

THE HOME AND FOREIGN JOURNAL.

"PREACH THE GOSPEL TO EVERY CREATURE."—"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE."—"FEED MY LAMBS."

Vol. 2—New Series.

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Foreign Mission Board.

RICHMOND, VA.

Rev. JAS. B. TAYLOR,.....Cor. Secretary.

CHEERFUL GIVERS.

Who is a cheerful giver? One who gives because it is pleasant to give. The heart is interested. If love in the heart prevails, how easy it is to suffer, to sacrifice and to give. Look at that mother! She is giving sleepless nights, and toilsome days, in caring for and watching over the emaciated form of her sick child. She seems not to know or feel the pressure of all this solicitude. She is under the influence of love. Love compels and urges her on in her pathway of duty. Why does the father give his money so lavishly in promoting the education and worldly welfare of his sons and daughters? It is because he loves them. So it is, if love to Jesus abound, what is there the believer will withhold from him. He will give cheerfully of his money to promote the Redeemer's glory. If love to the souls of men is cherished, how readily will he expend the avails of his labor to lead to their enlightenment and salvation.

Nor is this cheerful giving a mere impulse. Men may give and give largely under the influence of mere appeal—or, for the praise of men. But a true cheerful giving, is the result of principle deeply seated in a loving heart. "Every one as he purposeth in his heart, so let him give, for God loveth a cheerful giver."

Cheerful giving is acceptable to God. The purpose of the heart—that which comes with a hearty good will—is the offering which the Lord approves. He loves a free-will offering, and the offerer too, he loves. It is not the amount given, but the spirit with which it is given which God regards. When the cheerful, loving heart prompts a gift, it will be in due proportion "as God hath prospered." The gift of the poor widow was a noble, generous gift—"all her living." Had the ability been greater, the gift would have been larger.

Dear reader, are you giving to spread Christ's precious gospel among the heathen? Are you a cheerful giver? Is the heart of love to Jesus, prompting you to do all you can to send out the tidings of his great salvation to the lost of our race?

LIBERAL, CHEERFUL GIVERS.

A beloved brother in the ministry, not over-burdened with wealth, has appropriated one thousand dollars to the Board, and arranged for its ultimate payment, and in the mean time is paying the interest, eighty dollars per annum. Another dear brother, with fourteen children, is appropriating one hundred dollars every year to spread the gospel of his loved Saviour in heathen lands.

A CONTRIBUTION FROM EVERY CHURCH AND EVERY MEMBER.

The Foreign Mission Board of the Southern Baptist Convention is aiming to enlarge its operations, for this purpose as well as to sustain the missions already established, we desire to secure, if possible, a contribution from every church member. Who will give a portion of that, which the great and gracious giver has bestowed, to promote this object? We have requested a few persons, male and female, to work for us in securing contributions on behalf of perishing thousands, but especially for the sake of your loving Saviour. We beg that you will not turn away from this plea.

The contributions from each church will be acknowledged in the *Home and Foreign Journal*.

THE LAST QUARTER.

The last quarter of our fiscal year is now upon us. We must prepare to meet all our engagements, so that at the Convention we may report ourselves ready to begin another fiscal year with measures for enlarged operations. Brother pastor, has the church you served made up its bounty to this cause? Has each member been properly approached, and had a fair opportunity of giving to it?

A MAN OF DEEDS AS WELL AS WORDS.

A brother in Tennessee sending us five dollars, thus writes:

"I am an humble minister of the gospel, and after the necessities of those having prior claim on my bounties are supplied, I have but little to distribute. When I think of the millions without God's word, perishing for the bread of life, how shall I satisfy my conscience without doing something? My earnest prayer is that we, who have God's word as a lamp to our feet and a light to our path, may become more solicitous for their soul's salvation, and contribute more of our substance for the attainment of this end. I have therefore determined as long as I live, and can procure any means by labor, to give the above amount every year. Cannot others do likewise?"

A PRECIOUS ASSURANCE.

The Psalmist David, with prophetic eye beheld the day when Jehovah's reign should be recognized by all the dwellers on the earth. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee, for the Kingdom is the Lord, and he is the governor among the nations." Is not this an encouragement to "go into all the world and preach the gospel to every creature."

CHRISTIANITY, THE GREAT CIVILIZER.

R. F. Laughton, an English Baptist missionary, says: "Great Britain and America have no civilization to impart to China but what is the result of their Christianity. When the peculiar civilization of China, at its height, our forefathers were in the depths of heathenism, the votaries of a cruel and bloody superstition; and as to civilization, they had nothing worthy of the name. We find Cicero writing to a friend: 'There is a slave ship arrived in the Tiber laden with slaves from this island (Britain), but do not choose any of them, they are not fit for use.' What has made the Britain of the Cæsars the England of today? Is it not Christianity? What accounts for the decay of civilization in China? Is it not because it lacked those elements of stability and progress which Christianity alone could have imparted to it."

SHALL IT BE SO?

One of our lady contributors thus states a fact which deserves the attention of our churches:

"It would seem, in proportion to members, we are behind every denomination in contributions to this department of Christian enterprise."

"My daily prayer is that our people may be aroused to a sense of the importance of the work—and then I am convinced the means necessary to enlarge your operation, will flow into the treasury."

CHINA OPEN—WILL BAPTISTS ENTER?

A. Wylie, of the British and Foreign Bible Society, with his associates, has traveled in fifteen out of the eighteen provinces of China, and distributed the sacred Scriptures in more than 300 walled cities, and more than 1,200 walled towns and villages. Mr. Wylie and the Rev. G. John, of the London Missionary Society, last year traveled through the province of Sz-Chuen, hitherto declared to be impassable by Europeans.

THE WORK OF GOD IN AFRICA.

B. P. Yates, of Western Africa, a colored brother from Richmond, and who for several years was our financial agent on the coast, writes:

"The churches here have experienced a glorious revival of religion. Brother Cheeseman has baptized thirty or forty in Edina. Clay Ashland and new Virginia churches have had large accessions, the Providence church will receive on next Sunday, twenty-four happy converts."

These are churches which were built up by our Board.

FIFTY MISSIONARIES FROM THE SOUTH.

A friend of our cause in Kentucky thus replies to a communication addressed to him:

"Your letter has touched my heart. I think of the past success of our Foreign work and the proverbial liberality of Southern Baptists—and then of the state of case, which calls forth your serious question, shall we continue to prosecute the work, or resign it to other hands?"

"I hope, my dear brother, the work is not destined to cease. I cannot contemplate such a possible issue without deep sorrow. Oh, for the outpouring of a truly missionary spirit upon our people."

"If we could have somewhat of the spirit of the Macedonian Christians, we would not then rest contented with the fifty proclaimers of the gospel among the heathen, but would abundantly sustain hundreds in the field."

"I deeply deplore the apathy and indifference of a large portion of our brethren to the great work of sending the gospel to the heathen."

LETTER OF WONG PING SAN.

The simple out-gushing of Christian feeling which appears in the extract of Wong Ping San's letter, to which we call attention, must deeply affect all who attentively consider it. Will not our pastors read this letter to their churches, while they arrange for their annual contributions to Foreign Missions?

GLORIOUS RESULTS.

It is said that the first Karen converted in Burmah was baptized by Dr. Judson, and set to preaching, and his first sermon was the means of the conversion of Quala, in 1830. Quala was useful for several years in assisting to translate the Scriptures. In 1844 he was ordained, and in 1853 he was sent on a mission to the Karens in Toungoo, and such was his success that in one year the number of converts connected with his labors was 741, who were associated in nine churches. In less than three years the number of churches under his ministry was increased to thirty, with an aggregate of 2,127 members, more than 2,000 of whom were baptized by Quala himself. His labors and fatigues were truly apostolical. He received no salary, but accepted the clothing and food of the native converts as he needed them. He rejected the offer of a salary by the English government because it would separate him from his poor Karens.

GOOD NEWS FROM CHINA.

Read brother Graves' letter—six baptisms reported since last he wrote. If we had fifty missionaries in China, as we ought to have, with God's blessing, how rapidly would the truth spread.

EIGHT PREACHERS FOR THE UNITED STATES.

How sad would be the spiritual need of our country if only eight men were found here, preaching a pure gospel. And yet this is about the proportion of a true spiritual supply of Chinese population. One preacher for every five millions. Brethren of the South, let us awake from our slumbers. Let us send our well chosen messengers, with the bread of life to these starving millions.

WHO WILL DO LIKEWISE?

An esteemed sister in Mississippi sends us ten dollars by her pastor, who says: "This is the result of a crop of cotton from a little spot of land at the edge of her yard, which has usually grown up with weeds until last year, when she had it cultivated, with the intention and hope that the proceeds might be the means, under God, in aiding in the cultivation of the Foreign Mission field. Will not some of our good sisters, and brothers too, of the agricultural community be stimulated to imitate the example of this noble working sister? Martha hath certainly chosen the good work this time. Doubtless, many rich little spots of land that are lying idle, and grown over with weeds from year to year, might be cultivated for this purpose and the time never missed."

For the Home and Foreign Journal.

SUICIDE AND CHILD-MURDER IN CHINA.

From Mrs. Crawford's pen, we gladly insert the following. These are "the habitations of cruelty" which we propose, by the gospel influence, to change into happy, pleasant homes:

One cannot be familiar with Chinese manners and habits without being struck with the frightful prevalence of these crimes. If a man becomes hopelessly involved in debt, he kills himself—if he falls into the hands of an oppressor without possibility of redress or escape, he settles the question with a rope or dose of opium; thus bringing, if he have friends to avenge him, poverty and ruin upon his enemy. Quarrels between neighbors, between father and son, husband and wife, daughter-in-law and mother-in-law, often result in the suicide of one party, and fear of this end has a restraining influence upon all concerned. It is not only the death of the victim that is deplored but a stain rests upon those who are supposed to have driven the departed to such desperation, that nothing can wipe out. If the person be a woman living with her husband's family, her own family sue her husband's, and often bring them to utter pecuniary ruin.

Two months ago, on a visit to an out-station, we found the village in great excitement over a recent death. On inquiry, we learned that an old man of seventy had hanged himself in his own court. The inference among all the neighbors, was that his sons or daughters-in-law had driven him to the deed by maltreatment. The family therefore was on the defensive, maintaining that there had been no quarrel, that the old man had become half-crazed and was hardly responsible for the act. In an adjoining village a day or two before, a young woman had put an end to her life, and there was great discussion as to the cause. One said their had been no trouble in the family, but the woman wanted to be the occasion of a grand funeral and create an excitement! A few days after our return to the city, I learned that a woman I had often instructed in the gospel, and who had very recently inquired earnestly how to pray, had quarrelled with her husband and hung herself. Within the same month three other women in the city attempted to commit suicide by jumping into wells. One who had been severely beaten by her mother-in-law, was rescued by some passers-by from the well into which she had thrown herself. On drawing her out (the wells are generally only ten or fifteen feet deep,) she begged that she might be permitted to end her life of misery. The men, however, took her home and required her husband to *know* how to them in acknowledgment of his fault in allowing abuse to such an extremity. The other two above mentioned succeeded in ending their lives.

It is not often that so many cases have come under my observation in so short a time, yet it is always frightfully common. In times of general excitement from the real or supposed approach of rebels, thousands resort to this means of terminating their fears, first destroying their children, then themselves. A few years ago when large bands of robbers scoured this promontory, the wells were all filled with the dead, while many more, unable to find room, hung themselves on their own doors and beams. Our teacher's mother, wife and two children thus died, supposing that he who had gone out to fight, had been killed. He returned to his home to find all the family hanging dead in one room. No village was without its scores of such horrors. For months afterwards the people were in such a nervous state of alarm that the slightest unaccountable noise or appearance would create a panic. A fire, or even the ordinary burning of paper, houses and horses, for the dead, seen in the distance, would excite alarm. Our former school teacher, who prides himself on being one of the most timid of mortals, saw one night a fire which he immediately imagined was set by the rebels. Quick as thought he took his only son, a boy of eight or nine years, and threw him headfirst into a large water jar, and then, in company with his brother, fled to the city wall, hoping to make his

escape. When he ascended the city wall and looked around, every thing was profoundly quiet, the fire had gone out and no one was stirring. In shame he crept back home to meet the indignant rebukes of his mother, wife and sister-in-law, who had been busying themselves in rescuing the drowning boy, and heaping invectives upon the cowards who had deserted them. M. F. C.

Tungchow, Nov. 27th, 1869.

OUR MISSIONS.

CANTON, CHINA.

LETTER FROM BROTHER GRAVES:

JOYFUL TIDINGS.

You will rejoice to hear that I have baptized six believers during the past fortnight. The first was a young man 23 years of age, baptized at Shing Hing two weeks ago. He has given up idolatry for a long time, and applied for baptism some months ago, but was deterred by his mother. He has now fully made up his mind to profess Christ notwithstanding her opposition. Yesterday five were baptized at Canton. Three of them were women, one from the Old Women's Home, one the mother of my teacher, and one the mother-in-law of one of Mr. Robert's assistants. One of the men was a country school teacher from the neighborhood of Wu Chau. He applied for admission to the church a year ago, but in deference to the wish of the brethren, I deferred his baptism until we could know more of his steadfastness. No one now doubts that he is a true believer. The other male candidate is a young man, though a Chinaman, dresses as a foreigner. He has had quite a chequered life. When 14 he was kidnapped and sold to Macas as a coolie, but he was too young and slightly built, so the captain of the coolie ship took him as cabin boy. He went with the ship to France, where he lived for some months and learned to speak a little French. Wishing to return to his father, he made his way to Calcutta, from there to Mauritius, and from there to Australia, where he went to school and learned to read and speak English. I met him at Shing Hing, where his father lives. He is now learning more English, hoping to qualify himself for an interpreter'ship. He has been living in my house for some eight months, and the Chinese express much conviction in his sincerity. He has many good points in his character and I hope may hereafter make a useful man.

A NATIVE PASTOR CHOSEN.

To-night my mind feels relieved of a matter which has been weighing upon it for some time. The Canton church has chosen a pastor. We set apart today as a season of fasting and prayer to seek God's direction in this important matter. I have been long praying that there might be unanimity in this matter, and still have felt it my duty not to press the claims of any one, but leave every member free to express his own choice. Out of 43 votes cast only 8 were not in favor of Wong Mui. Some declined expressing any wish, except that they would consent to what the majority wished. I feel truly thankful to God for answering my prayers. Those who seek Him are never disappointed. One text has been very precious to me during the past month, and I can get my seal to its truth—it is this: "Commit thy way unto the Lord; trust thou also in Him and He will bring it to pass." You can readily understand my anxiety about leaving my churches entirely in the hands of a Chinese pastor without any foreign supervision, which is an experiment hitherto almost untried. But God is able to make them stand, and I am persuaded He will do it. I beg your earnest prayers in behalf of these young churches and their pastors.

INSTRUCTION OF NATIVE ASSISTANTS.

Since I last wrote I have been absent from Canton about a fortnight at Shing Hing. I am now having my assistants and some others, about 20 in all, with me four hours a day. We are studying the Epistles to the Corinthians. I also instruct them in singing and in the principles of church government, &c., from Hiscox's Church Directory.

HEALTH—PUBLICATION OF TRACTS.

Though generally well, I do not feel strong and sometimes break down under the pressure of work accumulating upon me in getting ready for my departure. I have just got the blocks cut for a new tract which I have written on "the true doctrines of rewards and punishments," being an explanation of Rom. ii: 5, 10. I am now busy with a little manual on church government, &c., being chiefly a translation of Hiscox's Directory. It is now in press, or rather a part of it, and will make a book of between 40 and 50 pages. I feel the importance of leaving the churches some such guide to direct them in my absence.

ORDINATION OF WONG MUI.

Dec. 14th. Day before yesterday I set apart Wong Mui as pastor of the Second Canton church. After singing and prayer, I read 1 Cor. ix; we then heard Wong S. S. tell his experience and answer some questions which I put to him. Then I ordained him by prayer and the laying on of hands. I then gave him a charge founded on 1 Pet. v: 1, 4, and after this, was the charge to the church from Heb. xiii: 17, 18. We closed with prayer by the newly ordained minister. The church seems united on him and I pray that God's blessing may rest on the union.

LECTURES FOR NATIVE ASSISTANTS.

Last week the several missions in Canton united in getting up a series of lectures for the benefit of our native assistants and others. I delivered one of the course on "The Inductive Philosophy." The rest were on the *Lik King*, the foundation of Chinese philosophy, Buddhism, Chemistry, Sects in Judea in time of our Saviour, Church History, Astronomy, and Greek Philosophers.

SHANGHAI MISSION.

We have nothing from brother Yates this month. He is now in the more healthy region of Manchuria, and we earnestly hope to hear soon of the recovery of his voice, his health in other respects being very good. In the absence of news from Shanghai, we are happy to insert an extract from the letter of the native pastor:

LETTER OF WONG PING SAN.

From the origin of this church at Shanghai, the pastors, Shuck, Yates, Tobey, Pearcy, Crawford and Cabaniss, have in turn, been in charge. Of late years, the pastor, Yates, has alone been in charge. His knowledge of the language is perfectly clear; moreover, he fully understands the nature and character of the people. Not only does his own church take great delight in him, all the other churches also esteem him very highly. For, when he preaches, his voice is clear and sonorous, and his method of presenting the truth is broad, deep and convincing; consequently, the hearers can be more readily understood.

Within a year, more than ten have been baptized. But, alas! just at the time when all hearts seemed to be moved under the power of the truth—when the spirit appeared to be in our midst, our pastor, in his great zeal to make known the truth, used efforts beyond his strength—his voice failed, and he is now silent! His physician advised him to go to Newchwang, and rest a month or two. Now he has returned, and although his health is very good—his voice is still silent! Now his physician says he must go away for a whole year's rest. And he is leaving for Manchuria, hoping that by a long rest his voice will return to him as formerly. The disciples are all sad and disconsolate.

In the year 1866, the pastor, Yates, and Rev. Knowlton, of Ningpo, raised me to the high position of pastor. I am weak and of small ability—how can I become equal to the responsibility of such a position? But there must be some one to guide the church when the pastor is called away; otherwise the disciples would become discouraged and disheartened; moreover it becomes me to do all I can to accomplish the will of God. Fortunately, the pastor, Yates, is still in China and within call by letter, which is much better than having, under all circumstances, to rely upon my own judgment; notwithstanding, I naturally shrink from such a responsibility.

Our present living membership is about forty, all of whom "eat their own rice" (that is, look out for their own support without being employed by the church,) and are at peace and harmony among themselves. Although the number is small, they have more weight than the much larger number of those who have no heart to meet together for the worship of God.

We Chinese have always worshiped idols, have been in the habit of regarding nothing as something; hence we naturally have very little fear of, or reverence for God, therefore our faith is not so strong as that of men of the west. At our services, men hear of the invisible and true God, together with the promise of pardon and salvation without any emotion, they know not what it means, and often before the speaker has finished, the congregation disperses. Therefore when we meet to worship it is necessary to use some tact to catch the attention, and then by degrees come to the gospel; for if we were to come at once to the great doctrine of salvation through the merits of a crucified Saviour, before we could get well into the subject, the chapel would be vacated. This is truly fatiguing to the soul and the body. Just now, we have in our congregation five or six who are seeking the Saviour by prayer. Before a great while we hope they will become subjects of the Heavenly Kingdom.

Hitherto, Mr. Yates and myself have been preaching at the *Sung-way-dong* and at the *Kiang-huo-dong*. Henceforth, for at least one year, I shall have to preach alone. There remains, of the church contributions, after deducting expenses of a public burying-ground of two Chinese acres, the burial of several poor members and other charities, say \$200, but that is too small an amount to support a preacher and print scriptures, tracts, &c., therefore, I am compelled to work part of my time for the support of my family. Since last year, Mr. A. L. Freeman has been contributing part of my support.

It is, however, not well for a pastor of God's flock to have his heart too much entangled with the affairs of this world. In deed it is very difficult for a man to be a merchant and a good preacher of righteousness at the same time. I must however do the best I can and leave the result with God. O, that He, in his great mercy would bring into our church, men of means and ability to preach Christ, men who would take delight in his service, and forsaking the cares of this life, devote their whole time to his service; then if the means were at hand, our humble brother could be sent to distant cities preaching Christ to the multitudes. This is my desire and the desire of all the brethren and sisters here.

I have known the pastors Yates and Crawford about sixteen years, and am not yet able to speak English, therefore, may be regarded as stupid. Long have I desired to write to you and present my compliments, &c., but our language is different; moreover, on account of the war, there has been much trouble and anxiety at home and abroad, therefore I did not care to give additional trouble by asking others to translate for me. But now that we have the trial of separating from our pastor, Yates, and now what will be the consequences, I cannot help relieving my writing to you, and asking Mr. Yates to translate it, and read it to you and the mother church.

Most ardently desire your instruction and advice that I may have more peace of mind. Hence, I have written this, and would most respectfully hand it up, and beg that you will look down upon me. As I grasp my pen, myriads of similar thoughts, hopes, and desires, cluster around you.

Present the Christian regards of a humble servant of Christ to all the brethren in the ministry. All the brethren and sisters join me in Christian regards to all the churches.

SHANTUNG MISSION.

No letters from the brethren of this mission have been received during the last month. Sister Crawford informs us that brother Crawford has found so many cares upon his hands and heart, that he has not been able to send his usual monthly epistle.

MISCELLANEOUS.

"A GREAT LOSS."

"We met with a great loss at our house yesterday," said a woman to me, as I called upon her some time ago. And what was the loss that she regarded as so great? There had been no death in the household. Parents and children were all alive and well. Nor had death been among the cattle, or sheep. All there were safe. Nor had any article or property been purloined. All their possessions were secure. What then? I think you could hardly guess.

The loss was simply this, while the minister was in the midst of his pastoral call, he was incidentally summoned out of doors, and did not return; and thus the usual prayer was not offered; and thus, in the view of this good woman, the family had sustained "a great loss."

Not all, not many, I fear, would thus have considered it. The greater part would have regarded it as no loss at all. In my pastoral visits, I have usually made it my practice to pray with the families of my people; and when I have not been invited to do so, I have generally asked the head of the family whether I should offer prayer: and usually there has been a polite assent; but I have met with occasional exceptions. In one instance the blunt reply was, "I have no objection;" in another, "You may, if you want to." And in one instance there was a positive refusal. Although the poor man was very sick, and

apparently about to die, he wanted no prayer and none was offered.

Whether the family that fails of prayer in the pastoral calls of the minister, meets with a great loss or not depends very much on the kind of prayer that would have been offered. There are prayers—mere forms of prayer—that are of no value, and nothing is lost by their omission. But there are prayers of faith and of the heart, fervent, effectual prayers, that avail much, and may be worth more to a family than thousands of gold and silver. They may be instrumental in calling down blessings upon them that shall outlast all the riches of the world.—*American Messenger*.

GOD'S BLESSING ON THE DANCE.

A young lady who had been taught better things, was arrayed in the garb of fashion, and ready for the amusement of the ball-room. As she stood at the glass, arranging the last rose amid her clustered locks, she hastily turned round and said to her mother, "Why, what makes you look so sad? What is the matter? Come, do not be sad any more; put this rose in my hair, and see how pretty it will look." Her mother kissed her cheek, and as she bade her good-night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" The gay, thoughtless girl gave her a quick, earnest look, and hurried down the steps. At an earlier hour than was expected, Elizabeth's voice was heard at the door. Her mother was up-stairs, and when she went down to meet her, found she had retired to her room, where she was heard earnestly praying, "Hear my prayer, O Lord, I beseech Thee, and let my cry come before Thee!" Her mother entered her room and welcomed her home. "Yes," said she, "I have got home. In that bewildered ball-room I danced with the merriest, and laughed with the loudest, but there was an arrow here," pressing her heart. "God's blessing on the dance!" Those words rang in my ears at every turn. Oh, if God would forgive the past, if He will yet receive me, I will turn my back on all this gilded folly and lay upon His altar what I once promised to lay there—my whole heart." They kneeled together, and asked God to strengthen the resolution then made in His name. Prayer was heard, for among the group of lowly disciples who keep near their Lord, walking in His footsteps, and bearing His Cross, few are more humble, meek, modest, consistent and devoted, than the once gay and thoughtless Elizabeth.

FAITH OF CHILDREN.

This story is told by a correspondent of the *Chicago Advance*:

"Here was a helpless little brood indeed; but He who hears the young ravens when they cry, spread over them his shielding wings. Among these four little boys there was one whose infant trust in the love and goodness of his heavenly Father, shone like a fixed star. When his mother's heart was ready to break with the weight of want and woe, his little voice was always ready to soothe and cheer her with the lessons of faith learned from her own lips. He seemed a little comforter sent from heaven to bid her keep up heart and hope. Sore was her need of one. As the meal would go down in the barrel, down would go the mother's heart—sinking, sinking. But this little cherub, with his clear, bright faith, took note of the fact that the barrel was no sooner emptied, than, by some means or other, it was supplied again. One day he sat and pondered over this, until a thought flashed into his mind like a ray of light from heaven. 'Mamma,' said the little one, with a face all aglow, 'I think God hears when we scrape the bottom of the barrel.'

I do not know how this childish utterance may affect others; but I cannot write it without tears—not tears of compassion, simply, for such pitiful poverty, but tears of gratitude for such beautiful faith, tears of delight in the tender poetry of the unconscious babe.

When all the streams of comfort seem to fail, think not, O fainting pilgrim! that you are forgotten, in your need; for, as there is a God in heaven, he will hear when you "scrape the bottom of the barrel."

FAITH.—A little girl died lately in New Jersey. On her death-bed she said to her mother: "Mother, as true as you sit in that chair, if Jesus has said he will save little children, he will, won't he?" That little child had faith.

RECEIPTS OF FOREIGN MISSION BOARD

From January 17th to February 17th.

VIRGINIA.—A P Bird, Richmond, 10 00, Antioch church, Prince William county, per Rev T Herndon 2 50, Mrs Lucy J Trice, Keswick-Albemarle county, 10 00, North Fork church, per Rev T Herndon, 10 00, Clark's Neck church, 2 00, a sister, Richmond, 2 00, L W K, Front Royal, 2 00, "Annie," Swansville, 1 00, Free Union church, 3 50, Geo T Pritchard, Richmond, 20 cents, C Curtis, Hampton 2 00, Mattie S. Duval, 1 00, concert collection, Richmond, 19 30, Rev A F Davidson, 5 00, Farmville church, per J W Motley, 20 00, Total, 90 50.

WEST VIRGINIA.—A M Simms, 1 25, Mr Cartmill, 50 cents, Jas Cardale and family, 1 50, Total, 3 25.

NORTH CAROLINA.—Monthly offering, Hertford, 1 00, N E Matthews, Fayetteville, 1 00, Cornelia McDaniel, 2 40, Alex Delap, 1 00, Catharine Delap, 1 00, Bethlehem church, per Rev A McDowell, 1 70, Mt Zion church, per Jas B Hobgood, 10 00, Total, 18 10.

SOUTH CAROLINA.—Mary E Miller, Sumter, 5 00.

FLORIDA.—A McHan, Waldo, 1 00.

ALABAMA.—Bethel Association per Rev M T Sumner, 50 00.

ALABAMA.—A few ladies of Wetumpka, per M A Stout, 15 00, J W Settle, 5 00, E B Woodfin, Marion, 25 34, Total, 45 34.

MISSISSIPPI.—Rev H J Volandingham, Macon, 5 00, Mrs Martha C Haynes 10 00, Sale of jewelry given by Mrs Annie B Duncan, Meridian, 8 00, per Rev J O Keeney, Mattie Leavell, Verona, 5 00, Dr A H Smith, pledge at Convention, per Rev Theo Whitfield, 10 00, Rev M N Clark, by do., 10 00, Ucutla church, by do., 2 50, Meridian church, by do., 9 50, Alex Lomax, Yazoo city, 20 00, Total, 80 00.

LOUISIANA.—Evergreen Sunday-school, for Mrs Hartwell's school, per Mrs A J Allison, 10 00.

TEXAS.—Milton Eastland, Gonzales, 10 00.

TENNESSEE.—Monthly contribution, B G Maynard, Bristol, 1 00, Rev W N Carson, Knoxville, 5 00, Trenton church, per Rev Matt Hillsman, 50 00, Rev E Dodson, Jackson, 5 00, Total, 61 00.

KENTUCKY.—Mrs A J Netherton, Long Run, per Rev A T Spalding, 10 00, Bardonia church, per T H Coleman, 12 00, collection by Rev R L Thurman, 225 00, Mrs B B Yancy, Mayslick, 1 00, A L Carter, Long View, 1 00, collected by R L Thurman, 150 00, Collected by Rev R L Thurman, 100 00, Total, 403 00.

MISSOURI.—Lexington church, per Rev Lansing Burrows, 81 00, Mt Zion church, Howard county, per B J Payne, 10 00, Thos P Jaudon, Kansas city, 20 00, collection by Rev S S Duncan, 60 20, Total, 171 20.

ISLAND OF MADRIDA.—Dr Lease, per Dr Williams of Baltimore, 5 00.

The Home & Foreign Journal.

TERMS:

Single copy,.....50 cents.
Five copies addressed to one person,.....\$ 2 00
Ten copies addressed to one person,.....5 00
Twenty copies addressed to one person,.....10 00
Fifty copies addressed to one person,.....25 00
One Hundred copies addressed to one person,.....50 00
The demand for this little sheet has been loud and pressing. It is a necessity which has been felt by all the Boards, as well as the churches of the South. By its monthly issue, we shall be able to bring before our people the earliest information bearing on the great objects contemplated by the Southern Baptist Convention. Pastors introducing it into their churches will be able thus to make their people familiar with the whole missionary enterprise, and secure more readily their co-operation.
Please write with the largest possible list, and the money enclosed.
Remit by mail, at our risk, in postal orders, registered letters, or checks on bank.
Address, HOME AND FOREIGN JOURNAL, Richmond, Va.

Domestic & Indian Missions.

MARION, ALA.

Rev. M. T. SUMNER,.....Cor. Secretary.

All communications to the DOMESTIC AND INDIAN MISSION BOARD should be addressed to the Secretary, MARION, ALA.
Funds can be sent by Express, Checks on New York, Post-office orders on Marion, or by mail.

In two months the delegates to the Southern Baptist Convention will assemble in the city of Louisville, Kentucky. We anticipate a large meeting, and one of unusual interest. At the meeting in Macon, last year, a heavy debt was reported by the Board of Domestic and Indian Missions. That debt has been greatly reduced, and ample provision can be made in season to meet all the demands upon us to the close of the present Conventional year, April 1st, 1870, and it is anxiously desired that we should have no debt to report. And we appeal to every brother who has made us a subscription during the past twelve months, and is conscious that it yet remains unpaid, to forward the amount without delay; and we further appeal to every pastor, church, brother, sister, friend, to aid the Board to meet its liabilities to the close of this current year.

With a corps of 45 Missionaries and Evangelists in the field, the Board has reduced the debt of 1868, (\$17,500,) to \$4,400. Adding to this, the current expenses to the close of the year (April 1,) \$5,800, and we have \$9,400 to provide for between this and the meeting of the Convention. The receipts of the Board for the present year, as compared with the receipts of the past year, show an increase to the present time of some \$7,000. And this encourages us to believe that with moderate effort on the part of our churches, the whole amount necessary to pay all our obligations to the end of the year (April 1,) can be raised with ease.

Brethren of the South, God in his providence has given you this field to cultivate; shall the work be thoroughly done? Can it be otherwise done and meet the Master's approval? The Board has struggled with many adverse winds, and buffeted many a strong current, but is not discouraged. A land of vast extent is before us, and little has been done to bring it under the reigning influence of the gospel. Give us the means, and with God's blessing, we will go forward to its occupation. Remember, only two months before the meeting of the Convention—what you do, do quickly. We need \$10,000.

SUBSCRIPTIONS.

Now is the time to help us, if ever. Subscriptions to the amount of some \$2,500, have been made to the Domestic and Indian Missions, during the past ten months, that remain unpaid. Can't our friends bestir themselves and forward without delay these amounts? It will diminish greatly our indebtedness, and do much to extend our labors among the destitute. Don't you owe it to the cause of Jesus to do it! Why delay then?

REMEMBERED.

Brother T. A. KIRKLEY, Ky., sends check for \$50, with many kind words. Thank you brother K.

Brother J. WILLIAM JONES, Va., sends \$10, with the benefit of another collection before the June meeting. Much obliged.

Brother E. B. TEAGUS, Ala., sends \$69 50 and \$5. This looks encouraging—nothing does a poor, weary secretary more good than checks and cash, save the service of Jesus!

Brother WILLIAM M. PRATT, Ky., sends check for \$56, \$50 of which is his personal subscription, and says, "hope you are well and your efforts are a success."

Brother S. LANDRUM, Ga., sends \$180. This is one of the best pastors in Georgia. He knows how missions are sustained, and so does that other prince of pastors, brother E. W. WARREN, Ga., who sends us \$120, part of his annual collection for Domestic Missions.

Brother B. W. D. SEELY, Ky., sends \$28. This is not the first sent by brother S. You do well in this, dear brother.

THE GEORGIA CONVENTION.

This Convention will meet next month, and the only Baptist State Convention that will meet before the Southern Baptist Convention in May, and we earnestly request every church in Georgia to make up a collection for the Domestic and Indian Board, and send the amounts by their delegates to that body. This can be used in helping us to pay the last dollar of indebtedness to our needy missionaries. Brethren,

we must pay this debt, the last dollar of it; let us pay in the name of Jesus, to whom we are indebted for all things—remember our eternal life—it is the GIFT of God!

Will not some Baptist brother in Georgia, who has, with the blessing of God, made thousands during the past year, and while it is his to give, send us a check for —; he may fix the sum.

THE LAST SACRIFICE.

TRENTON, TENN., Jan. 19th, 1870.

DEAR BROTHER SUMNER:
Enclosed you will find P. O. order for twenty dollars (\$20.)

It is with melancholy pleasure that I send you this. It is from Sister C. Livingston Moore, who you will remember, sent you the price of her bonnet, and wore a "sun bonnet." She enclosed this to me in a note saying, "send it to brother Sumner for his Mission Board." A day or two afterwards she was superintending the removal of a dairy in the yard, it fell, caught her under it and so crushed her, that after lingering several days she died! In her death she was triumphant in hope of eternal life. May thus her last sacrifice for Christ, be blessed to his glory.

As ever yours,

MAT. HILLSMAN.

The above fills us with sadness—how uncertain is life—what we do for Christ should be done quickly. This was the motto of our departed sister. It should be of us who remain. She was a bright and shining light, an ornament to her profession. Her pastor will miss her, and deeply feel her loss, as so few of her kind are to be found in any church. But she was prepared for the Master's call, and has gone to her reward. Her memory will be sweet.

EVERY FAMILY SHALL HAVE IT.

Brother E. L. Compere, Arkansas, sends for 50 copies of the *Journal* for his church in Charleston. He takes 100 copies for general circulation upon his mission field, embracing Fort Smith. In a recent letter of his, he says: "And every Baptist family where I go shall have it. If I cannot get the money from one man, I will from another. And by thus acquainting our people with the operation of the Boards will I not do a great work?"

Do all the missionaries of the Board take such an interest in giving circulation to the *Journal*? And pastors, what do you say?

ANOTHER LIST.

Miss Annie Haralson, of Alabama, sends us a list of eleven new subscribers to the *Journal*. Thank you, Miss Annie. Our issue is now 10,000, why should't it be 100,000, if we had a few more such friends?

Brother H. F. BUCKNER expects to return to the Creek Nation "as early as May or June."

Brother GEORGE COCKRANE, native preacher to the Cherokees for the last year, reports 82 sermons preached, 5 stations occupied, 13 Indians baptized, and 31 received in all.

Brother E. L. COMPERE, under new arrangements for this year, will be able to devote some time to the Choctaws and Cherokees. He is well known to these tribes and his labors highly prized.

Brother WILLIAM HUFF, Middle Tenn., reports 8 baptisms, and brother W. S. Post, Mo., 10, during the last quarter.

COME OVER

A good brother in Mississippi, sending a Post Office money order, says: "There is but one way for you to get any more money from this church before the next fifth Sabbath, viz: to come over."

How many pastors would be alarmed if they thought there was a possibility of our coming over. how many excuses would be presented—the church has been greatly taxed of late—we are engaged in a domestic work—the repairs on our church building have cost so much—we have adopted a system and you will hear from us—(but we remember several from whom we have not heard)—and a thousand and one such, would be hurled at us. Not one church in a hundred throughout this land send a dime to the Domestic Mission cause. This is why it is a struggle with us, and why no more is done to establish churches in every town and county. Who is to blame?

NOTICES.

"The Baptist Pilgrim," published monthly at Meridian, Miss., has been placed upon our table. "The Pilgrim" will be published by a committee of responsible men in the interest of the Baptist denomination.

A prosperous journey to the *Pilgrim*, and we hope it will form the acquaintance of every Baptist in Mississippi. Elder Theo. Whitfield is chairman of the committee of publication. Terms, \$1 per annum.

"The Baptist Teacher," published monthly by the American Baptist Publication Society, Philadelphia, has come to hand. Much has been said by the press, North and South, of the character and value of this Sunday-school paper, but not more than is deserved. It is truly an elegant sheet, and will add much to this class of Sunday-school literature. No rival of our Sunday-school paper, it will prove an indispensable auxiliary to the Superintendent and teacher. Terms, 75 cents single copy for one year—50 cents, in clubs of ten and upwards, to one address. Success to the Teacher!

WORK IN MIDDLE TENNESSEE.

The Domestic Board is in full co-operation with the Executive Committees of the General Associations of Middle Tennessee, and has under appointment of Middle Tennessee, and Bass in the bounds of the Southern Association, Nelson at Shelbyville, Nash at Tallahassee, and Huff as general Evangelist and Corresponding Secretary of the Association. Brother A. Van Hoose, chairman of the Executive Committee, writes: "I feel sanguine about the success of our work, and if we succeed this year we can double it next. May the Lord arouse his people from their slumber and enlist us all in the great work before us. Our time on earth is short, and we have much land to possess. The Lord bless you, and the dear brethren engaged with you on the Board, and the many laboring under your direction—that this may be a year for the special ingathering of souls, and the extension of the Redeemer's Kingdom upon the earth."

THE STATE OF THE CHURCH.

We hear of men—Christians and ministers—all over the country, deploring the state of the church. I have seen extensive opportunities of knowing the real condition of the church, and am sure that the present state of our church is greatly to be deplored. To take a view of the entire country there is a sad state of affairs. Every where we hear it said things are not as they were before the war. I scarcely know of a single country church in a prosperous condition. Last autumn, Association after Association I attended, and my heart was grieved at listening to the letters from the churches. The majority of them expressed a sad state of the church. I might here say something about protracted meetings, but deem it not the place. Our city and town churches are in a normal condition. Most of them see just what I have expressed—and in all candor I ask, brethren, what are we doing to remedy it? Pastors what are you doing? Deacons what are you doing? Has God withdrawn from our midst? Are we really left with the power to remedy the present cold state of the church? Are we wiser or better than our fathers were? I remember when I was a child I heard of men; when I remember my parents ate no breakfast or dinner—and also some of the older members of the church—and we all went to the church on those days, and there was much praying. I remember too, when we used to assemble us around the family altar and read and talk to us, and when a child I have often thought I cannot help feeling if such meetings of fasting and prayer were held oftener now, we should not have so much complaint about the state of the church. A. D. P.

BAPTIST CHURCH, SELMA, ALABAMA.

Brother E. B. Teague, the able and efficient pastor of the Selma Baptist church, Alabama, in a letter enclosing funds for the mission, says:

"Received a New Year's present of \$100 from unknown friends. Active plans on the tapis for enlarging and refitting church. Recess for pulpit with seats on same platform, removal of present organ—as to make the room larger, and too towers in front with study in the base of one, suggested. Competent advisers advising and suggesting."

We are much gratified to see the marked advance of our cause in Selma, under the faithful labors of the present pastor. This church has had some of our chief ministers in days past. McCraw, DeVater, Taulding and Hawthorne, left the impress of their labors. The two former have gone to their reward, while the two latter are at present occupying the pulpits of the Walnut Street, Louisville, Ky., and the Franklin Square, Baltimore, Md.

GRATEFUL ACKNOWLEDGMENT.

Brother T. A. Hackett, the beloved pastor of the Jackson Baptist church, Miss., whose salary the Board supplemented, in response, says:

"I have been quite uncertain of a support in this field. I have had to rely in a great measure on the proceeds of my wife's school, and that is very uncertain for the future. Please accept of our thanks for your proffered help."

Few of our people know any thing about the struggles of our pastors in the South. Many of them are leaving their impoverished flocks for more inviting and remunerative fields. May the Lord bring comfort, and help us to extend the necessary aid to the thousands who need it!

Brother R. J. Hogue, for many years a laborious and successful missionary to the Choctaws, expected to leave on a visit to the churches of the Bethel of Georgia, about the middle of February. He has been sustained, through the Board, by this Association, by whose invitation he returns for a time to Georgia. We hope his visit may be one of pleasure and profit. Brother H., in a letter of the 17th of January, says:

"I want to be here during the Summer months, and I make the visit, I will have but a short time to stay. I would also like to make Marion in my route, either going or coming."

We hope our dear brother will gratify us with a

WORKING STUDENTS.

One of our Alabama students at the Theological Seminary, Greenville, S. C., in a letter of enquiry about the missions, says:

"It will be interesting to you to know that there has been an awakening among the brethren here lately, as to their duty while at the Seminary. A great many of us have taken it upon ourselves to go out every four and five miles every Sunday, into the very destitute sections around Greenville, to have preach-

ing and Sunday-schools. Is not this better than to sit complacently in our pews every Sunday while hundreds are perishing all around us? Many are seriously contemplating the Foreign work."

"Fifty-nine (59) have matriculated this session, among whom, I think, are many, who in due time will be 'men mighty in the Scriptures.' Alabama has nine, most of whom are men of promise. I hope they will all be spared to help fill the depleted ranks of our Alabama ministry."

SENTIMENT IN KENTUCKY—WHAT A PASTOR SAYS.

One of Kentucky's ablest ministers, after paying \$100 towards the liquidation of our debt, writes:

"I am rejoiced to hear of a diminution of indebtedness. My prayers are for your missionaries in the field. May God bless the work of the Domestic Mission Board. If our pastors generally could become aroused to the work, I believe instead of thousands, hundreds of thousands would flow into the treasury. If they would often press the sentiments contained in Paul's 2d Epistle to the Corinthians, chapters 8 and 9, good results would certainly ensue. Can you not press this matter frequently and forcibly upon us, who are pastors in Kentucky, through the *Home and Foreign Journal*? Hoping to hear of continued prosperity in all departments of your work. I am affectionately yours."

We add not another word, this is enough?

NEW ORLEANS, LOUISIANA.

Brother Earle, the Evangelist, will probably be here early in March, if not sooner. Both churches last night, voting together, unanimously invited him to visit us. There is a very interesting state of feeling in our church (C. P. B. Ch.) at the present time, despite our changes and disappointments. One of the Bible class united with the church last week; another is now waiting to do so—four united by letter. The Bible class has an average attendance of 23—of whom 17 are not members of the church. We are waiting on the Lord; and we are expecting, praying, for an out-pouring of His spirit. Will you not join us in our petitions to Him? May you all be very precious in the sight of the Master.

Fraternally, yours,

February 4th, 1870.

R. H. BROWNE.

VICKSBURG, MISSISSIPPI.

I am encouraged at our prospects here. Our congregations are quite good, considering all the circumstances. The Sabbath-school is growing, and very promising. We received six accessions by letter to the church last Sabbath, and two more last night at prayer-meeting. I do believe, my brother, that earnest, faithful labor here on the part of the church and pastor, will produce a rich harvest. Pray for us, brother Sumner, and ask the Board to pray for us. May God bless you in your work of supplying the destitute with the gospel of God's grace.

THOS. J. WALNE, *Missionary*.

Feb. 4th, 1870.

FROM THE CHOCTAWS.

Brother Simon Hancock administered the ordinance of baptism, during the last quarter, to 16 of his tribe; brother James Williams, to 6; and brother Peter Folsom, to 5—making 27 in all. God is blessing this portion of the Indian field, and encouraging us to occupy it to a greater extent. These brethren traveled during the quarter, 562 miles; preached 97 sermons; supplied 32 churches and stations; attended 21 prayer-meetings; 7 of their churches observe the monthly concert of prayer; restored 16 to fellowship; 120 pupils in the Sabbath-school; ordained 7 deacons; 9 were baptized by others in connection with their labors.

APPEAL TO A MISSIONARY.

The following letter was called out by reading the letter of brother Kitzmiller in the January number of the *Journal*. It is from a warm-hearted Christian lady. Shall such appeals be heard in vain? Lord, send help, and let thy servant go:

Dear brother Kitzmiller:

In looking over my January number of *Journal* for 1870, to-day—I saw a letter from you, addressed to M. T. Sumner, Alabama, setting forth the wants of S. W. Va. All you said of Wytheville and Carroll, can truly be said of Pulaski. And may I not, (though unknown to you,) make an appeal to you in our behalf? seeing "our hearts are stirred within us" when we see the brethren of our own household, as scattered sheep without a shepherd, and crying out for help, help. Oh! who will "come up to the help of the Lord," "to the help of the Lord against the mighty"—surely "there is no more inviting field for missionary labor," "and no place in Virginia where Baptist principles and usages are so little understood." I thank my Heavenly Father, that (through the *Journal*), I have been made acquainted with one, who feels in unison with myself, and who appreciates our wants, and is willing to make sacrifices to supply our great destitution. May the Lord of the harvest, put it into the hearts of our more favored brethren, to help to supply the necessary means to support a missionary on this field. Dublin Depot, Pulaski county, I think, would be the place to put in the leaves. We have one church in the county, only, and that held jointly by Presbyterians and Baptists—the membership is small, scattered, poor, (with the exception of a few,) and in a cold, worldly-minded state, but with an "energetic," godly "missionary." I think "much good might be accomplished," and at least 50 dollars raised towards his support. There are only 3 Baptists in Dublin, where I live; but it is a thriving, business place, surrounded by the wealth and influence

of the county, and all together, the most desirable material to work upon. The church I spoke of, (Stillwater,) is 8 miles from here, in a neighborhood mostly Presbyterians and Disciples, with a strong prejudice against Baptists, and not much weight of character or influence in the Baptist church to counteract it. Can you not extend your missionary labors this far? Can not the \$500 be raised, by some means to enable you to devote your whole time to missionary work, and by so doing to enable you to give us one Sabbath in a month or in 2, 3, or even 6 months, if nothing better can be done? The necessity of the case emboldened me to address you on this subject. The deep solicitude I feel for the extension of the Master's Kingdom here, will be a sufficient apology, I hope. If you will take the matter into consideration and act in our behalf, God will reward in his own good time.

Dublin Depot, Pulaski county, Va.

FROM BROTHER SLOVER.

We give our readers the following letter from our former missionary to the Cherokees. During the war he went to Texas and remained there as missionary of the Board until last Summer, when he left with his family, over-land, for California. We sympathize with our brother, and pray that this affliction, under such trying circumstances, may prove the means of grace to the family, and that in this event the Saviour's presence may be realized. We commend our brother Slover to the churches of California as an earnest and faithful minister of Jesus:

SAN DIEGO, CAL., Jan. 17th, A. D., 1870.

REV. M. T. SUMNER:

My Dear Brother—Yours of 20th December, enclosing check, &c., is to hand. O, how thankful I am to receive this timely aid. Please accept my gratitude for the same. Enclosed please find receipt. I am not yet located in this golden land, perhaps will go further North. I thought I would stop in this county, but on looking around, changed my notion and am still in my tent. When I ascertain my Post Office I will inform you; you need not address me at San Diego unless I so inform you. In my last letter to you I neglected to tell you of the sad misfortune upon the road. The death of my son—my oldest son—bled to death at the nose. This sad loss can never be repaid, nay, not by all the shining dust of California. I had to bury that lovely boy among the wild savages of the plains. His mortal remains lie near the Gila river in Arizona Territory. He was almost 16 years old, never made any public profession of religion, but during the night before he expired, my wife says he prayed, (I was absent until a few minutes before his death; he recognized me however, when I came.) I hope he is in the bosom of his Saviour.

I hope I shall be better satisfied with other parts of this State. Every thing goes fast here. San Diego has grown wonderfully since last Spring. There is one Baptist church in the city, S. M. McLafferty, pastor. I walked 9 miles to church yesterday, and preached to a congregation in the country; will preach again at some place next Sabbath. Hope I will find a field of usefulness in my new State. Hope you will be able to remit the balance due, when I inform you of my address, &c.

Dear brother, pray for me and my family, for I feel that I am bereaved of a great help. May Heaven's blessings rest upon you and yours, and upon all the efforts of the Board, is the prayer of your obedient servant.

J. A. SLOVER.

"YE ARE THE LIGHT OF THE WORLD."

A young minister, just called to the charge of a city church, became a boarder in the family of one of his members. There were a number of daughters and sons, of whom one only professed religion.

A few months passed, and the pastor was made happy by one of the sons and a daughter requesting to unite with the church. In giving her relation of conversion to Christ, the daughter remarked: "We had struggled against our convictions for a long time, until we grew hard-hearted indeed; and when our pastor came, we resolved to watch his conversation and conduct, to find something inconsistent, and thus prove that religion was only a pretence. But his heavenly conversation, his purity of life, and his zeal and affectionate earnestness in laboring for souls, won our hearts, till we forgot to watch him by being compelled to look into ourselves."

Not long after the remaining members of the family came forward as believers in Christ, and the pastor's first fruits were gathered in the field of home.

That young and gifted minister became remarkably blessed in winning souls, and it was the testimony of all who knew him that his daily life added influence to his preaching. Said one whom he had led to the Saviour: "Our pastor is a living epistle, known and read of all men."

There are Christians who forget to watch and pray that their light may shine daily. Let these remember that it is *the life* which testifies to the state of the heart.—*American Messenger*.

A SMILING FACE AND A KIND HEART.—Which will you do—smile, and make your household happy, or be crabbed, and make all those young ones gloomy, and the elder ones miserable? The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

TERRIBLE REVELATIONS.

While the Spanish Cortes were discussing the question of religious freedom, the laborers who were levelling the ground for a new square in Madrid, struck the place where the bodies of heretics were burnt by the Inquisition. Their excavations revealed to the astonished gaze of the present generation layers of black dust, with remnants of human bones and other relics, the silent but eloquent testimonials of the fiendish cruelty of the tribunal that burnt men and women who dared to dissent from the dogmas of the papal church, and who would still keep Spain bound under the yoke of bigotry and superstition. An eloquent young orator in the Cortes took advantage of the revelation thus made to denounce the spirit of intolerance that had characterized the Romish church, and carried the sympathies of the assembly with him in his vehement protestations in favor of religious freedom.

WHAT IT COST HIM.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer, for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever bore the sacred name of Him who said, "It is more blessed to give than to receive."

At length he purchased the large landed estate referred to, built him a costly mansion, sickened and died. Just before he died, he remarked, "My prosperity has been my ruin."

O, what a price for which to barter away immortal joy and everlasting life; yet how many do it. "When I have finished this house," said one man, "then I will seek the Lord." "Years afterward," said a narrator, "I passed that way; the house was not finished, but the man was dead."

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8: 36-37.

ARDENT REVERENCE FOR THE BIBLE.—Rev. Dr. Rogers, a recent convert to Romanism, in a lecture in Brooklyn, asserted that "it was a mistake of Protestants to suppose that Catholics had no regard for the Scriptures; on the contrary, they venerate and reverence the holy book." A singular exhibition of this reverence has been given by a Catholic priest in a manufacturing village near Boston, in which an agent of the Bible Society last fall distributed many Bibles among the Irish and French operatives. The priest has been collecting them from those to whom they were given, and has publicly boasted that he has used them for lighting fires, saying that he had Bibles enough to last him all winter for kindling.

A YEAR since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous towards their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality toward the various benevolent causes of the day, that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application.

THE emperor Julian, when overcome in battle by the Christians, caught the blood from his fatal wound, and, tossing it up in the face of Heaven, cried, expiring in the effort, "The Nazarine has conquered!" So shall it ever be with those who fight against Jesus and spurn his offers of mercy. The day is not far off when "to Him every knee shall bow."

RECEIPTS OF D. & I. MISSION BOARD

For January, 1870.

VIRGINIA.

Onancock church, 5 00, Bethel church, 3 00, Baptist church, Lexington, 10 00, I C Schoolfield, Treasurer Domestic Mission Board, General Association, Virginia, 100 00.

NORTH CAROLINA.

Rev B G Covington, agent, 45 20.

SOUTH CAROLINA.

Saluda Association, 45 13, Williamston church, 6 05.

GEORGIA.

Rev W N Chandoin, agent, 126 10, (5 05 for Hogue,) Bethel Association, per Treasurer, Domestic, 61 25, Indian, 72 00, First Baptist church, Macon, 120 00.

ALABAMA.

Selma Baptist church, 69 50, B F Smith, 30 00, Rev E B Teague, 5 00.

MISSISSIPPI.

Rev F L Seward, agent, 136 70, Eucuttia church, 2 50, Meridian church, 9 50.

TENNESSEE.

Rev F L Seward, agent, 37 25, P T Henderson, 5 00.

KENTUCKY.

Mt. Vernon church, 28 00, Rev T A Kirtley, 50 00, David Nash, 5 00, A J Wilson, 1 00, Rev W M Pratt, 50 00.

MISSOURI.

Mt. Moriah church, 2 00.

Note.—ALABAMA—Rev F L Seward, agent, 100 00, in December receipts, should have been, Rev F L Seward, agent, Alabama, 60 80, and Mississippi, 39 20.

Sunday School Board,

301 Main Street, Memphis, Tenn.

Rev. T. C. TEASDALE, Corresponding Sec'y.
S. C. ROGERS, Depository Agt. and Asst. Treas'r.

OFFICERS OF THE BOARD.

S. H. FORD, President.

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MOTTOES OF THE BOARD.

1. "The children for Jesus."
2. "A Baptist Sunday-school in every church and in every neighborhood."

OBJECTS OF THE BOARD.

1. To lead the children to Christ.
2. To teach them the truths of the Bible, and imbue them thoroughly with a missionary spirit, which is the spirit of Christ.
3. To organize Baptist Sunday-schools where they do not exist, and gather neglected children into these schools.
4. To circulate the word of God and a suitable Sunday-school literature among all the children within our bounds.

Money should be sent to S. C. Rogers, 361, Main street, Memphis, or to either of the District Secretaries whose names and address are given below.

Send by express, (expenses paid,) or by Post Office order, if possible. If no better method offers, register or seal carefully and mail the letter without the knowledge of any one. Large sums may be sent by draft.

All the Baptist papers of the South, Baptist pastors, superintendents and teachers are authorized to receive and remit money to the S. S. Board.

INFORMATION WANTED?

We earnestly ask of brethren from all parts of the South information on the following points:

1. What is the condition of your Sunday-school?
2. Are Sunday-schools needed in your neighborhood, and how many destitute children are there?
3. Give us the names of the most efficient Sunday-school workers in your section?
4. Are any Sunday-school papers taken?
5. Give us the address of all Sunday-school Superintendents and Pastors?
6. What suggestions can you make in regard to the Sunday-school work in your neighborhood?

THE CHILDREN OF BAPTISTS.

In a recent letter to the *Christian Index* and *South Western Baptist*, Rev. R. Fuller, D. D., of Baltimore, makes the following statement:

"It is a singular and instructive coincidence that just after I had read the important communication in the *Index* of last week, signed 'Virginia,' as to Baptist children in Peto-Baptist schools, a gentleman from Georgia called and said to me, with deep emotion, 'We have lost that child of mine.' He is a prominent member—I think a deacon of a Baptist church in Georgia. His daughter, too, was a Baptist. Imitating the deplorable unfaithfulness of Baptist parents every where, he brought his child here, and put her at one of the fashionable schools. She has joined the Peto-Baptists. I never knew of her being here till it was too late; though, had I been informed, I could not have intercepted the consequences. The Baptists have the truth; but they have nothing else."

Yes, "the Baptists have the truth," but instead of saying, as Dr. Fuller does above, that "they have nothing else," we should prefer to say, that many of them have a great deal of folly. Nay more, they have a great deal of presumption, and perhaps something worse than that, when they thus recklessly expose their children to the errors of Peto-Baptist teachers, at a period of life when the paraphernalia of a ritualistic religion is most captivating, and when constant and protracted contact with the imposing forms and ceremonials of semi-Catholic churches, is most likely to produce the deepest impressions in their favor. When will our Baptist people open their eyes to their responsibilities in relation to these important particulars?

And what is true of the influence of fashionable Peto-Baptist boarding-schools, on the faith of our children, is also, to a great extent, true in relation to the influence of Peto-Baptist Sunday-schools in this regard. Our earnest advice to all Baptists, is, send your children to Baptist colleges, and Baptist boarding-schools; organize in every church and in every neighborhood, a Baptist Sunday-school, and let the children be taught the truth of the Bible in its entirety; and then there will be fewer complaints of apostacies from "the faith once delivered to the saints" among the children of Baptists, not only, but a more rapid spread of *entire* truth among our Peto-Baptist friends. Our denomination should realize its responsibility as an aggressive organization. The land belongs to us, as Baptists. "Let us go up at once and possess it, for we are well able to overcome it."

THE NEW YEAR'S GIFT TO THE SUNDAY-SCHOOL BOARD.

The Sunday-schools in different sections of our great field, are beginning to respond nobly to our appeal for a New Year's Gift to the Sunday-school Board. By reference to our acknowledgments of receipts up to the first of February, it will be seen that the ball has been put in motion. Now, we desire to

see it roll on, until every Sunday-school in all our southern land shall have sent up their contribution to the praiseworthy objects of our Board. Whenever the superintendents have explained to their schools the objects to be attained by the desired contribution to the Sunday-school Board, and have put envelopes into the hands of the children, and set them to work, the most happy results have uniformly been realized. In the next month's issue of the *Journal* we anticipate a considerable increase in the number of acknowledgments from the Sunday-schools throughout our extended territory. Which school shall be the banner school of the South in its contributions to this New Year's fund? Remember the time is extended to the first of April. Remember, also, that a prize will be given to each contributor to this fund, who is a member of a Sabbath-school, whether teacher or scholar, whether young or old. The pupils of five, and those of seventy-five years of age, as well as all the teachers, are invited to run in this race. Not one alone, but all who run will obtain a prize. We beg the superintendents once more, all over the South, to supply their children with envelopes, and give them a chance to work for the noble objects of our Board. Please write, or print upon the envelopes, "New Year's Gift to the Sunday-school Board, Southern Baptist Convention," and request the children to be particular in writing their names plainly on the envelopes containing their collections for our Board, so that no mistakes may occur in the distribution of the prizes. Send the lists and money to the address of S. C. Rogers, assistant Treasurer, 361 Main street, Memphis, Tennessee, and the prizes will be sent in due time.

APPEAL TO PASTORS ALL OVER THE SOUTH.

Will the Bishops of the respective churches all over the South, allow the humble Bishop of the Sunday-school children to say a word to them in relation to the children of their several dioceses, and the Sunday-school cause in general, within our bounds? It is an old maxim, and one which has the sanction of scripture authority, too, "that like priest-like people." The stream never rises above its fountain. Wherever you find a pastor, who is well posted in relation to the various benevolent operations of the day, and who evinces a proper interest in their success, there you will find a people alive to the various enterprises of the denomination, and ready to aid with their prayers and alms, every noble and praiseworthy work of the age. And the converse of this proposition is true. Wherever you find a pastor, who, from any cause, evinces a lack of information in relation to our benevolent enterprises, and who seems to care very little whether they succeed or fail, there you will find a people as a general rule, who are ignorant to a great extent of the character of such enterprises, and who consequently do little or nothing for their support. This is true in relation to the great work of missions, both Home and Foreign; and it is especially true in relation to the transcendently important work of Sunday-schools. If the minister is seen to take a proper interest in the success of the Sunday-school; if he visits the school, or what is still better, if he identifies himself with it as a teacher, or as superintendent, where it seems to be necessary; if he prays for it, and preaches about it as he ought, it rarely fails that his people are found to catch the spirit, and rally to his aid in this great mission work of the church. Is your school feeble and sickly? Who is to blame for it? Before God, we believe that if the minister does his duty, his whole duty to the cause; does it earnestly, affectionately, feelingly, and prayerfully, both the children and adults of his church and congregation, will cherish a lively interest in the success of the school, and lend it their cheerful sympathy and support. Are any of you, brethren, preaching to churches that have no Sunday-schools? If so, will you permit us, very respectfully to ask have you done all your duty in relation to this matter? Have you thrown your souls into this work, and endeavored to infuse into the minds of your people a proper interest on this very important subject? Will you answer these questions, dear brethren, in view of your responsibility in the premises?

Then, as to the vast destitution within our borders, let us entreat you, brethren, to sympathize with us, and lend us a helping hand in our earnest endeavors to establish schools in all the destitute districts throughout our extended territory. If you have not taken a collection for our Board in your churches, let us beg you to do it at once. Spring is now opening, and this is the very time to commence our work in earnest in the frontier settlements. Shall we gather the neglected millions of children into Sunday-schools, and thus endeavor to lead them to Christ? or shall we leave them to perish in their ignorance and sins? Your action, pastors, will mainly determine this grave question.

THE SECRETARY'S TOUR.

The interesting revival in the Cuthbert church, Georgia, with which the Secretary has been identified for the last three weeks, has somewhat retarded his progress in his contemplated tour Northward. He has, however, in the mean time, been enabled to

visit Americus, Macon, Dawson, Albany, and Augusta, Georgia; and Edgefield and Columbia, S. C., in the interest of the Sunday-school Board. In every instance he has met with a cordial welcome, and substantial aid has been afforded to the objects of his Board. His warmest thanks are sincerely tendered to the brethren hitherto named in South Western Georgia; and also to brethren Bailey and Mallory, of Alabama, and brethren Hard, Williams, Law, Howard and others, of Augusta, and to brother Broadus, of Edgefield, and Dr. Reynolds, of Columbia. The first Sabbath in February was spent in Augusta. Dr. Dixon, the talented and excellent pastor elect, of the First church, had not then arrived. He was expected on Friday preceding the second Sabbath, *ultimo*. His coming was looked for with great interest. May the union be attended with the happiest results!

THE HOME AND FOREIGN JOURNAL.

This organ of the three Boards ought to be universally taken by our people. Every substantial interest of our churches is promoted by the circulation of the *Journal*. Let all our pastors feel this, and they will double the subscription list in a few weeks. Sunday-school workers, now that this paper is in part our organ, let us roll up the list of subscribers to 20,000 at once.

"KIND WORDS."

All the churches and Sunday-schools of our denomination are urgently solicited to send up subscriptions for our Sunday-school paper, the advertisement of which will be seen in the *Home and Foreign Journal*.

This paper is published by the Board for the special benefit of the Baptist children of the South. It is very cheap, semi-monthly in character, evangelical in tone, and Baptist in principle and sentiment.

Before the year is out we want to issue one hundred thousand copies; and in order to do this, beg the co-operation of every Baptist throughout the South.

Send for a specimen copy, and show it to the children.

For the Home and Foreign Journal.

THE SUNDAY-SCHOOL INTEREST IN SOUTH EASTERN ALABAMA.

Dear Brother Teasdale:

The Sunday-school interest in South Eastern Alabama is by no means in as healthy a state as we could desire. The fact is, painful as it may be to confess it—yet it is true, that *two-thirds* of the children in this scope of country are without any regular means of hearing the gospel preached to them. The truth is, the Sunday-schools do not exist—and many of those that "have a name to live," have long since gone into winter-quarters! In that large territory covered by the excellent and efficient Religious body, the Tuskegee Association—covering the greater part of Lee, Macon, Bullock and Russell counties—there are, we are told, only *nine* Baptist Sabbath-schools now in existence, and many of these lead a languishing, sickly existence. In the bounds of the Eufaula, that noble band of churches, always foremost in every good work—we are told that the cause is in no better condition. At the late session, held in Midway, the sad statement was made that only seven schools then had an existence. However, at this meeting, a Sunday-school Society was put into operation, with a corps of officers at its head, who, we hope, will never stop until there is a Sabbath-School in every neighborhood of their territory. Then, as we go below the Eufaula Association, things "get no better fast." The whole region of country reaching from the Alabama River, South and East to the Florida and Georgia line, is in this truly distressing condition, especially at this season of the year.

At many of these churches an effort is made in the spring of the year, generally, by some zealous brother or sister, to get up a Sunday-school. A little enthusiasm is aroused—a feeble, flicker of straw, it is too—and full a half dozen or more persons meet at the church, pass resolutions, adopt Constitution, By-Laws, &c., and begin the good work. Some brother is chosen for his availability, because it is thought most convenient for him to be superintendent. Maybe some money is made up for books and papers, and teachers assigned to classes. But it is all a purely voluntary organization; any member is privileged to be absent or drop off when he pleases, and it is not long before *most of them please*. There is service at Antioch or Salem, close by, or at the Methodist house, and you all know it's neighborly to go—and go *these teachers must!* So they are absent, now and then, till the scholars get discouraged, the school makes no progress, advances none in interest or members, and soon they all, teachers, superintendents, and children, come to think the thing a *bore*, and let it die! They console themselves and ease their conscience by concluding that *they can't* have a Sunday-school in their neighborhood, or else that the children *won't come!* This is the obituary and history of hundreds of schools in this country, whatever it may be elsewhere.

Well, now, this whole thing is wrong—wrong in the beginning, wrong in the continuing, and of course, altogether wrong in the *ending!* The truth is, we will never succeed with this great work of ours until the churches learn that the Sunday-school is not an outside matter or interest to be looked after or neglected at the will and pleasure of anybody and everybody. They must come to regard the Sunday-school as properly and legitimately the work of the church. They must come to see that it is dangerous, beyond estimate, to entrust their children's minds and hearts to "strangers, aliens," to cultivate. They must come to see that these are gems God has entrusted them with, and they must see to it, that they are fashioned and moulded with care. The church must come to regard the Sunday-school work as her work

and hers only. They must hold that the work of Sunday-school instruction is no less work than that of preaching the gospel—indeed it is the church preaching the gospel of the ever blessed God to their children. That in fact it is such a work as that of regular preaching. The Sunday-school, brethren, no outside matter—nothing foreign to the church, but it is part, a great part of that great and glorious work he commissioned his disciples to perform. He said to his church, "Go into the world and the gospel to every creature." This is what the church does for the children, when it makes full and proper provision for this interest. Until this is done—our churches take this work into their hands—they make provisions for it just as they do for going to older children, they will never be able to properly the Sunday-school. Now every thing is to chance. But when the churches shall come to this is their work—then they will go on fully, cheerfully and successfully—then they will provide for it, superintendent, teachers, money, and then too, will all feel it to be their work.

Brethren in South Eastern Alabama, think these suggestions. Do remember that it will be to trust your children beyond the church—remember, too, that if it is the work of the church, then it is *your work!* And go at it, for the Lord says, "son, go work," &c.

The Sunday-school Board is trying to stir up churches to this work—trying to put men in the field to bring the churches up to this point. **HELP US!**

Truly,

Tuskegee, Alabama, Feb., 1870.

CATHOLIC ITEMS.—No. 2.

Shall Baptists send their children to Catholic schools?

HOW IT IS DONE.

Christian parents often wonder how it is that their children so soon become contaminated with the dogmas of Rome at Catholic schools. They are assured all the time that rect efforts are made by the teachers to discredit the principles of their children, or proselyte them to the faith. And yet, in a very short time, these children are strong dislike to any mention of the persecutions of Catholics. Indeed they are made to believe by the ordinary kindness and pretended liberality of their teachers, historical accounts of the bitter persecutions of the drunken mother of abominations, as are destitute of, in fact, as the tales of the Arabian Nights. When reached this point, they are prepared to listen to the stories of kindness and charity which are related by the teacher in the most pathetic manner. The picture of self-abnegation of their sisters of charity, are sketches of the rich and varied coloring of fancy and of fact, and the paths of the unwary listeners are thus stirred to depths. By degrees they lose their dislike of the system. First, they gently incline their head when the picture of the Virgin Mary; then they cross themselves as they pass it; and then they bow down before it, and devote to it like the Catholic children in the school.

The lady of a prominent Banker and well known Baptist, Mobile, recently related to me a conversation which she had with the lady superior of one of these Catholic convents. I do not know whether the lady superior was that she was talking with a Baptist lady. I presume so, as the conversation occurred within the walls of the institution. To the question whether the Protestant girl has a them a good deal of trouble in declining to observe all the of worship? she said, that at first they were very stupid. They would not only refuse to cross themselves, when they passed the image of the Holy Virgin, but turn their faces away from it. But nothing was said to the subject. They were treated kindly; and by and by would bow their heads as they passed; then cross themselves, and then kneel as devoutly as any of the Catholic children. The Rev. E. W. Warren, of Macon, Georgia, mentioned recently the case of an interesting young lady of the whose step-mother had induced her father to send her to a Catholic school in Ohio. She was there about two years, he said. When she returned he asked her if she think a Catholic? She replied, "no, Mr. Warren, I am Catholic." But afterwards, she confessed that she had the habit at school of praying to the Virgin. She said, "I was in this way: She was all the time getting better. She got few if any credits for perfect lessons. She was stantly getting demerit marks for misconduct, too. Even seemed to go wrong with her. At length it was suggested, that if she would only implore the assistance of the she would help her to get perfect lessons, and enable her to be a good girl. She was induced to try the experiment. Soon as she did this, her lessons were all marked perfect. Her conduct became blameless at once. Fortunately, she discovered how things were tending, and promptly reposed, allow his daughter to return to the school. By this reposition, he doubtless saved his daughter from becoming a confirmed Catholic; and by the riches of divine grace, if she has since been converted and become a true Christian.

These are only fair specimens of the *modus operandi* of non-Catholic children are converted to the Catholic faith.

CONTRIBUTIONS TO THE S. S. BOARD.

The Corresponding Secretary acknowledges the following receipts for the month of January, not previously acknowledged. By some mishap, the receipts of the Treasurer at Memphis not come to hand this month. Owing to the absence of Corresponding Secretary from his office there was some of receipts from the different States in the last *Journal* which will be rectified in our annual report.

Georgia.—Cuthbert church, \$6 00, Cuthbert Baptist school, 17 79, Americus Baptist church, 56 50, Americus Sunday-school, 23 00, Macon First Baptist church, 41 71, First Baptist church Sunday-school, 66 71, do. Second Baptist church Sunday-school, 4 27, Albany Baptist church, 10 00, Albany Baptist Sunday-school, 31 87, Honorable Joseph E. F. Atlanta, 5 00.

Alabama.—Captain L. Y. Dean, Eufaula, 5 00.

Tennessee.—Mass meeting of Children, Memphis, 12 00.

KIND WORDS, THE CHILD'S DELIGHT.

SEMI-MONTHLY.

PUBLISHED BY THE SUNDAY-SCHOOL BOARD, S. S. C.

T. C. TEASDALE, D. D., Editor.

Eld. S. BOYKIN, Editor.

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