. F. said, some of his neighbors had been watching his movements for a week—told me that he had disappointed the meeting on account of the contemplated disturbance—said that he did not want to stay at home. So, after a short consultation, we resolved to leave after breakfast next morning, and cross that wide prairie before we slept.

Accordingly, next morning, about 10 o'clock, we, in company with F. and his brother George, who lived close to him, were on our way to Grand River. Came 12 miles to the first spring—grazed our horses awhile on the grass along the banks of the spring branch—got some dinner at Felix McNair's. Five o'clock, P. M., we all mounted, determined to reach John Albert's as soon as possible—distance about 28 miles. Had it not been for the rain and wind we would have had a pleasant ride on the prairie, but just at dark the rain began to fall upon us, the thunder roared, the lightning flashed, and the rain poured on us. Notwithstanding, we crossed this field in about five hours, and took shelter from the pelting rain and wind with our friend John Albert, a noble and generous hearted gentleman is he. We concluded to wait over Sabbath; and in the meantime, to give information that we would preach.

Sabbath came—we had a good meeting. Three sermons were preached during the day: on Monday I preached at Joel Bryant's; Foreman returned home on Monday morning—consequently he was not with me at Bryant's. However, we had a good meeting at both these places, and established a preaching point at Albert's, which I, and myself will attend jointly. He preaches in English. The people on Grand River don't understand Cherokee preaching.

RABBIT TRAP.

Embracing the first Sabbath in this instant, I visited this church, which is attended by Wilkinson as pastor. Fallen, Owens and Foster were in attendance also. Here I saw more Cherokees together than I ever before saw at church; and the very best of order was observed during the meeting. Two were received on Saturday night. The Lord's death was celebrated on Sabbath in the presence of this vast assembly of Cherokees. Solemnity and adoration seemed to pervade the communicants. This church is in a prosperous condition.

Now, brethren, shall we not, in view of our troubles, trials and privations, share a part in your prayers? We need them.

May the God of all grace be with you and the efforts of the Board, is the prayer of your obedient servant,

J. A. SLOVER.

Tablequah, C. N., Aug. 13th, 1860.

J. A. Preston.

We are in receipt of brother Preston's first quarter's report, ending June 30th. He says: "The people seem to appreciate my efforts, and I hope to be able by the help of God to do some good. There is no marked evidence of a work of grace going on, though the people are attentive to the preached word, and all hope that we may soon see the fruits of our labors. My work has been very much scattered, though it will not be so much so in the future, as we expect to continue in our present field. In the selection of this (Coweta Town, Creek Nation) as a field of labor, I have consulted with, and have the approbation of the brethren. We expect, when we settle, to go about six or seven miles higher up the river in the next township, Broken Arrow; have stopped here in Coweta for the convenience of board."

Brother Preston must have a house—he is compelled to board till the Board can provide accommodations for him. We hope that the generosity of the friends of brother P. will soon enable us to accomplish this desired and necessary object.

R. J. Hogue.

This excellent brother has suffered from debility for some time past, but seems improving. The work, though slowly, is advancing. He is not discouraged, but wants assistance. Who will go to help brother Hogue?

Isaac Reed.

This brother is working hard—he meets with opposition from Methodists and Northern Baptists. Some ten or twelve men disturbed a meeting in June, and caused much excitement. The people will understand this matter, and justice will be done. But, with all this, his preaching is listened to with attention, and God is blessing his efforts. Pray for your missionary, brethren.

Hard Times in the Choctaw Nation.

Brother Burns' Misfortunes.

Brother Burns, writing July 18th, 1860, says: "I met with a very serious misfortune last week. My fence around my crop was burned, and exposed it all to the hundreds of cattle that are around it. The drought is still continuing, the crops are well nigh spent, many fields are dried up. Mine is ruined, and what we are to do for something to eat, is unknown to us. Corn meal, from \$1.50 to \$2; bacon 20 cents; flour from 7 to 10 cents; coffee 25 cents per pound, now, and there is no prospect for a change for the better."

Monday Durant.

Mico, Creek Nation, June 30, 1860.

Dear Brother Holman:

I am now on my way to the Witchitaw Agency, 250 miles west from my home. I have been out there once during this quarter, and am now on my way again. My object is not altogether to preach, but that does enter into my views and aims. As, however, I do not go altogether for this purpose, I have not reported it in "miles traveled," though I have in "weeks of labor," for even on the road I try to labor for my blessed Master. There are

about 3,000 Indians of seven different tribes, located at and around the Witchitaw Agency. Had I time and opportunity I could relate some incidents I saw and heard, which perhaps might interest you—how I saw more than a thousand (perhaps two) dancing around the scalps of some of their fellow Indians, (wild Cumanches,) whom they had killed a few days before. Again, how I tried to talk concerning the blessed Saviour to those wild and savage men. My dear brother, the field is large, 'tis white, and ready to the harvest; but, alas! how few the laborers! O, may the good Lord soon open the eyes of those now blind to their true condition.

Yours with an humble hope of heaven,
MONDAY DURANT.

Chim-moty.

Brother Murrow, now sustained by the Rebooth Association, Ga., says of this native Creek preacher: "He is very popular out this way, (Rebooth station,) and really preaches sound doctrine. We have a three days' meeting on hand now in his town, and begin Thursday next, (July 11th.)" Brother C. is sustained by this Board, and we trust he will prove an humble, zealous Christian missionary to his own tribe.

CHILDREN'S DEPARTMENT.

Testaments for five Indian Children.

John Green, Edgar, William Albert, James Willie, and George Bumpuss, sons of John B. Herndon, Esq., of Newbern, Ala., handed brother Holman last Sabbath \$1.25, with the request that five copies of the Gospel of John in Creek might be presented in their names to as many Creek Indian children. Bro. Buckner will attend to this, and present with pleasure the word of life to these little folks of the Indian nation.

This idea was suggested on reading the article in Children's Department of September number of the Journal.

We hope many a little boy and girl will take pleasure in furnishing a copy of the Gospel of John to the Creek Indian children. It costs about 25 cents. You can send this amount in September.

Dime Contribution.

The five children of A. A. McD., North Carolina, send \$1 for support of children's missionary.

Thank you, my dear children. What other children will remember the missionary? Your dimes can be sent on in stamps.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

We have waited three or four days for new matter for this department, but none coming to hand, it is necessary to fill the space with material received last month.

State Convention of South Carolina.

It was our pleasure to be present at the meeting of the South Carolina Baptist State Convention, which convened with the Church at Greenville on the 27th July. The attendance was large, and the proceedings conducted with great harmony. The Baptists of this State have never concentrated their labors in the cause of benevolence through the Boards of the Convention, performing their work principally through their district Associations; hence comparatively little of what is doing in the State is exhibited in the proceedings of the Convention. They have a Bible and Mission Board, and a Sunday School and Colportage Board. All these interests received the attention of the Convention. The work of Sunday Schools and Colportage seemed to be favorite projects with the Convention, and to promote these objects a special superintendent and agent was appointed. The Convention passed a resolution approving the proposition of brother Waller, of Alabama, to raise a permanent fund for the Bible Board of the Southern Baptist Convention, to be employed in the work of Colportage, and two pledges of \$500 each were made to that fund; other brethren gave us encouragement that their churches would respond to the call. We expect that South Carolina will give us not less than \$5,000 of the amount wanted.

The report of the Bible Department of the Convention Board was quite flattering, some \$1,200, exclusive of the amounts sent up to the Bible Board at Nashville, of which this is auxiliary, had been raised and expended in the State.

In connection with the Convention the commencement exercises of Furman University came off, a part of which we witnessed, with great pleasure. The Furman has a good endowment, which is being increased, a good faculty, a commendable patronage, and promises to be a popular institution for the education of the Southern youth.

Here also is the Southern Baptist Theological Seminary, with its noble and energetic faculty. The completion of the endowment is proceeding, and it is hoped will soon be completed. The prospects of the next session are said to be promising. Those young ministers desiring to attain the largest theological instruction, will find Greenville the place to obtain it. Those wishing information during vacation may address Rev. B. Manly, Jr., D. D.

II.

Brother Waller's Proposition.

In order to render the Bible Board more efficient in the work of Colportage, brother W.

W. Waller authorizes us to say that he will be one of fifty to give \$500 each, to raise a permanent fund to be employed in this way; \$100 to be paid as soon as the amount is secured by subscription, and the remainder in annual instalments of \$100.

This is a noble proposition, and will at once, when carried into effect, open the door of enlarged usefulness to the Board. Brethren are beginning to realize the importance of the enterprise, and are responding to brother Waller's proposition. In order to hasten the work, it is agreed that a church or a combination of brethren may make the subscription of \$500. How many churches will at once send in their pledges? What brother will respond?

II.

East Alabama Convention.

This is a comparatively young body of Baptists, occupying the Eastern counties of Alabama. Its late meeting concluded the third Sabbath in July. We had the pleasure of being present, and of presenting the claims of the Bible and of Colportage. In these objects of the Bible Board the Convention was deeply interested; and, besides contributions directly to our Board, measures were taken to raise, during the year a fund of \$1,600, to be employed within the bounds of the Convention in the distribution of Bibles and religious books. This Convention, though young in years, has elements of great strength and efficiency; it co-operates with the Domestic Mission Board in sustaining two missionaries among the Indians.

II.

Distribution of the Bible.

The missionaries and colporteurs in East Alabama reported an astonishing destitution of the Word of God in that section of country. One brother stated that he found in one section of the county 16 or 18 families without the Bible—that persons nearly grown up had scarcely ever heard a sermon. But Alabama is not singular in this respect. In every State in the South, in immediate proximity, too, to wealth and refinement, as well as in the mountainous and barren regions of poor lands, are to be found the greatest spiritual destitution. This can perhaps be met most effectually by our plan of colportage.

II.

The Colportage Work.

Our aged brother Haggard, who has been laboring as a colporteur in Alabama, in a speech before the East Alabama Convention, with tears rolling down his cheeks, gave it as his opinion that there was no means so effectual in reaching the destitute as that of colportage—that the colporteur work is now the greatest and promises more good results than any of our instrumentalities in meeting the spiritual wants of multitudes of our citizens. The same sentiment we have heard from the most experienced and useful of our pastors, both in the city and in the country. Then let the brethren rally to the support of our Board, and let the work go on.

II.

English Bible for the Indians.

Brother Reed, the missionary of the Domestic Board among the Cherokee Indians, says that about one-fourth of the people of that nation read the English Language, and gives us an order for Bibles and Testaments for gratuitous distribution. It is our desire to supply all the Cherokees who speak English with a Bible, and have already sent forward enough for our missionaries to begin with. But the demand is great, and to fully accomplish our desire our brethren must help us. Who will send us donations for this special work?

II.

Sabbath School Donations.

A Sunday School class in Paris, Kentucky, sends us \$3, their monthly collection for the Bible cause, to be appropriated to giving the word of God to the Indians. In closing the letter the wish is expressed that everybody would take and read the Home and Foreign Journal, that they might understand the wants and labors of our Boards. This is good. Let Churches and Sunday Schools be supplied with the necessary intelligence, and they will awake to the cause of benevolence. This Sunday School teacher, at least, reads the Journal, and hence this contribution.

II.

BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., OCTOBER, 1860.

The Necessities of the Board.

We desire to present a few plain facts, and call to them the special attention of our brethren throughout the South. The past twelve months have been unprecedented in the history of the Board, with respect to the number of missionaries appointed and sent to the foreign field. Including brethren Yates, Crawford, and Bowen, with their wives, twelve brethren and eight sisters have embarked, or are arranging to embark, on the errand of mercy, making twenty additional labourers, whom we are pledged to sustain in the blessed work of preaching Christ to the ignorant and perishing. Who will not regard this as a most encouraging indication? Shall we not thank God and take courage?

The increased responsibility assumed by

the Board is in strict accordance with decisions of the Southern Baptist Convention, in Richmond, and in reliance on the liberality of their brethren of the South. So confident have we been that this aggressive policy would be approved by churches, and by the Great Head of churches, that if twice twenty well qualified labourers had been presented for appointment, they would have been gladly welcomed and sent forth.

It will thus be seen that our pecuniary liabilities will be largely increased. Shall we fail to meet them? Every true-hearted missionary Baptist will say, No. Let every one immediately respond by an appropriation, as the Lord may have prospered. Let every pastor bring this statement before the church over which he presides, and make the proper appeal for the needed funds. The result we can easily produce.

Pray for the Missionaries in Yoruba.

Brother Phillips thus concludes the letter which we publish in this number: "Do not fail to have special prayer made for us at all the churches, and at the family altars."

I have, time and again, solicited the prayers of the brethren. Dear brethren and sisters, will you not bear in mind this urgent solicitation from your missionary?

"The Fault is in the Pastors."

In an Association which I attended this summer, during a discussion as to the cause of a failure of contributions from the churches, a special appeal was made to their aid. A private member commenced a speech somewhat in this manner:

"Brother Moderator, I will give you a few words to that fund, (a collection was made,) if I may be permitted to say a word. * * * I am glad," towards one who had spoken, "that you have appealed to the pastors. The fault is not in the pastors! They don't instruct their people. They say scarcely anything to the people about giving, except with reference to their own salaries."

Now, I thought it not unlikely that a good brother had stated matters a little too strongly—especially what he said about pastors pleading for their own salaries. But after all, is there not too much truth in what he said? Are not the pastors of churches derelict of duty regarding instruction of their churches, and anxious for systematic contributions?

Brother pastors, will you not look at this matter? Will you not allow the record of the brother, which I have quoted, to not in anger, but in solemn earnestness, arrest your attention to the importance of your influence in behalf of the cause of Foreign Missions? And of every other good cause?

Brother and Sister Crawford.

By a letter from Brother Yates, of M. 29th, we learn that Brother and Sister Crawford reached Shanghai on the 27th of the month. Sister C. is represented as appearing very well, but Brother Crawford has been attacked with chills. Brother Yates thinks he will soon recover, as was the case with him under a similar attack.

Concord Association.

The body convened with the Concord church, Mecklenburg county, on Wednesday before the third Lord's Day in August. I was unable to attend on the first day, but arrived on Thursday, and met with a cordial reception. At the session last year, delegates of most of the churches specified amounts which they would endeavor to secure from their respective churches for Foreign Missions. We were pleased to learn that, for the most part, these amounts had been realized. The Association gave me an opportunity of speaking regarding the condition, prospects and wants of the missions. Remarks from the brethren were drawn forth, and I was assured by the moderator, Rev. T. W. Sydnor, that they believed there would be an increase of contributions during the present year. One remark of Brother Sydnor I was struck with. It was to this effect: "I think there will be an increase of contributions in my church. I feel almost certain of it. For I intend the Lord helping, to preach to them better than I have ever done." That is the way. Let all our ministers be constantly anxious to preach better—that is, with additional force and unction to inculcate more fully the great principles of Christian obligation, and to instruct their brethren more thoroughly in the claims of Christian obligation, and there will be an increased amount of contributions.

Brother Ryland, President of Richmond College, Winston, President of Richmond College, and Chaplin, President of the Board of Trustees of the Union Female Institute, addressed the Association in connection with the report on education, the claims of the Institutions with which they are connected.

Brother Hume, one of the proprietors of Chesapeake Female College, presented a report on the patronage of the brethren. There was a discussion of great interest coming out of the report of religious instruction of the colored population. The report of Brother Ryland, whose long experience as pastor of the First African Church, Richmond, eminently qualified him for imparting instruction on this subject, characterized as they were by his usual practical sense, were listened to with great attention, and can hardly fail of being good.

No report on Domestic Missions had been prepared, but the subject was not permitted to pass in silence. Rev. A. F. Davidson proposed, as the churches had failed to contribute to this object, that a donation be made, which was agreed to, and about \$100 were contributed. State missions and college received the usual attention of the Association. The pastor of the church, Brother Green, led by other brethren, protracted the meeting for some days. I have been informed they had a pleasant season, and a large number of conversions.

The Concord Association comprises a number of intelligent, lovely, valuable brethren. It is pleasant to mingle with them in their annual re-unions. May they enjoy, and more, the presence and blessing of their Lord!

Roanoke Association.

The last session of the Roanoke Association was held with the church at Upper Marlboro, about three or four miles from the city, on Friday, the 24th of August.

Brother William S. Penick preached the introductory sermon. His text was a part of the commission, "Go ye unto all the world, and preach the Gospel to every creature." After an introduction, in which he spoke of the scope and obligation of the commission, he adverted to the sad fact that little had been done towards the evangelization of the world; and then proposed to point out some deficiencies which needed to be removed in order to the fulfillment of the commission committed to his people. Without attempting to arrange the topics as presented, or to give a synopsis of the discourse, I mention a few points which were presented with great clearness and force. The preacher insisted upon unity of faith, and a decided and uncompromising declaration of the whole Gospel. He exposed the idea that any religious error is innoxious; showed how absurd is the opinion that schisms and sects advance the cause of Christ, and pleaded earnestly for "one Lord, one faith, and one baptism," in our creeds, our pulpits, and our practice. We needed more of the Spirit of Christ—the goodly, sympathizing, self-denying, active spirit of the Gospel. More of love and of labor.

The discourse was worthy of the occasion, and I can but believe, productive of good. Brother Penick is a young man—a graduate of Richmond College. He is loved by all who know him, and promises great usefulness. The Lord keep him humble, self-denying and active, and spare him for long years of labor.

The usual business of the Association was transacted with great harmony—viz: Acting on various missions, education, &c. While the report on education was before the body, the President of the Trustees of the Danville Female Institute stated that three thousand dollars were needed to complete the buildings, &c., of the College now under contract. This institution is within the bounds of the Association, and has, therefore, special claims upon the members. It was founded on the joint stock plan. Notwithstanding many of those present had already subscribed towards raising some \$10,000, yet it was determined to raise the three thousand dollars called for—and it was done.

Rev. James B. Taylor, Jr., presented the claims of Alleghany College, located at the Blue Sulphur Springs, in Western Virginia, and received subscriptions amounting to several hundred dollars. A collection was taken on Lord's Day morning for state missions, and afternoon for colportage, but I did not learn the amounts.

At last Association promises had been

made to endeavor to collect certain amounts for Foreign Missions. These promises, it was found, had been only partially complied with. After an address, in which I stated the wants of the Board, Brother Penick proposed a donation to make up the deficiency. It was readily agreed to, and, including a contribution from Danville church, subsequently paid, amounted to \$154.04, nearly enough to make good the deficiency. I have every reason to think that an increased interest in the work, and determination to labor for it, was awakened especially among the pastors.

Rev. Robert S. Hurt, who, for a long time, has been clerk of the Association, stated that he intended removing to the West, and resigning the office. I do not know whether he is going, but wherever he may locate I trust he will have the presence of the Master. He handed me a slip of paper, on which he had written "my pastoral connections in this Association soon cease, but wherever I go I am the friend of missions, and will labor for them." Men of this spirit are a blessing to any community. I should have parted with him with more regret if I had not hoped to meet him in some of my many journeyings in his new field. The blessing of the Lord go with the brother!

I have not attended an Association this year in which I had more enjoyment than in the Roanoke. It is so pleasant to meet with the acquaintances of former years, and to enjoy with them the interchanges of brotherly kindness.

Old Friends.

We have been gratified to receive a visit from our old friends, Bro. Joseph S. Baker, of Florida, and Brother C. C. Conner, of Mississippi. They both preached with great acceptance in our city.

The Influence of the Mission Schools at Shanghai.

When we commenced operations here, in 1847, the officials, and the scribes and pharisees of this great city, ignored the existence of the Christian Missionaries. They evinced a supercilious disregard of the influence of a few Christian teachers upon the great mass of the people. Of late, quite a change has come over them. They have discovered that nearly all the schools in the city are public schools, under the direction of these religious teachers—and that in a few years the youth of the city will nearly all have been christianized; when there will be no one to advocate and observe the ancient customs. Alarmed at this prospective calamity, they are arousing themselves. The wealthy are contributing funds, and the scholars are establishing opposition public schools in different parts of the city.

The above statement is forwarded by our beloved brother Yates. This devoted missionary has observed the progress of things at Shanghai from the very beginning of our missions there. The influence of missionaries upon the schools is only one of the many channels through which Christianity is exerting its power. In this department the progress is, it seems, so obvious and potential as to have awakened the fears of the Chinese idolaters. It is apparent, also, in the increasing diffusion of religious knowledge, the awakening spirit of inquiry and the conversion of souls. Let none think that missionary labor in China is unproductive because it has not resulted in more numerous conversions. There must be seed time and culture before harvest. "In due season we shall reap if we faint not." The schools of China and Africa are a field of usefulness which the pupils in our schools, especially our female high schools, should delight to cultivate.

The Receipts of the Board.

The Treasurer informs me that the drafts upon the Board are largely exceeding the receipts. The balance in the Treasury at the end of the last year is already considerably diminished, and unless there is an increase of contributions the Board must become embarrassed. This is owing to the increased number of missionaries under employment.

We confidently appeal to our brethren to meet this increased demand. It cannot be that they will permit the Board to want means to sustain those who, in answer to their prayers, have given themselves to the work, or to delay the departure of such as have been appointed to the different missions.

We would affectionately urge brethren and sisters to send us, by mail, such sums as they are willing to consecrate to this work. Some have not contributed during the year. Will they not do so? Others have given something. Can these not spare more? Come, brethren and sisters, we rely

upon you, under God, for the means to carry on this work. Do not disappoint us.

P.

Who are the True Friends of Missions?

Those who labor, and give, and pray for their success. There are some who say they are the friends of the missionary enterprise, whose love is like that of him who says to his brother, "Be thou warmed and fed, but giveth not what he needeth." There are others who are very great friends, but can never do anything, because no plan suits them—nothing is managed as they wish—but the true friends labor and give and pray for the cause.

P.

A Good Example.

"Who, when he was reviled, reviled not again? when persecuted, threatened not, but committed himself to Him that judgeth righteously?"

P.

Missouri Baptist General Association.

We shall not soon forget the pleasant season enjoyed at the meeting recently held by our Missouri brethren, in the town of Liberty. Here were gathered together prominent ministers and private brethren, mostly from the middle and northern portions of the State, all of whom seemed to vie with each other in the exercise of fraternal love. The various educational interests of the denomination claimed special attention, indicating that the churches regard the mental culture of the young, as an instrumentality which God may bless, in preparing for a more effective influence for good. State missions also were freely and fully considered. A new system of colportage was inaugurated, and a committee of supervision, to be located at Lexington, called into being. The interests of the new paper, entitled the Missouri Baptist, were also considered—brothers Ford of Louisville, Ky., and Ustick of St. Louis, being appointed joint editors.

One of the most gratifying peculiarities of the meeting, consisted in the deep interest shown by the brethren in the subject of foreign missions. But little had been previously done, and it had been predicted that Missouri would not readily move in this direction. We were always satisfied that this impression was not well founded—and that it only required a proper presentation of facts, and proper Scriptural appeals, to call forth a noble liberality. We heard not a word of objection. On the contrary, the earnest attention, the tearful eye, the ready, cheerful benevolence which marked our brethren and sisters, all indicate a deep interest in the spread of the gospel among the heathen.

We came away from this convocation of Western Baptists more than ever impressed with the vast moral, intellectual and pecuniary power, remaining to be developed in behalf of the Redeemer's cause, and in the spread of the gospel, both at home and in foreign lands.

T.

Shiloh Association.

This association met at Blue Run, Albemarle county, on Tuesday the 28th of August, and continued in session three days. The representation was not as full as usual, the meeting being held in the extreme lower part of the district. The various objects fostered by our people were brought under consideration. The amount sent up by the churches for these objects was comparatively small, nor was any special liberality shown in the contributions of the meeting itself. This is an able body, and if its resources were duly developed, a large amount for the dispensation of the word of life might be given. It was pleasant to greet many of the brethren with whom, in years past, we have been associated in labors of love.

T.

Japan Mission.

It is gratifying to know that our pioneer missionary to Japan, Rev. J. Q. A. Rober, is on his way to this field. He sailed the first week in August in the Edwin Forest, and with his wife, expects, upon arrival at Shanghai, to proceed as soon as possible to Kanagawa. In reference to the Japanese, one of our Richmond papers remarks:

"According to late news from Japan, our countrymen are in great favor there, and the prospect is that a wonderful amount of commerce will be the result of the courteous and cordial relations which have been established between the two countries. Hitherto the Japanese have only known the outside world as filibusters and plunderers; but Americans have succeeded in convincing them that there is at least one nation with whom they can form treaties of commerce and amity, and rely upon its honor and good faith. An intelligent commercial gentleman of Virginia, who has resided for some time in Japan, and is well acquainted with

the people and their character, expresses the opinion that the coming trade of the United States with Japan will surpass the most sanguine anticipations, and be only second to that with China."

May this encouraging hope be fully realized.

T.

Cruelties of the Heathen.

The West African Herald, of the 13th ult., says:

"His Majesty, Badahung, King of Dahomey, is about to make the 'Grand Custom' in honor of the late King Gezo. Determined to surpass all former monarchs in the magnitude of the ceremonies to be performed on this occasion, Badahung has made the most extensive preparations for the celebration of the Grand Custom. A great pit has been dug, which is to contain human blood enough to float a canoe. Two thousand persons will be sacrificed on this occasion. The expedition to Abeokuta is postponed, but the King has sent his army to make some excursions at the expense of some weaker tribes, and has succeeded in capturing many unfortunate creatures."

It is said that the present horrible war, now raging in Yoruba, has been excited by the King of Dahomey. Shall we not send out additional missionaries to this field, that gospel influences may be brought to bear upon this people, that the peaceable fruit of righteousness may prevail where now bloodshed and murder alone are found.

T.

Our Missions.

SHANGHAI-CHINA.

Letter of Rev. M. T. Yates.

May 14, 1860.

REV. A. M. POINDEXTER, Cor. Sec. F. M. B. S. B. C.

DEAR BROTHER: You will have heard before this reaches you, that war, by the English and French with the Chinese on a large scale, is inevitable. The English, I understand, have taken Ohsan and will make that their head quarters. The French will make Shanghai their place of rendezvous. Already hundreds of troops are quartered on shore. These will be stationed here, an army of eighteen hundred men, one half English and the other French. This will be quite force enough to keep Shanghai quiet. It, however, will greatly increase the expense of living and very seriously interfere with our work. At present there is little to encourage and much to oppose us in our efforts to bring this people to a knowledge of the truth. We have one applicant for baptism—the son of one of our church members. His case is an encouraging one. Some others are manifesting no little interest in the truths of the gospel. Hostilities will probably commence about mid-summer. This war may result in the opening up of the whole country, as it may have the effect to break up the bands of authority by which it has been held together for so many centuries, and leave it in a state of perfect anarchy. This is feared by many.

The insurgents have recently gained some very important victories over the Imperialists this side of Nankin. "Soo-Chau" is fearing an attack.

The health of the mission is only tolerable. My own health is not as I could desire, in order to enable me to perform effective service. I think I feel the effect of the climate more than when I first arrived in China. I have not strength to preach more than three or four times each week.

In haste, yours fraternally,

MATTHEW T. YATES.

CANTON-CHINA.

Letter of Rev. C. W. Gailard.

REV. JAMES B. TAYLOR,

Dear Brother,—Your letters have come to us quite regularly every month, which is more than you can say of mine, for I have not written for several months. I began a letter in April, but was taken sick before it was finished, and in May Mrs. G. had sore eyes nearly a month, so that I could not write at night as I had to take care of the little ones. My time is all occupied during the day, and unless I have something of importance or of interest to write, I do not feel like laying aside my work to write a letter which contains neither news nor interest.

BAPTISMS.

Our work, however, is not without interest to us, and is gradually becoming more interesting. I have baptized four this year, two men and two women, one an old woman 68 years of age, the mother of the doctor whom brother Graves baptized this year. The last are a very interesting family, and I hope they will all be members of Christ. The two oldest girls wish to be baptized; but as they are young, we think it best for them to wait a while, till they know more about what they do in the act of baptism.

One of the men I baptized first heard the gospel at brother Roberts' chapel in January, 1859. He attended a few days, during which time he learned enough of the truth to begin to love it, or, as he says, "it began to have some taste." But he was then called off on business; for more than a year, in another part of the Province. During this time, he did not worship idols, and did not know how to worship God. He returned the first of this year, and found that he was quite near a chapel, as I had rented one

near his house during his absence. He then began to attend my chapel in the day, and brother Graves' chapel at night, and in a short time declared himself on the Lord's side.

AN ENQUIRER. GROSS DARKNESS OF THE HEATHEN MIND.

This man's mother has been a very devoted idol worshipper; but I hope that she has quit it now. She gave me several of her idols, and says that she now worships Jesus every night and morning. But she is very ignorant indeed. She sometimes goes to chapel, and we sometimes go to her house to talk and pray with her, and I have some hope that she may yet believe to the salvation of her soul, as she manifests a desire to do what we tell her so far as she understands it. Verily gross darkness covers this people, and without the influence of the Holy Spirit to open their hearts, we might just as well undertake to teach a block of wood.

CANDIDATES FOR BAPTISM—ENQUIRERS.

I have one candidate for baptism, an old man about 65. He has attended my chapel occasionally for about two years, but has manifested no special interest in the doctrine till lately. I hope he may yet come in. There are also some women who seem to be interested; so that we labor in hope, and our hope is not in vain. Verily the Lord is blessing us more than he did those who came before us.

OPPOSITION.

I have made but one trip to the country this year; I hope to again in a short time, to a town where one of our members lives. He is one of the men who was with brother Shuck in California, and aided in preaching, though he was not employed as an assistant. He is a very good speaker, and we once hoped that he would settle in Canton and aid us. He cannot do much at preaching in his native town, as his older brother is so much opposed to him; not only opposed by words, but has beat him several times, and also burns his books.

NEED OF LABORERS.

In the present unsettled state of things between England and China, it would hardly be prudent to send men to form new stations at any of the new ports. But there is ample room, in and around Canton, for all the men you can send, and if we had some single men, we could even now form out-stations around Canton. We have not the force at present to form out-stations, without neglecting Canton. In fact, we can cultivate but a small part of Canton city. So we ask for more men, and more of the Holy Spirit.

Yours in Christ,

C. W. GAILLARD.

IJAYE--AFRICA.

Letter from Rev. A. D. Phillips.

IJAYE, JUNE 13th, 1860.

REV. JAS. B. TAYLOR:

My Dear Brother,—As it is uncertain when we can send to Abeokuta, I now begin a letter to you. We here have abundant reasons to thank God for our health especially.

WAR INCREASING.

The war seems continually to increase in magnitude; and even now, if we believe reports, the whole country, from Lagos to Ilorin on the north-east, and Ishaki north, is now engaged to fight. The Ijaha country east of Abeokuta and south of Ibadan, is neutral, or stands pledged to help Ijaye and Abeokuta if called upon. I do, however, consider them very treacherous. Ogbomishaw is said to have submitted to Ilorin. Isokin is a little on both sides, ("on the fence.") The Lagos people at least sympathize with Abeokuta and Ijaye, and some of them are said to be hero now.

Ijaye, Ilorin, and Abeokuta are opposed by Iwo, Kuta, Ilegbo, Ede, (a soft), Ilobi, Ofa, (Lofa), Ikerru, Ejigbo, Lailupon, (paun), Awayaw, Bioku, Ikodu, Aweye, Ishaki, Idonshan, Meshi-opele, Meshen, Ila, Igbojo, Heshu, Ife. These towns will number from 1,000 to 80,000 inhabitants. Either at the same or at different times all of them have been engaged in the war against Ijaye.

A DREADFUL BATTLE.

There was a dreadful battle fought on the 4th instant, before the Ibadan camp. The Egbos and Ijayeans were put to the worse before their enemies, and came in camp and town hotly pursued by their enemies. The very utmost confusion ensued. Apparently there were thousands of Egbos who, when they came to the camp, made the least possible halt, but took whatever came in their way, and away they went for Abeokuta. The women who were in the camp, took their loads and came into the town. Soldiers were running to the gates; the women and children were screaming and crying, and rushing towards the middle of the town. The wounded with various loads were being left in our yard. These bringing in loads paid no attention to my reasoning with them; and I was finally obliged to lock the yard gate and keep all out.

The Egbos suffered much more than the Ijayeans, and the Ibadans took many of them alive. The Ijayeans caught many of the Ibadans, and killed many more. Even now, all the way over which they retreated and fought, is so full of dead bodies, (mostly Ibadans,) that the stench is so great the people can't go out there to get palm-nuts.

We are, indeed, realizing the very horrors of war. I have some of the worst wounds to dress I ever saw. I could fill pages in describing some of them. I could also interest you for hours relating to you the "hairbreadth" escapes of others. One I will relate. An Ijaye man was caught and carried to the Ibadan camp, but was not confined. The day after battle he found a favorable chance, threw down his master, and filled his mouth with dirt to keep him from giving an alarm, and then he ran with all his might.

He was, however, hotly pursued and fired at. Only one shot, however, took effect, and that in the back of the neck, and was taken out near the shoulder. He did not fall down for it, but continued his flight, and reached home safely. I gave medicine for dressing the wound.

AN INTERESTING INCIDENT.

Nothing of importance has taken place since the battle above referred to. One man killed in that battle was the chief's chief messenger, Anigbio. He was the one appointed to always look after the white man. His wife Doda, (Mary I call her,) is the second person I baptized in Ijaye; and two of his children are living with us. His eldest son, Mary's child, has long since given back the orisha his father gave him, and his father was willing for him to quit their ways and serve God. But now the father is dead, it becomes the duty (according to heathen custom) for the eldest son to take his father's orisha. In this case, however, the son refused to do so. He told them that when his father was living he quit serving idols, and his father said it was good, and now his father was dead no one else could force him to do so. The son is not more than fifteen or sixteen years old, I suppose, and he has been very much troubled. They have used every means in their power to compel the boy to take his father's idol. His aunt is a wife of the chief, and his grandfather and grandmother did all they could—even threatened to sell him, still he refused. His mother helps him well. I think I never saw a woman with such strong faith. She seems to take God's promises to mean just what he says; and when they are cursing her and the children, she will repeat to them, "The Lord is my shepherd; I shall not want;" and, "I will not fear what man can do to me."

The matter has all been related to the chief, but I do not believe he took any notice of it, for a few mornings ago I called to see him, and he told me all what he had heard, and how the wife and two children were with me. And he asked me if it was so. I told him it was true, only the wife only worked here in the day, and slept at home in the night. He did not appear to have any concern about it, only asked me if I prayed for Anigbio, and why he was killed if I prayed for him. Then he began to talk to me about my house, &c.

A few evenings ago (Sunday) I went to salute Anigbio's people, and to see Mary and the children. She and the children went with me into one room, where they talked with me, and then we all knelt down and prayed; then I went home.

It is truly a time of great distress, and I think I was never more needed here in my life. I could not think of leaving these few Christians in such a time.

I have told you in a former letter, that the true cause of the war is an effort to revive the slave trade; and whichever party is victorious, it will in part revive. We cannot yet tell what will be the result of the war, or to what extent it will depopulate this country. The general manner of warfare here, has been to make slaves of all the conquered, and utterly destroy their towns. The Egbos and Ijaye rulers say all they want is to conquer a peace; and all who will submit to their authority shall be saved, or their towns remain unharmed. It seems, however, from all I can learn, that the Egbos are determined to utterly destroy Ibadan.

The Ilorin army is at work, but we seldom hear directly from them. But from all the information we can gather, it seems they have already destroyed several flourishing towns, containing from three to thirty thousand inhabitants. The large towns east and north-east of Ijaye, which have hitherto been open to the messengers of peace, are now being laid in ruins. We cannot tell on which side Ogbomishaw is, though we are inclined to think they have bought peace from Ilorin.

What effect this war will have upon your mission in Yoruba, time only can tell. Do not fail to have special prayer made for us in all the churches, and at the family altars.

Affectionately, &c.,

A. D. PHILLIPS.

Other Missions.

American Baptist Missionary Union.

MAULMAIN.

Dates from this station are to May 14th. The missionaries were in usual health. Mr. Haswell, the younger, had already, in connection with the study of the language, entered upon direct missionary labor, having made two or three short trips for preaching. On one trip he baptized a Taling convert, who gave evidence of genuine piety.

TOUSNOO.

April 23d, Mr. Cross says—The work here seems to be progressing. I have not been into the jungles, because I have been too busy in preparing for our schools in the rains. One of the two young men who came with me from Tavoy was directed, principally by his own inclination, to a very hard place among the Pant Bghais, or Koonongs, where no teacher had been able to stay on account of the crooked disposition of the chief and of the leading people. He just writes me—"I have, since I have been here, had a school of more than eighty pupils. It is not of my power, or anything in me, but God has helped me, and these Bghais begin to have a desire for knowledge. This is not all. The Bghai teachers stationed around in this region, say that the teacher at Keaicheekoo is a man thoroughly instructed, and has a correct and thorough knowledge; let us go and be instructed by him ourselves."

"We are all pretty well. Dr. Mason has been ill twice so as not to be able to attend the chapel on the Sabbath, but generally seems pretty well."

A Precious Sabbath—Kyens Baptized.

Mr. Thomas, of the Henthada Mission, in his journal under date of January, gives an interesting account of a Sabbath and its employments.

To-day I came on alone, without my family, to this place, Kyah-pee.

This Sabbath has been a precious day, though a very tiresome one. It has been mine to rebuke the wanderers, to rejoice with the faithful, and to listen to the experience of converts; to bury fourteen converts in baptism; and to administer the sacrament to all who have, from the first, been baptized here. Two of the members have been under discipline, but all now in good standing. One of the fourteen baptized to-day is an intelligent Kyen, who, with his wife, a Kyen woman, are walking in the ordinances of the Lord's house. "Surely the Lord is in this place."

Earnest Spirit of Inquiry.

Under date of January 27, Mr. Thomas describes the promising aspect of his Sabbath congregation:

Another delightful Sabbath day. We have had our usual number of meetings. Only four, from a large number of converts, were thought fit to be baptized. But we see very much to encourage us here. There is a deep and earnest spirit of inquiry among the unconverted. Indeed, the chapel has been filled with this class of persons all day. A cloud of mercy evidently hangs over this place. Let this place also be remembered in prayer.

Shwaygyeen Association.

Mr. Watrous furnishes an account of the last anniversary of the Shwaygyeen Association. He remarks that at the Christian village west of the river, at which the Association met, eight were baptized.

The delegates of the churches met on the 7th and 8th of February, at Nantemah. Less progress was reported than in a few previous years. Sixty-four were baptized during the year. During the same time, about fifty have died. From one church thirty-one names were dropped from the list of members—names of those who for several years had not come to the church on the Sabbath, and lived as the heathen live.

Besides these, ten others were excluded, and ten suspended. Present number, 1,170.

Aged Convert Baptized.

Mr. Hibbard, of the Maulmain Karen Mission, describes a tour to the Beling river. In the course of his journey, under date of March 12, he met an aged convert, whose Christian steadfastness is worthy of imitation, whom he baptized.

Germany.

MOVEMENT IN GOYDEN.

Mr. Stangnowski gives a cheering account of several baptismal occasions of deep interest, in connection with the church in Goyden.

Remarkable Coincidences.

In the same letter Mr. Stangnowski gives an account of a remarkable coincidence in the case of two recent candidates.

At a baptism when the ordinance was administered to eight converts, two of the number were sisters, not by blood, but by ties of grace. They were baptized the same hour, born in the same village, where they had both lived until now; they first saw the light of this world the same day of the same year, October 4, 1818; they were awakened on one day, under the same sermon, and on one day they both found peace.

At seven baptismal occasions, twenty-three were baptized. We pray for and expect greater things this year. The Lord is working powerfully by his Spirit and his word.—*Macedonian.*

SELECTIONS.

The Pulpit and Missions.

"Let the pulpit give its proper place to the subject that was the vision of prophets, the song of sacred poets, the consolation of the Redeemer, the labor of apostles, the ingathering of the Gentiles; and missions would have a new standing in the church, a fresh development in the world. It is to us a mystery, the abstinence of good men from this divine theme, their reluctance to keep their people abreast of the good news of the spread of the kingdom. That there is such a reluctance is a fact; a reluctance, in many instances, passing into a strong aversion, that missions should be the subject of Sabbath discourse."

"The difficulties that accompany it lie deeper than can be affected by minor ecclesiastical arrangements; they lie in the existing education of our young divines. I make no reflection on the training of our theological colleges, when I say they teach theology. They are not missionary. Missions do not form part of their intellectual and spiritual wealth. The subject does not secure the attention of their students, is not incorporated with their studies so as to become inwoven with the texture of their forming minds and hearts. Missions are, consequently, through life, an exotic to the theological mind, and never have the kindly, luxuriant growth of an indigenous and thoroughly naturalized plant. Ministers are missionary by stats and by external impulse, rather than through the resistless tendencies of an inward seed growth developing after its kind. Give to missions their place in the colleges of the rising ministers; let them become an essential element of early and studious thought; and they will live and grow throughout the student's life."

Make him familiar with the home methods of missions, and with their foreign operations, with the races with which they have been brought into contact, their superstitions, their forms of heathenism, the philosophies inwoven with them, with their failures and their successes, and you will lay deep the groundwork for after continuous interested thought. You will put your mission seed into your future ministry at the spring-time, when all seeds are being sown that find a subsequent growth in the word of the pulpit and the organization of the parish."—*Lewis.*

Baptist Movement in Hungary.

The "Evangelische Kirchenzeitung" contains the following interesting article on Hungary:

A movement has been silently going forward for years in the Romish church, which is now beginning to be made public. Several young people in Strassburg had cast in their lot with the Baptists, who in an unobtrusive way had formed societies. Amid the prevailing coldness and want of religious instruction, for which the soul feels a yearning, and this in the established church was not satisfied, the spiritual teaching of the Baptists furnished something new. Three gifted young men were particularly impressed. Full of animation, they returned to their native Hungary. The eloquence which is innate in the Hungarians, was an aid to the cause. Taking their stand upon the Holy Scriptures, they preached earnestly against the errors of the priests, and found ready hearers.

A young weaver particularly, John Bakody, a man extremely eloquent and gifted, became a convert to the new faith; and, before the Romish priests suspected what was going forward, in all parts of the country, societies, larger or smaller, had been formed, which, like the English Puritans in the sixteenth and seventeenth centuries, adhered to the letter of the Holy Scriptures, separated from the Romish Church, and formed a new organization. Their life was without blemish, it must be confessed; but, like all enthusiasts, they were not without spiritual pride.

When the Romish priests discovered the state of things, they were not slow to proceed in their usual method. One of the three young men spoken of was banished, and emigrated to America. The second died in a foreign country, a victim of hardships. The third died at home, of long continued ill-treatment. Bakody was, under various circumstances, imprisoned and examined before one spiritual court after another. This treatment very naturally transformed his zeal to fanaticism. At every trial his persecutors were worsted; and on account of his talents, and because he knew the Scriptures almost by heart, they were unwilling to let him escape. So much publicity had been given to the matter, that such a person could not be quietly put out of the way. His physical strength, supported by his enthusiasm, could not be overcome even by a cruel imprisonment of three and a half years, to which he was subjected. They could not burn him at the stake.

To get rid of so dangerous a person, he was condemned to exile; and, though weakened by imprisonment, he was compelled to go on foot to the limits of Saxony. Here he received a passport to America, and was provided with money, and directed to a port where he was assured that the consul would furnish him money for his passage. But strange to say, the passport was made out as if he were a voluntary traveller, and under no sort of compulsion.

According to later information, about forty societies of these people exist in the Carpathians, in Pest, Backa, and other places, numbering about 10,000 souls; and as they are extremely inclined to propagandism, they may extend still further.

Mr. Oncken, in the "Missionsblatt," remarks on the above—

These reports are substantially correct. We would, however, remark that these dear brethren are in no way connected with the Baptists in Germany. The ill-treatment in prison referred to, did not occur; and the number of the brethren, who hold their meetings secretly and at unusual hours, scarcely amounts to one thousand.

Macedonian.

The Little Angel.

A gentleman in the neighbourhood of London was once induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bedside, who immediately withdrew. On inquiring who the child was, the sick woman replied: "Oh, sir, it is a little angel who frequently comes to read the Scriptures to me to my great comfort, and has just now given me sixpence." On further inquiry, he found she was one of the girls belonging to the neighbouring Sunday school. He took an opportunity afterward of questioning the child as to the reason of her conduct, when she answered: "Because, sir, I find it is said in the Bible, that 'pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction.'" "Well, and did you give her any money?" "Yes, sir." "And where did you get it?" "Sir, it was the reward given me in the school." That was truly charity of the highest kind, and might afford a fair opportunity for expatiating on the manifold benefits which the children of the poor (and of the rich too) derive from Sabbath school instruction.

BOOK NOTICES.

WORDS OF COMFORT. By H. F. Buckner, Mico, Creek Nation, West of Arkansas.

This is one of the publications of the Southern Baptist Publication Society, Charleston, S. C. It is a discourse of Brother Buckner, occasioned by the death of Mrs. N. E. Morrow, one of the missionaries to the Creek Indians. She was converted at the age of fourteen. In her twenty-third year she was married to Rev. J. S. Morrow, and shortly after, with her husband, took her departure to the Creek Nation. Her death occurred August 18, 1838, about ten months after her entrance upon the mission work. Hers was a brief service. The Divine Master early called her to the reward of heaven. She was a truly pious woman, and the mission deeply felt her loss. The commemoration of her worth, and the words of comfort to the afflicted survivors, are well prepared by Brother Buckner. We commend the book to all our readers.

THE YEAR OF GRACE. A History of the Revival in Ireland in 1839. By Rev. William Gibson.

This work, gotten up in the best style, by Gould & Lincoln, Boston, is designed to give a somewhat detailed statement of the progress of the wonderful religious excitement, prevalent during last year in Catholic Ireland. The author, a Presbyterian minister, and Professor in Queen's College, has expended much time in correspondence with others, and making out a careful history of the work, especially among the people with whom he was identified. Thousands seem to have been affected by the influence which prevailed. Intense excitement characterized the movement, and yet the professed converts seem to have had proper views of the evil of sin and the way of salvation. Many of the facts collected are deeply interesting.

MEMOIR OF ABNER KINGMAN NOTT, late Pastor of the First Baptist Church in the City of New York. By his Brother.

It was our pleasure to become acquainted with the subject of this memoir during his brief ministerial career, and we feel no hesitation in saying that the portrait drawn by his brother is not too highly colored. We advise every young man to purchase and read the book. It was a noble example, and worthy of imitation.

ROBERT CUSHMAN, or the Rural Students.

This book, published by the Southern Baptist Publication Society, reveals a sad tale, and is said to present a real history. The moral is excellent.

All the above works are to be had of our enterprising brother, T. J. Starke, 203 Main street, Richmond.

RECEIPTS

Of the Board of Foreign Missions from Aug. 6th to September 1.

SOUTH CAROLINA.

From Graham's Turnout, in a letter without date or signature, 10; Greenville church, for support of Rev. J. B. Hartwell, 433; per Rev. R. Furman; Black Swamp Missionary Society 17; Tiger River Association—For'n Missions 231.85, African Missions 6.18; Bethel church—For'n Missions 9.06, \$707 08

ALABAMA.

Clara C. Pace 2, from a gentleman, for his deceased servant "Kinsey," for African Missions, 5,

KENTUCKY.

Rev. R. L. Thurman, agent, 100; H. E. Morehead, for African Miss. 1, Rev. S. Y. Trimble 1.15, 102 15

VIRGINIA.

Liberty church, Appomattox co., 5, Rev J C Hamner 5, collection at Appomattox Association 31.70, Rev. D. Witt 10; Concord Association, viz: Buffalo church 25, Concord church 18.53, Fountain's Creek church 10; Roanoke Association, viz: Harmony church 5, collection at Association 110.51, a Friend of Missions 1.13; Danville church 37.50, sent by churches to Association, for For'n Missions, 161.00, for African Missions 50 cents, Mrs. Elizabeth B. Taylor 2.50, Mrs. Selator 5, Edwin Broadbent 5, F. M. Latham 5, Miss C. F. Porter 1.20, Shiloh Association 84.80, Bettie M. Wayland 75 cts., Sistersville Baptist church 4.75, 541 71

MISSISSIPPI.

Bethel church, Brownsville, for African Missions, per James H. Low, Esq., 15 00

LOUISIANA.

W. H. Rondeau, New Orleans, \$8, collection from colored members of Keachie Baptist church, for African Missions, by James H. Low, Esq., \$7; Boggy Bayou church, by J. H. Low, white members 7.75, colored members 2.40; Evergreen church, by do., for do., 8.25; Mary Stevens, by do., 50c; by do., for do., Miss Lucy D. Collier 1, Bettie J. Collier 1, Mr. D. Robert 2.50, 38 40

MISSOURI.

Soft Pond Church—G. R. Kirtley 5, H. B. Winslow 2.50, R. E. Kirtley 5, J. M. Davis 5, Mary M. Davis 1, J. C. Nunnally 2, Mrs. Tho. H. Smith 2, W. H. Prutton 1, Philip Prutton 2, Mount Prairie Church—A. Frank 5, J. T. Cunningham 2, B. F. Vickers 5, Richard King 1, Smith Riley 1, West Fork church 5, Dover Church—Wm Frisdon 10, Mr. Frisdon 5, Sallie Frisdon 5, H. Starke 5, Fannie Starke 2, P. M. Gain 2.50, L. D. Young 2, R. C. Borton 1, Mrs. Slusher 1, John Lack 1, Jos. Hill 5, Chas. Whiting 1, John Borton 50c, E. Roth 5, S. B. New 5, E. Borton 5, Dr. J. N. Garnett 5, Bethel Church \$10, L. M. Eeoney 2,

John W. Burrus 5, John Hobbs 2, E. Wood 1, Rev. Thomas Fristoe \$2.50, Lewis N. Rees 5, Rev. W. M. Bell 10, Rev. Wm. Thompson 10, R. E. McD., 10, T. Garnett 5, cash 1, J. T. Hill 10, H. A. Ayres 5, W. J. Key 5, R. Mitchell 5, W. Garnett 5, G. Kirtley 1.50, J. Jones 1, J. Hudson 1, R. W. Donnel 10, W. R. Rothwell 5, cash 50c, Mrs. Doniphon 5, Frances Jones 5, Pauldo 5, Mrs. Donnell 5, Mrs. Birmingham 2, Mrs. Long 5, a sister 25 cents, Mrs. Coffey 2, Mrs. Rout 1, Mrs. Habbell 50c, a sister 50c, Mrs. Wilson 3, a friend 75c,

Total,

RECEIPTS FOR THE JOURNAL

S Wells 50c, C B Gwinn 25c, B F See 5c, E W Marshall 50c, W T Marshall 50c, Susan W Graham 25c, John H Canale 25c, Rev W M Wingate 25c, N Powell 25c, Presley S M Dickey 25c, Mrs A W B 25c, Jesse Winkle 25c, Rev Samuel G M 25c, W J Stafford 25c, George W Tamm 25c, Elijah Adams 25c, Mt Pisgah church 25c, Wyatt S Pullen \$1, Daniel Conkley 25c, Conkley 25c, William B Conkley 25c, Thompson 50c, A Grooms 25c, William Stupp 25c, W Thomas 25c, Jacob Felt 25c, J A Hagaman 75c, John L Shown 25c, G W Dunagan 25c, J S Rames 25c, W A S mers 25c, John Horton 25c, A Taylor 25c, Mrs M L Barnett 25c, T J Mingham 25c, Mrs E Holland 25c, E Bass 25c, T W 25c, A Horton 25c, Mrs E Atkinson 25c, William Farrar 25c, Elizabeth G Steven 25c, T A B \$2, Quincy J Deacon 50c, Rev W Harley 50c, Mrs George Davis 75c, E V 25c, M J Hadden 24c, W A Ute 25c, M L Weaver 25c, F W Grant 25c, W Adams 25c, Nathaniel Oakham \$1, M R W Kinson \$15 for Portsmouth church, Mrs Woodard 25c, Mrs N P Smart for self, Mary Ann Smart, Mrs Eliza Martin, Annanda Smart and Mrs Eleanor Smart, \$2, H C Townsend \$3, C A R Pace 10c, Brett 50c, H P Williams \$1, R J Bush 25c, C Rush 25c, W G Barnett \$1, T J Bash 25c, treasurer, \$15, Mrs W E CLOPTON 25c, R C Hornally \$1, Mrs M B Owen \$1, E W J 25c, J P Richardson \$2 20, Mrs L P Per 25c, W H Lewis 25c, Rev J C Hunter 25c, Scott \$1, T W Jones \$1, Mrs L W Smith 25c, Joseph Bartlett 25c, F G Pollard 25c, W Hensley 25c, James Connolly 50c, T W 25c, T C Goggin 25c, Miss Alice Watt 25c, Rev C W Letwith 50c, Thomas D Ewoks 1c, Ferguson 25c, A Wade, 50c, E A Betts 25c, Joseph C Ayrett 25c, C A F 25c, J W Settle 25c, Rev A G McLean 25c, Mrs Robert Keith 50c, N Penick 25c, J J Rantree 25c, W W Mason \$1, T W Wilk 25c, N D Renfro 25c, H S Anthony 50c, Rev W 25c, J W Jeter 25c, W B Greer 25c, Levi Mirrick 25c, D C Whitley 25c, R H 25c, S K Williams 50c, D D Draper 25c, Hawkins 25c, James Grimes 25c, A Spear 25c, George Hill 50c, Mrs Sarah P Blake 25c, John Charles 25c, Joseph M Leavel 25c, F Oliver 25c, J H Spain 25c, A C Roberts 25c, John H Jennings 25c, William F Blackman 25c, Benjamin Blackburn 25c, N C 25c, Rev Silas Livermore 25c, Thomas P 25c, Dexter 25c, Frederick Myers 50c, James Smith 25c, Mrs M S Herring 25c, Wm Drummond 50c, James Boswell 25c, J B 50c, G V Gambrel 50c, J T Pitts 50c, J Caldwell 50c, Rev L B Ball 50c, D T Pitts 25c, J B Rogers 25c, T J Hodges 50c, J M N 25c, man 25c, J A Edwards 25c, E D Elliott 25c, W W Pennington 25c, Thomas Brown 25c, Littleton Lincoln \$1, Mary G Collins 25c, C Persinger \$1, Wesley Rhodes 25c, M Ann A McKee 75c, William Garman 25c, John D Gray 25c, J W F Bryson 25c, W F 25c, Miss Mary E Woodhull 25c, A Harper 25c, Miss L Perkins 25c, Mrs A Grecian 25c, Mrs Fanny L Hill 25c, J R 25c, ford 25c, Miss Mary Duncan 25c, F A 25c, Rev W W Warder 55c, E M Cam 50c, Rev N C Gates 25c, Rev N Ayres 25c, Rev William Thompson 25c, Rev R M Rhoads 25c, George Simonds 25c, J B Boy 25c, W McLane 25c, Edward Clark \$1, L M Echols 25c, Rev N Flood \$1, J L Hughes 25c, Bion Freestoe 25c, James Winn 25c, William J 25c, Mrs C G Moore 25c, S Y Pitts 25c, J M Holt 25c, Nannie O Storts 25c, Robert Thomas 25c, Miss Lucy Thomas 25c, George I Bryant 25c, Mrs A M Nevins 25c, John Smith 25c, R B Kirtley 25c, Rev G W Thompson 25c, J B King 25c, Weston Moore 25c, L Major 25c, George R Kirtley 25c, Margaret W Stone 25c, Mari Morris 25c, L M White 25c, Eliza E Hubbard 25c, Anna Rice 25c, Mrs Oxbenham 25c, J G Smith 25c, L A F 25c, J M Palmer 25c, B R Mitchell 25c, Rev J L John Doniphon 25c, G B Long 25c, Rev J B Green 25c, Rev L H Olmstead 25c, Rev J B Tombs 75c, Mrs Mag Adkins 25c, E Z J 25c, son 25c, Miss Rebecca McMan 25c, Wm Johnson 25c, W F Gill \$1, Rev Thaddeus Herndon 25c, Mrs Mary S Hog 25c, Orela Hitchins 25c, Joseph Smith 25c, Miss Turner 25c, Miss M J Waller 50c, John A Montz 25c, \$2 50, Rev William S Ryland \$1 25, F M Latham 25c, Rev R N Henderson 25c, Phil Bullisill 25c, George B Hulse 25c, A E B 50c, Barney Taylor \$1, B F Wayland 75c, Alice G Fox 25c, Emma L Fox 25c, John A Field 25c, R P Latham 25c, William A 75c, Mrs Betty J Troyman 25c, John M 25c, and 25c, Hiram C Reed 25c, M Miller 25c, F Finks 25c, James C Chapman 25c, R A Garnett \$1, L B Henson 25c, J N Gwinn 25c, J C Hamm 25c, Miss C F Porter 25c, Ma 1 Robert 25c, Rev Reuben Jones 50c.

Home & Foreign Journal.

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