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EDITOR.

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will bear reading a second, or a third, or even a fourth time. Here is a *Stanley's Strat and Pictorial*; *Millman's Latin Christianity*; *Mohr's Bible*; *The Life and Epistles of Paul*; *Fuller's Works* and *Jonathan Edwards*, and some other books. The mind would not starve on such food. After all, it will be no great hardship to read our old books. We would advise our brethren in the ministry, during the present distress, to save in the book list. But if they have not bought *Broadway Preparation and Delivery of sermons*, they may make an exception in favor of that. It is one of the working tools of their profession.

There are a number of other things in which something might be saved. Nearly all of us are spending beyond the lowest mark of comfortable living. In many respects we might easily retrench. Let us do it; but let us not first cut off the little streams that have been flowing into the Lord's treasury. We sometimes sigh:

I love thy kingdom Lord,
The house of thine abode,
The church the blest Redeemer saved
With his own precious blood.

It should take care then in these hard times that the church of Christ suffers no harm.

TOO FAMILIAR.

There are certain religionists of the gushing, demonstrative sort, who speak of our Lord with an indecent and unworthy familiarity. They use his name as if he was, in all respects, one of themselves. The epithets of endearment which they apply to him are full of glowing affection, but often sadly wanting in dignity and reverence. He is always with these simply Jesus. A gentleman travelling in Europe writes back home an article which he heads "Jesus in London." He is going shortly to Paris, and he "looks for Jesus there."

In the article he has frequent occasion to speak of our Saviour, and in every place he prefers to call him by the name which his parents gave him. There is, to our mind, something peculiarly inappropriate in speaking of any great and dignified character with such easy familiarity. He would have been a bold man who would venture to call Washington by his given name. Few could have presumed to address Mr. Jefferson as Thomas; and no where do we read that the Apostles, in their familiar intercourse with the Lord, called him Jesus.

We do not mean that there may not be times when it is proper to address, and to speak of our Saviour as Jesus. We would not cease to sing the precious hymn—"How sweet the name of Jesus sounds;" nor "Jesus, refuge of my soul," nor those other old hymns in which tenderness and respect for Christ are so charmingly blended. We may be sometimes led to think of our Lord as our brother man, tempted and sympathizing and helping, and then the name which he bore as a man will be the first to rise to our lips. But let us never forget who this suffering man is; or permit our feelings towards him to degenerate into an affection like that which we have for a beloved child. The affection of a disciple for his Lord ought to be something like that of the old cavalier for his royal master, but deeper, more devoted, and fuller of reverence and awe; and this it cannot be if we allow ourselves to be too familiar in the use of his holy name.

A SEA-SIDE HOME.

Rev. M. H. Houston and wife, of the Southern Presbyterian Mission, have recently gone to Chefoo, China. They spent some time at the house of brother Hartwell, whose kindness they gratefully acknowledge. Mr. Houston thus writes, August 2d, 1873:

"Mr. and Mrs. Hartwell are members of the Southern Baptist Mission, he being from South Carolina and she from Georgia. They received us and have entertained us with a kindness which we must ever remember with great pleasure. Their house, as I have just said, stands on the sea, looking out on the waters. The cool and invigorating sea air pours into the house day and night, and on the hottest days the thermometer in the house has not stood above eighty-eight degrees. It is less than one hundred yards from the front door to the water. The beach is sandy, and the water of good depth. On the whole, we could scarcely have found a pleasanter place in the East where we would be so pleasantly situated, and where all the circumstances are so favorable to health."

A SAD EXCEPTION.

Brother Graves, in writing from Canton, 25th: "Every mission except ours has provided proper dwellings for its missionaries." Ours is one of the oldest missions. It has now been twenty-seven years since we sent out Clayton and Percy to Canton. Roberts and Shack, who were at first connected with the Union, and afterwards with our Board, were there. And yet we have no house for our missionaries. This is bad economy, and besides, it subjects our brethren and sisters to needless inconvenience and hardship. In making contributions to our Foreign Mission work let us not forget the mission house at Canton.

FATHER GRASSI.

An event of no little interest has recently occurred at Rome. Rev. Paolo Grassi, Vicar of St. Maria Maggiore, gave up his office, renounced Romanism, and was baptized into the fellowship of the Apostolic (or Baptist) Church of the city. Under date Rome, Sept. 28th, Mr. Van Meter says: "This morning, in my town, where Mr. Wall holds his meetings, I heard him declare his faith in Christ, and Mr. Wall baptized him with Christ in baptism. He then joined in the communion, and in the night addressed a crowd giving his reasons for leaving the Catholic Church and returning to the Baptist Church."

The *Italian News* speaks of Father Grassi as a man of great erudition, advanced age, and of benignant and commanding presence. It also states that "a crowded audience" witnessed his baptism, and "appeared deeply moved by the impressive ceremony." In a letter dated October 18th, Mr. Van Meter thus alludes to his experience after baptism:

In my last I told you that the Vatican had determined to assert its authority, and had commanded Father Grassi to appear and recant, or be damned. He asked the Government to protect him, but the Government said the Government was powerless in the case, as the Pope was supreme in the territory assigned him. Yesterday, Mr. Wall and two others went with Grassi to the Inquisition to ascertain some things about the case. Grassi remained down at the street door so as to be out of danger. While they were talking it was ascertained that Grassi was down at the door. A servant was slipped down to tell him that his friends wished him to come up. He immediately obeyed, and as he was being conducted into another part of the Inquisition, Mr. Wall saw him and instantly turned him to get out, which he did. The Inquisition-General then appointed 9 o'clock this morning for an interview. A priest, who is D. D., and Professor in the University, spent nearly all night with Wall and Grassi preparing the vindication. This morning, after a season of prayer, we went to the Inquisition. Grassi took my arm as we went along the "Street of the Most Holy Office," and thought of the many thousands of our brethren who had preceded us along the same street. I thought of our Saviour's comforting words in John xiv. 4, and said: "Il vostro cuore non sia turbato" [Let not your heart be troubled].

When we entered the waiting hall, we were promised permission to enter the chamber of Inquisition, but they desired to see him a moment alone. Then came the hour of trial, which only one in his position can such a place can understand. "The care of me, I will be in God's hands," said the truth. He entered the hall and was seated. He prayed and he might be thoroughly filled with the spirit of Jesus when before Pilate. Soon loud and earnest talking was heard. Again and again admission was requested, but promised and denied. Some friends and a converted government officer stood in the street awaiting any signal that might be given. The most of the time I stood on the balcony ready to give the signal if necessary.

By and by this dear brother came out, and pressing my hand to his heart said, "E finito! finito!" [It is finished; it is finished.] The curse was pronounced upon him; but he had boldly defended the truth and denounced his accusers. To-morrow I will get his defence translated and send you. Since Luther I know not of such tender, humble, modest fearlessness and boldness. To-night the and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give us grace and wisdom for the responsibilities increasing upon us. Farewell.

The defence to which Mr. Van Meter alludes is in the form of a letter to Cardinal Patrizi, which we find in the *National Baptist* of Nov. 6th. Father Grassi acknowledges the kindness of his former religious associates; enters into an account of his experience in becoming a priest; and of his struggles in coming to the truth. The secret of his change of views is probably revealed in the following paragraphs:

One book alone I could not throw away, the Holy Scriptures. This, I have said to myself, the book inspired by God; in it are contained the maxims of the Redeemer, the acts of his apostles; it therefore must be the touchstone that teaches on which side is truth, on which is error. I have read these pages with joy and love, and in them have found conviction, strength, light, and life.

In them I have learned to know Jesus Christ as my only Saviour and Mediator, who shed his blood to purge me from my sins. In them I have listened to the voice of the beloved Shepherd inviting me to him for salvation. "Believe in the Lord Jesus and thou shalt be saved." I felt often repeated to my heart while reading the Testament of Christ. Then I would think to myself, Ought I to believe? Should I not work in order to believe? No, the Word of God would answer me: "Thou art saved by grace through faith; and that not of thyself; it is the gift of God; not of works lest any man should boast." Then I would reflect: So the good works I have done, so many penances, so many fastings, so much ailing, have not saved me? No; "Man is justified by faith without the deeds of the law." Oh! then I comprehended what Jesus did for me; I went to him with my sins; to him inviting and calling me, saying: "Come unto me, weary and heavy laden, and I will give thee rest." I accepted Christ as the propitiator for my sins; as he who paid all for me; I believed in him, and being justified by faith, I have peace with God. Your Entrance, I am already in a new normal life. I feel it in my heart. I am the Son of God. I feel I am saved, and this certainty of salvation which I am so strong that I am ready to die at this moment with my blood.

life, nor height, nor depth, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

The conversion of Father Grassi is more significant from the fact that he is probably only the first of many. It is said that four or five more priests of the Basilica St. Maria Maggiore are thinking of following the example of their Canon.

MY SHEPHERD.

By Rev. S. C. Lott.

My shepherd is the Lord,
Who rules the earth and skies;
He leads me through life's pasture green,
And all my wants supplies.
Beside the stilling stream
I lay me down to rest,
And in Jehovah's watchful care
I am supremely blest.
No gloomy shade of death,
Or valley dark I fear;
The Shepherd's rod and staff I see,
And feel protection near.
To heed His loving voice
I never would refuse;
And where His willing steps shall stray,
I leave to Him to choose.
My heart shall be as calm
As any summer day;
I follow where He kindly leads,
And love His chosen way.

Extracts, 28th, 1873.

WHAT THE OAK SAID.

Whenever we hear the trees talking, we always take care to listen. They are almost sure to say something worth hearing. Not long ago we were passing through a pine thicket. The day was bright and clear; not a breath of air was stirring, and there was a strange whispering sound that seemed to come from the very heart of the trees. We paused and listened. Presently we saw a tall, graceful old-field pine bow his head, as if looking down on some one. "You don't know," said he "what a feeling of contempt I have for you;" and then stood up quite loftily. He seemed to be talking to a little white oak that grew near his feet; but the oak said nothing in reply.

The pine shook itself slightly, and began again, this time not deigning to look down: "I am told you are at least twice as old as I am, and you are not half as large. Although my limbs grow very low, you are not much above the level of the ground. You are the slowest growing thing I ever saw. Indeed, you are quite a runt."

We always had a kind feeling for oak trees, and it made us feel badly to hear a little oak slandered in this way—especially by an old-field pine. The oak, however, did not seem to mind it. Presently we heard the oak clear its throat, and we listened to hear what it would say.

"Look here, Mr. Pine: did you ever hear of Jonah's gourd-vine?"

"I never did," said the pine.

"I suppose not. You are altogether too young to have heard much. Now, you must know that Jonah's gourd-vine grew to be a great gourd-vine in a single night."

"Very remarkable," said the pine.

"And," continued the oak, with a slightly mischievous turn of the head, "it perished in a single day." He waited; but, as the pine said nothing, he went on: "That perishing party was not remarkable, considering how quickly it grew up. Probably you have heard of my father. He and your very respectable kinsman, the forest pine, were neighbors and friends for a century or two. Well, when I was a little acorn, and had not yet set up for myself, I often heard my father say that these trees that grow so fast do not last very long. He had himself seen three or four generations of Lombardy poplars grow up and decay. He had also seen several very fine yellow poplars grow up and become wind shaken, and then fall before a storm that scarcely shook him. He used to say to me, 'Son, don't be in a hurry. Sink your roots deep into the ground; and then grow out far; get a good foothold; make your fibres close together, and let your limbs be like iron. Don't be discouraged because you grow slowly. At last you are to be a monarch of the woods.' Mr. Pine, I am trying to follow my father's advice, and I am not troubled because you are so much taller than I am. You will be rotten long before I am grown."

The oak ceased. There came a little breath of wind. The pine sighed, and the oak leaves rustled merrily. In that oak tree we saw a type of the great moral works in which man is engaged. A new fashion springs up every year; customs come and go in quick succession; but great thoughts and great principles grow like the oak, slowly. They are immortal, and have no occasion for haste.

We touched our hat to the sturdy little oak, and walked on. It will be a big tree one of these days. Broken be the axe that is ever raised to harm it!

"Providence," in giving an account of the recent Baptist State Convention of Kansas, says that the Baptists of that State have entered upon a new era of their history. He thinks their prospects very encouraging.

NOTICE.

Our subscribers who receive postal cards, informing them of the expiration of their subscription, or of their indebtedness, will please give the matter prompt attention. Those who fail to send in the small amounts due will not forget that these amounts have to be made up by the Missionary Board, and are thus taken from the direct missionary work. The *Journal* is furnished to subscribers at or below cost.

JOTTINGS.

The *National Baptist* favors the taxation of church property. Why not tax public parks and public libraries, and hospitals, and other institutions intended for the public benefit? Colleges, too, built and endowed by denominational enterprise and liberality, come under the same head. If people will give money for religious, or literary, or scientific, or benevolent objects, they ought to be made to pay for it. The people are taxed to build railroads, and custom houses; but churches and colleges, for schools, are rather to be taxed.

A lady in Virginia sends some precious relics to the Foreign Mission Board, to be used in supporting our missionaries among the heathen. A deceased daughter's earnings are thrown into the Lord's treasury. Was it not a case of giving the most valued things to the Lord? What was sacred before in fond remembrance is now doubly so from being consecrated to the noble service.

A Louisville, Ky., correspondent of the *Baptist* and *Chronicle* writes: "The Baptist churches in our city were never in a more prosperous condition. With efficient and pious pastors, they are steadily increasing in numbers and influence. The new church on Broadway has more than doubled its numbers since Elder Hawthorne has been their pastor."

An infidel speaker having stated in a meeting in New York that it costs \$1,311 to convert a heathen to Christianity, Rev. Dr. Gardner, Secretary of the Baptist Missionary Union, replies that his society spent \$239,000 last year, and reports 4,009 baptisms, or one baptized for every \$60 expended.

SPECIFIC LIFE-WORK.

There is a specific life-work for every man, woman and child. In the words of a late writer, "the whole armor of God" was made for the individual. Some years ago, a gentleman about to leave a store where he had been dealing, spoke quietly with the proprietor about his soul. "You are the first man," replied the merchant, "who has thus spoken to me for seventeen years!" Seventeen years of constant intercourse with Christians and not one word received bearing upon his eternal interest! Dr. Spring states that he delayed for a considerable time to press the claims of religion upon the attention of a gay young lady of his congregation, though frequently admonished by conscience to do so. Finally resolving to do his duty, he called upon her, and found her in tears. Instantly divining the cause which led to his visit, she exclaimed as she rose to welcome him, "My dear pastor, I am glad to see you. I was afraid I was the only one who had escaped your friendly notice."

GRACE.

Grow in grace; because this is the only way you can be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to godliness. If that is satisfied with his attainment, has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of grace as to think that he has attained all he can desire, has never understood the first elements of the Christian life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress, has never set out to heaven.

BOOK NOTICES.

The *Baptist Union Book*, published by A. S. Barnes & Co., 111 and 113 Williams street, New York, is well worthy of examination by Baptist churches proposing to introduce new hymn books. It contains thirteen hundred and eleven hymns and four hundred and seventy-seven tunes, and is sold at the very moderate price of one dollar and seventy-five cents. The print is clear and pleasant to the eye, and the book is not too heavy to be conveniently handled. The hymns and music are well selected. It is especially rich in hymns of "Warning and Invitation," and in Foreign Mission and Baptismal hymns. Of course there are a great many hymns and tunes that are common to this and other books, but on the whole, we have seen no book which we would prefer to this.

The *Bible and Pulpit Society*, 630 Arch street, Philadelphia, certainly does beautiful work. What could be handsomer than this little *Bible and Pulpit Society*, or the *Christianity of Our Day*? It is a sort of folded plane that enables the reader to advance gradually to considerable heights of knowledge on a very interesting subject. The author, Rev. Ernest Drake, is well known, and his name is a decided recommendation. By the way, we hope the fashion of stringing knowledge of historical and scientific subjects on a slender thread of romance has seen its best days. We have no doubt that Mr. Drake could have given us an equally entertaining and a far more valuable book on a strictly didactic style.

The *Bible and Pulpit Society* also sends us three valuable Baptist tracts, all of which we have read with interest. *Ends of Infant Baptism*, by Dr. Hovey, is capital. Dr. Burrows does a good work in answering *Popular Objections to Baptism*, and Dr. Osgood gives us a stirring and thoughtful discussion of *Profraternal Polytheism and the Doctrine of a Church*. These tracts cost a dime each, and it is a dime well spent. It would be a good thing for pastors to keep on hand a supply of them to be given away where they are needed.

"*What Shall I Name It?*" is a beautiful little book. It is a story of the conversion of a Jew to Christianity. It is published by the Bible and Pulpit Society.

FOREIGN MISSIONS.

Foreign Missionaries of S. B. Convention.

CHINA.

Tung Chau—T. P. Crawford, Mrs. Crawford, Mrs. Holmes, Miss Moon, Woo Tawu Chau, and two native assistants.

Chafoo—J. B. Hartwell and Mrs. Hartwell.

Shanghai—M. T. Yates, Mrs. Yates, Wong Ping San, and two native assistants.

Canton—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, N. B. Williams, Mrs. Williams, Miss Whilden, native pastor, and eight native assistants.

ITALY.

Rome—G. B. Taylor, and Evangelist Gardiol.

Avila Vecchia—Evangelist Mello.

Bari—Evangelist Basile.

Bologna—Evangelist Giannini.

Modena and Carpi—Evangelist Martinelli.

La Tour—Evangelist Enon Ferraris.

AFRICA.

Marshall—G. F. Gibson.

Old Fields—T. Early.

Congo Town—G. Tyllor and G. F. Gibson.

Taylorville—G. Tyllor and G. F. Gibson.

Herronville—M. D. Herron.

Little Bassa—L. R. Crocker and T. J. Tate.

Phillipsburg—M. D. Lebert.

Dowaga—J. Cook.

Monrovia—B. P. Yates.

Edina—J. J. Cheeseman.

MITE BOXES.

These boxes are sent gratuitously to all who apply for them. The express charge paid by those who receive them will be deducted by such persons from the moneys they get in the boxes.

H. A. TUPPER,
Cor. Sec'y F. M. B., Box 130.

A TRACT AT WORK.

An interesting incident occurred lately in connection with a tract that Dr. Graves wrote.

Mr. Simmons was preaching in the Sung-Shek-Kok chapel (Mr. Roberts'), when a man seemed to listen very eagerly, and after the service he stopped to talk with Mr. S. who found that the man was a Hakka, and so Mr. S. could not understand him. However, by the aid of one of our assistants, who speaks Hakka, he found out that the man had come thirteen days journey to learn more about the Truth, to which his attention had been drawn by reading a tract; and as soon as he heard Mr. G.'s name mentioned, he said that was the name of the man who wrote the book, and he wanted to see him; so Mr. Simmons brought him up to our house.

One of the first questions the man asked him was, "Have you been to Heaven?" When he answered no, he replied, "How then could you know all these things so well to write about them?"

He is still here, and the assistant who understands his dialect is endeavoring to teach him the way of the Lord more perfectly. As far as the Chinese can find out the man is in earnest, and had no other object or business than to learn more of the doctrine of Jesus, which from the reading of the book he knew and felt was good.

THE HAKKAS.

As little has been written in missionary annals that have reached us respecting the Hakkas, a reference to a letter written April, 1861, to the editor of the *True Union*, gives an account of these people:

SHIN HING, April 16th, 1873.

On my return day before yesterday from a business visit to Canton, I brought up with me a young man who speaks the Hakka dialect. He was an assistant of some of the English P. B. Baptists in Swatow, but having been brought to see the truth on the subject of baptism, was baptized by Brother J. W. Johnson. This cut him off from his former employment.

I have long felt an interest in the Hakkas. The name signifies "the strangers." They are thus called in contradistinction from the people speaking the Canton dialect, who are called the "natives."

The Hakka tribe are generally scattered in small villages among the mountains, and are much despised by the Canton people, but they sometimes make incursions into the plains, butchering their oppressors and selling their lands. In this way they have gained possession of a large part of the two districts near Shin Hing.

They are a simple race, and not much attached to idolatry. Though much rougher and less refined than the "natives," they are said to be very friendly to those who speak their dialect. There are two or three German missionaries working among them in the eastern part of the province, and elsewhere they have no opportunity of hearing the words of eternal life. The Hakka brother seems to be very well acquainted with the Scriptures. My hope is that he may be the means of leading many of his brethren to a knowledge of Jesus. Their language is nearly allied to the Canton, still they do not understand it, and of course I cannot make myself understood by them.

After, however, speaking a little Canton, one of the native brethren with me speaks to him. I hope that the Hakka can thus be brought to a knowledge of the truth.

As he returned from a visit to the Hakka country, leaving Cheung, our Hakka brother, to continue his labors. Au says that the people do not offer the least opposition, and many bear the gospel with gladness.

MISSION HOUSE FOR CANTON.

You make inquiries about our proposed Mission House. It is intended primarily as a dwelling house. If we can find a suitable lot, we wish to build a double house, which will accommodate two families. Inasmuch as the mission work in all its departments is dependent largely on the health and vigor of the missionaries, a dwelling where they can be able to bear the heat of the climate and breathe as pure air as possible is a thing of great importance. The rate of mortality in Canton has greatly decreased since missionaries have been able to live in suitable houses. Every mission except ours has provided proper dwellings for its missionaries. Even if involving a larger expenditure of money, a suitable dwelling house is a requisite; but in fact more money is spent in ten or fifteen years in renting an unhealthy, inconvenient native dwelling than it would take to build a permanent house, which will always be worth nearly as much as it cost. So it is more economical in a money point of view merely, apart from the economy of having men and women who can do full work. It always pays a man to have a healthy dwelling house, and here, where we have to maintain a continual struggle for meat of the year against the drain made upon our energies by the heat, it becomes quite essential.

I have been able to do quite well for some years in indifferent houses, but there are but few men, and fewer women, who can stand what I have done, and I myself cannot stand what I could when younger. Beside the immediate object, we hope to have premises large enough to have school-rooms and accommodations for members and inquirers from the country, who may visit us from time to time.

Another advantage in a permanent abode is that persons interested in the truth will always know where to find us when they come from the country.—From R. H. G.'s letter.

EXTRACTS FROM CANTON LETTERS.

THE SHIN-HING CHURCH.

SHIN-HING, August 25, 1873.

I date my letter from this place with much pleasure. It has been a privilege to me to visit Shin-Hing, so long the scene of Mr. Graves' lonely toils, and to see that God has given him even here the reward of seeing those who were once blind heathen organized into a real church, and living as it becomes those who are Christ's.

It seems more like what I expected the missionary life to be, than life at Canton. There is a court about twenty by twenty-five feet, around which are ranged the house for the missionary's residence, the teacher's house, a room at the gate for the members' meetings, a pile of rock work with three fruit trees, and pots of flowers all around, and a summer house with a pond around it.

We reached here on Saturday about 4 P. M., having left Canton on Thursday. The West river is very wide, and has a number of villages on its banks, in all of which nearly, I believe, Mr. Graves had told the glad story of Jesus.

The native church has about twenty members now. Many others, once there, have departed in the faith, and gone to join the church above, the result of the years of sowing, in anxiety and difficulty. It is very pleasant to see that, instead of unkind words and contemptuous jeers, with which Mr. Graves used to be greeted, there are kindly salutations and no annoyances, even with the curious sight of foreign ladies walking in the street.

I am so interested in the members of this church. They are so fond of their Bibles, and are so frequently engaged in its study, or in praying and singing. One thing here, we are living right among them, and hear them night and day, which would not be possible in Canton.

We expect to remain over another Sunday, and (D. V.) start for home on Monday. The weather has been very warm, yet we have been more comfortable than we imagined we could be away from the sea breeze.

Shin-Hing has beautiful scenery around it, quite equal to the varied scenes you remember among the Virginia mountains. Here we have a wide, calm river, high mountains beyond, and singular limestone hills, rising abruptly from a plain in front, in one of them a marble cave. We have had real country walks, a thing quite impossible in Canton, and have enjoyed them very much. Ten minutes walk will take us to a lovely, shady spot, where we can walk under the banyan trees, and see these lovely, picturesque hills, with their back ground of high mountains, and behind us a large pond, with shaded banks, and the air cool and refreshing. This city is very old, and the wall is entirely covered with a mass of fern and other vegetation, so that it looks more like a high green bank than anything else.

I cannot tell you how often during our visit here I have said to Mr. Graves, "I do wish M. could be here, and could see this church, which God has permitted you to be the instrument of planting, and that she could see how prejudice has melted away in so great measure, and knew how widely the word of God has been sounded abroad through all this wide plain, through patient, persevering labors, in spite of obstacles and discouragements of every kind." I don't see that you have God giving His servants a full view of the work and blessing of our harvest.

As soon as they can speak, are singing "Happy Land," and other children's hymns. On Sunday, Mr. Graves said the little of pleasure to me to hear him say that a native's baby boy of two years ago, as the story

"Praise." He knew no more; but, instead of learning first to worship stocks and stones, the word "Praise" was the first he could sing.

J. W. G.

[NOTE.—Shin-Hing is situated in the interior, eighty miles from Canton. It was once the provincial city, but now it is a place of residence for the families of many men whose official positions or business require a residence in Canton. The little church here, for which Dr. Graves has long and faithfully labored, shines out as a light amidst the surrounding darkness. Its members, in their love for the Scriptures, and their zeal in spreading the tidings of salvation, might well serve as examples to many a Christian who lives under the full blaze of Gospel light.

L. W.

LETTERS FROM MISSIONARIES.

SHIN HING, CHINA.

SHIN HING, Aug. 26th, 1873.

Dear Brother Tupper:

A few days ago I came to this place, accompanied by Mrs. Graves and Miss Whilden. The weather was very hot, but none of us suffered any ill effects from the heat. We have since had some rain, and the weather is cooler.

The ladies are much pleased with the reading which the women listen to their message. Yesterday they had a meeting, which was well attended. Miss W. afterwards visited several families with the Bible, and came back much pleased with the reception she met with.

On Sunday there were thirteen Chinese communicants at the Lord's table. A young man was received by the church and baptized by me in the afternoon. He formerly worked in a shop in Canton, and heard the gospel there but opposed and ridiculed it. He has now been brought to a right mind, and seems to know the grace of God in truth. I was much pleased with his relation of experience.

The assistant here says that the congregations at the daily service have been very good of late. I am much pleased with the simple faith which the native members show. The congregations become small and some of the members determined to meet daily an hour before service to pray especially to the Lord to send men to hear the gospel. Their prayers were heard, and the chapel has been well attended.

It has been very pleasant for me to observe the progress that has been made here since I began this station, twelve years ago. Opposition has melted away, and I am able to walk through the streets quietly, even when accompanied by ladies. More than thirty have professed the name of Jesus; some have been excluded, others are safe at home with Jesus, and a church of twenty members still remains. The gospel has been sounded abroad in all the valley of the West river, and many have heard that Word which will either save or condemn them. I feel that influences have been set in motion which will continue for eternity, and a good basis has been laid for the spread of the Christian movement through all this region.

On our way up I visited the Dispensary at Sai Nam. All is going on smoothly there. The river has been so high that a large part of the town has been four or five feet under water. This, of course, has hindered the work at the Dispensary, but the water has now subsided, and our work is commenced again. I trust that, by God's blessing, we shall soon see fruit from this new station.

Before we left Canton I visited Hong Kong to celebrate the Lord's Supper with the Missionary Union's little church there. Thirteen members were present at the ordinance and a congregation of about forty at the preaching which preceded it.

Since I last wrote two women have been baptized at Canton by Wong Mui, our native pastor there.

The triennial examinations are beginning, and the literary men from the whole province are gathered in Canton to compete for the second degree. There are ten or twelve thousand aspirants, only one hundred and seventy-five of whom can obtain the coveted honor. Only very few of these will condescend to listen to the Gospel, still a few do come to our chapels.

Yours in Christ,

R. H. GRAVES.

SHANGHAI, CHINA.

SHANGHAI, CHINA, September 11th, 1873.

Dear Brother Tupper:

We have passed the summer without any serious illness. We show and feel, of course, the wear and tear of a Shanghai season. The weather is now much cooler, and we hope our digestion will improve. There is usually a dearth of interest in our work during the hot summer months. The people in the country and villages are busy with their rice and cotton farms. Our services have been well attended, both here and at Kweang-San. A letter from the latter place reports several cases of decided interest in the Gospel message. The Rev. Wong-Ping-San, pastor of the Shanghai Baptist church, is giving marked satisfaction as a preacher of the Gospel. He is remarkably well acquainted with the Scriptures of the Old and the New Testament, and seems to be thoroughly endued with the Holy Spirit. The loss of my voice, which threw the whole responsibility of the work upon him, has been the means, in the providence of God, of making him a very good preacher—one of whom we are not ashamed. Both in doctrine, and in practice, he is remarkably correct. He has the fault of all natives who are called upon to advocate anything foreign. He is not aggressive enough in instituting or maintaining outside work, apart from the regular services in the chapel.

I have not attempted to preach since I returned. I have attempted a few short talks to the church, with evident injury to my voice. It will not stand a strain, as in a speech, or reading aloud, for any length of time. I should have remained away two years longer. While I am putting on my voice, I am merely superintending the mission work, and acting as the door-keeper in the house of the Lord.

I am anxious to have a good chapel and parsonage together, so that there should be a necessity for me to leave again, my native pastor could the better take care of the church. I could do this work so well now if I had the means. By last advices from Tung Chow Mrs. Holmes was not very well.

I shall try the effect of this climate, and the work that I cannot well avoid, upon my voice during this winter, and if I find I cannot stand it, I shall leave again for a year or two, if there is any prospect that a longer rest will enable me to devote ten more years of my life in moderate work to my chosen field.

The Lord reigns, and will guide us into all truth.

Faithfully,

M. T. YATES.

MONEOVIA.

MONROVIA, August 26th, 1873.

Dear Brother:

Brother Cheeseman and myself are holding on, and using our best exertions to keep up an interest among our brethren. Brother John A. Cuthbert, the school teacher, who was at Zee's, passed a satisfactory examination, and was ordained a few Sabbaths since. The Providence Baptist church has three candidates ready for examination as soon as a Presbytery of Ministers can be convened. I have nothing of importance at this moment to communicate, more than to say our churches are in a healthy condition. We have only two of the mission schools in progress—viz., the Edina and Taylorville schools. Please remember the Taylorville school's request for a donation of books.

In entertaining strangers, there came to me a few days since a young man of rare qualities and a learned man in the Arabic language. He came to Monrovia on special business, and as the mail steamer came in, he had to go on board very hurriedly, and in my absence, he left the following note. I therefore forward you the note, with its translation, by Professor Blyden. He seems to be a thorough Arabic scholar. His English is imperfect, but he read and translated for me from several Arabic works, but what I could best understand and appreciate was his translation from the Bible. He left his country about eighteen months ago, and has been living at Sierra Leone, where he learned the little English he knows, and received a copy of the Holy Scriptures in Arabic from Professor Blyden. He has certainly searched the Scriptures. There was hardly a passage or subject which could be named which he did not readily find. He says he is anxious to go back to his country, and teach his people the Gospel. He insists that there is no difference between the Koran and the Bible, and thinks that Mohammedans and Christians should be one. He is intelligent, modest, and unassuming; I have learned more of the Mohammedan religion from him than I ever knew before. He is twenty-three years of age. The following is the translation of his letter:

TRANSLATION.

"Blessings and prayers upon the best of His creation. After that: This letter is from the hand of Mohammed Waka to his friend Mr. Yates. Peace be to thee. How is thy health? I am quite well. I return to-day to the town of Sierra Leone; but say to all the people in Liberia and in America that I have seen their book, and I consider that their religion and the religion of Mohammed (God bless him and grant him peace) is one religion. Verily, I love your book very much. There is no difference among the prophets. Whosoever doeth good works doeth them for himself, and he who doeth evil it is for himself; and there is not with thy Lord unfairness towards his servants. We desire the religion of Mohammed and your religion to be one. Believe in Mohammed as ye believe in Jesus, the Son of Mary (peace be unto Him). There is no difference among the prophets. All admire mankind to believe in God. This letter was written on the twentieth day of the month of August, in the Mesianic year 1873."

Allow me now to close. It would afford me much pleasure to see the report of the doings of the Semi-Centennial meeting, &c. If it will not be asking you too much, please send them at your earliest convenience. I omitted to say that I requested my Mohammedan friend to give me his views on baptism. He promised me to do so when he got to Sierra Leone. He said then that baptism was an ordinance of God, and that Jesus had submitted to it, and it is the imperative duty of the followers of Christ to fulfill all His commands. Now, sir, this is the off-hand reply of a heathen.

I shall be glad to hear from you at your earliest convenience. Please have me enrolled for the HOME AND FOREIGN JOURNAL. We can make up the amount of subscription ere long.

I shall be glad to hear through you how and what effect my circular had with our colored brethren and churches. In the interim I beg leave to say I am

Yours sincerely,

B. P. YATES.

NEWS FROM ITALY.

Brother Gardiol writes from Civita Vecchia: "I was sorry to find the church here in a low condition, but rejoice to inform you that matters look more hopeful. Most of the brethren have returned to the meetings, and others have promised me to do so. Many came regularly to learn to sing our hymns. Last evening we had with us three catechumens. The church of Civita Vecchia needs the prayers of all the brethren. Let us have good courage, faith and perseverance in God, the Father, and our Lord Jesus Christ, and may the Holy Ghost abide with us and bless the work of each one of us."

Brother Giannini writes from Bologna: "The work of the Lord goes on very well, as you and brother Taylor have seen. It is the work of God, not of man—hence simplicity, obedience, fraternal love and life are the gifts which enrich the meeting of the truly sanctified. From April 6th to August 16th we have had seven Christian baptisms. You know how rigid I am before administering baptism, in order that the work may be real and not fictitious or carnal. These baptized persons had been attending worship some four and others six months, and after we saw in them true spiritual regeneration they were baptized and admitted to the Lord's table. These baptisms were administered publicly in our hall without any hesitation, even on the part of two young ladies, one of twenty-two years of age, the other twenty-three. Such a public testimony gives courage to the brethren and sisters, and produces an excellent impression upon the public. The incredulous and the rationalist, on witnessing this ceremony, acknowledge that the simplicity pleases them."

"During the month of May brother Lipavini, who had been sick in the hospital, fell asleep in the Lord. For a time he had heard the gospel, but had then withdrawn from the meetings. Having fallen sick he asked the brethren to visit him, which they did. For twenty days they assisted him with the reading of the Scriptures, exhortations and prayers, and his death was truly precious in the sight of the Lord, and of great edification to all."

"On July 22d the Lord called unto himself the elder of this church, after an illness of fifteen days. The Lord willed he should leave this vale without suffering of the body. Never a murmur, and when asked if he suffered much he always replied he had no feeling of pain. Ten hours before he died I asked him again if he suffered any pain, and with a smile he answered that he was not suffering at all, and that he longed to go home. Just before dying he joined his hands together, prayed the Lord, and shortly after expired. The church has met with a great loss, but finds consolation in the sure hope of meeting him again on the last day. Let us pray the God to fill soon

the vacancy left by the deceased

clero Oesari.

"You know that in Bologna the congregations of the church (Cavazzini)—the Methodists of America—but thanks to the our own church has been a Christian Apostolic Church, the largest of all we have in stop asking that it be sustained worthy of its position. You cannot expect them to do anything."

FROM ATLANTA GA.

ATLANTA, GA., Nov.

Dear Brother Tupper:

The Woman's Missionary Society Baptist church, Atlanta, has mail copies of our "Constitution," under the same name as personal "pen and ink" letters of the Baptist church, bringing the subject of "Woman" before the ladies of churches, with the design of organizing societies of this kind in the State. This is the writing to the pastors, with the spirit of missions in all are doing very little on it. It has been estimated that in our one hundred and fifty thousand wonderful results might be realized if they were all working.

Our Corresponding Secretary of letters from various past appeal. Some write that they organized a society of this of this "Woman's Mission" some is misunderstood. The (under another name) a dollars and cents for the it is far more than this. It is, however. It has advantages of my acquaintance. The work is very different from known. Our Society has been who take a monthly round of destitute and neglected families in visiting them, we learn according to our means, and with relieving food or with able. We sing, we pray, and the great salvation, we trace. Thus we comfort, exhort to Christian duty, and disheartened through power trials of various kinds. We will be brought to Christ in the midst, and the retroactive Society is of a character to all who engage in these hands of the pastor will be he will thus learn much of the field before us he could not otherwise.

This is, to my own mind, a way of counteracting and item of which I can conceive five thousand Baptist ladies in the with the zeal and perseverance of Charity, Romanism will be the cause of her decrease. With any of the vows of Catholicism they can, with the blessing of God, labor, effectually and permanently Catholic influence in this country. Neglected families cannot be pulpit and the press, and this Society where they are incessant outward influences.

Now all this is very far from simply making a weekly or monthly for missions. This Society poses to do both—to help in the field also. In my humble opinion, superior to any society that has in this country, the Young Men's association only excepted. And the institutions.

Yours in the blessed

M.

RECEIPTS FOR FOREIGN MISSIONS.

FROM OCTOBER 8th TO NOVEMBER 1st.

MARYLAND—Maryland, for R. H. Graves, \$97 76—Total, \$174 76.

VIRGINIA—One quarter's salary for W. H. H. Graves, \$100 00—Total, \$100 00.

ALABAMA—Central Association, \$37 25—Total, \$37 25.

MISSISSIPPI—J. R. Gambrell, \$100 00—Total, \$100 00.

LOUISIANA—J. R. Gambrell, \$100 00—Total, \$100 00.

ARKANSAS—J. R. Gambrell, \$100 00—Total, \$100 00.

MISSOURI—J. R. Gambrell, \$100 00—Total, \$100 00.

KENTUCKY—J. R. Gambrell, \$100 00—Total, \$100 00.

ILLINOIS—J. R. Gambrell, \$100 00—Total, \$100 00.

INDIANA—J. R. Gambrell, \$100 00—Total, \$100 00.

OHIO—J. R. Gambrell, \$100 00—Total, \$100 00.

PENNSYLVANIA—J. R. Gambrell, \$100 00—Total, \$100 00.

DELAWARE—J. R. Gambrell, \$100 00—Total, \$100 00.

MARYLAND—J. R. Gambrell, \$100 00—Total, \$100 00.

VIRGINIA—J. R. Gambrell, \$100 00—Total, \$100 00.

ALABAMA—J. R. Gambrell, \$100 00—Total, \$100 00.

MISSISSIPPI—J. R. Gambrell, \$100 00—Total, \$100 00.

DOMESTIC AND INDIAN MISSIONS AND SUNDAY SCHOOL WORK.

DON'T FORGET US.

The Convention assigned a heavy load to the Domestic, Indian Mission and Sunday-School Board, and we earnestly request churches and individuals not to forget us.

Domestic missions.

Indian missions.

The Sunday-school work.

The ministerial education of freshmen.

Building houses for our Indian missionaries.

Sending Kind Words to the Indian children. Aiding weak churches. Supplying poor schools with Bibles, Testaments and papers.

In addition to all this "Kind Words" must be carried through the months when little or no money comes in. May the Lord put it in the hearts of the brethren to remember this Board.

YOUR DUTY.

Not long since we received a letter from brother Beckner, narrating the wants of some of our native preachers, and our heart bled because we had so little to send on to them.

O, brethren, if you knew the wants of these poor men, and the limited means at our command, you would send something to the Board! Don't give us work to do and no money to do it with. Ah! brethren, we are not as faithful and liberal as we should be in the sight of God. Brethren, wherever you are, who may be reading this, have you done your duty?

WHAT ONE MAN DID.

He professed a willingness to have a Sunday-school in his country house, if the teachers and children would come, agreeing to furnish wood for fires. None of the brethren or sisters offered to join him in his labors, and so, when the little ones came, he told them he would form them into one class, and teach them all himself. This met their approbation, and when last we saw him, not very long since, he told us that thirty or forty little ones came to his Sunday-school every Sabbath afternoon.

NORTH CAROLINA BAPTIST STATE CONVENTION.

The meeting of the North Carolina Baptist State Convention, held in Warrenton, was one of unusual interest and importance. The delegation was large and intelligent; the speeches and addresses of a stirring character, the speakers seeming to feel in deep earnest.

Notwithstanding the financial crisis pervading our whole country, the contributions were liberal and cheerfully bestowed.

The action of the Convention in regard to co-operation with the Domestic, Indian Mission and Sunday-School Board, was important and encouraging. Hitherto, while no opposition was felt to this Board, there was an apprehension on the minds of prominent brethren that the State Mission work would be interfered with and injured by pushing the claims of the Domestic Board in the State. But this view has been abandoned, and these brethren are well convinced of their mistake, and now pledge themselves to full and hearty co-operation, as will be seen by the following action:

"Resolved, That we recognize the Domestic and Indian Mission and Sunday-School Board of the Southern Baptist Convention as an important agency for the extension of Christ's kingdom on the earth, aiming, as it does, to supply the spiritual destitution of the whole Southern country, and that we regard it equally with the Foreign Mission Board as entitled to our co-operation and support."

It only remains for the pastors and deacons of our churches in North Carolina to embrace among their objects this too, which has not been the case. We want help from the old State, and every brother and sister to give us a part, at least, of their religious contributions.

Warrenton is a charming little town, and full of large hospitality. Many thanks to our dear pastor in Warrenton, Rev. C. T. Bailey, and our host, brother J. Parker, and his estimable wife, for favors received, and kind support extended for our work. We shall not soon forget our visit to Warrenton.

OUR MINISTERS.

We would beglad to see more interest manifested by our ministers in the Sunday-school cause. Almost all the activity, liberality and zeal we see in our denominational operations, are the result of interest in those operations manifested by our ministers, and where there is a lack of zeal or liberality, or a want of information and instruction, we may be pretty sure that the cause rests, some way or other, with these watchmen upon Zion's walls.

Brethren in the ministry, consider your responsibility in regard to the Sunday-school work. Let your sympathies, your zeal, your strenuous efforts be enlisted in its favor. Perchance you are more to blame than you imagine. Let the following which we clip from the *Western Recorder* arrest your attention:

A PARALLEL.

In the 19th chapter of Matthew we read how the disciples repulsed those who sought to bring children to Jesus; that he might lay his hands on them and bless them; and we cannot avoid, in our own minds, an experience of displeasure at the thoughtlessness and selfishness, if not downright ill-temper, manifested. But what was the offense of which those chosen men of God were guilty? It appears to us that:

1. They sought to check those who aimed at benefiting the young. Parents, perhaps, were

bringing their offspring, to secure for them a blessing from Jesus; the apostles rebuked them for presumption.

2. They endeavored to hinder the young from receiving a blessing from their Master, and, virtually, they endeavored to hinder them from coming under such gracious influences as may have resulted in their conversion and salvation.

3. They would have prevented Jesus from manifesting his regard for the young, and from bestowing benefits upon them. Ignorantly and unintentionally, it may have been, yet the apostles were guilty of these offenses; and always, in the history of the human race, the charge will stand against those, and men will reprobate their selfish officiousness. But, may it not be that, in our indifference to Sunday-schools, or in our opposition to the Sunday-school work, or in the lukewarm support we give that cause, we ourselves are far more guilty than the apostles were?

When we do not aid this cause, or lend it our countenance and support; or when we oppose the establishment of schools, suspend them, or put obstacles in their way, do we not virtually hinder children from coming to Jesus? Do we not discourage those who are seeking to bring children to Jesus? Do we not, as far as we can, prevent him from blessing the young? In short, by such a course, are we not virtually attempting to defeat the salvation of the young?

The matter of promoting Sunday-schools, then, becomes a solemn thing for our churches. By not promoting them the churches in effect say, "We do not think it our duty, and we will not try to bring the young to Jesus." Brethren, the obligation rests upon us to aid all we can in saving the young. Let us encourage the Sunday-school cause, that they may be put in the way of receiving blessing and salvation.

YELLOW FEVER.

Notwithstanding the prevalence of this terrible scourge in Memphis, Tenn., our publishing and depository agents of that city, Goodwyn & Rogers, are prepared to, and have been filling all orders for Sunday-school books promptly, or any other books in their line. We are assured that all orders will receive prompt attention.

PASTORS AND SUPERINTENDENTS.

Our pastors and superintendents should put themselves to some trouble to introduce *Kind Words* into all of our schools. This requires a little effort, but that effort should be put forth. Arouse yourselves, brethren, and send in subscriptions for the paper, and use the lessons in your schools.

KIND WORDS.

There are three editions of our Sunday-school paper—the weekly, semi-monthly and monthly. The weekly is best for schools.

LETTER FROM TEXAS.

Your monthly visits are truly refreshing to an humble missionary and pastor, away here in Northwest Texas—only fourteen miles from the Indian Territory.

Hope your readers will pardon anything that may have the appearance of egotism in the following: When I came here, twenty-two months ago, I found ten members of the church in and around the place. Our little church now numbers fifty, with the prospect of others soon. There was no talk of a Baptist church here then. We now have one bordering on completion. Our town numbered about three thousand. We now have about five thousand, with forty-two drinking saloons and five hundred regular gamblers, and one church (Methodist Episcopal). We had no railroad nearer than one hundred and fifty miles then. We now have two roads, with daily trains. This is naturally one of the finest countries in the South or West. We have many such missionary fields here for those who can make up their minds to work hard for little pay. I am giving three-fourths of my time to this church for \$300 per annum, one-half of which has been paid, and the year is out. I thank God that he has given me the disposition to endure hardships for His sake.

Would not our Boards do well to give some attention to these important fields, which will soon be able to pay back ten-fold?

Besides my dependence upon God for any success which I have had here, I acknowledge, with pleasure, the valuable assistance rendered by the noble efforts of the lamented Dr. S. R. Freeman, of Jefferson, and Dr. E. C. Burleson, of Waco.

We are looking forward with delightful anticipation of a pleasant and profitable meeting of the Southern Baptist Convention next May. We hope to be able to make arrangements with the railroad companies to give all the delegates from the States an excursion ticket of ten or twenty days. Such a thing would do more good than the late Congress excursion through our State.

Will my dear brethren and sisters pray for an humble brother who feels his need of their prayers and sympathies.

Yours truly,

L. R. SCHOONS.

Sherman, Texas, Nov. 4th, 1873.

P. S.—Brother E. Hardie, one of my fellow students at Greenville, S. C., is located at Mt. Point, twenty-six miles west of this place. He is giving his time to the ministry. We regard him as a valuable accession to our State. He has a noble, good wife, who is truly a helpmeet to him.

The Church at Chattanooga, Tennessee, will have no further aid from the Board, being able now to sustain their pastor, Rev. T. T. Eaton, whose labors have been greatly honored of God in building up the church in this place. Brother Eaton says the church will now aid the Board. This is the way it works.

VARIETIES.

The meeting of the General Association of East Tennessee, held at Morristown, was a grand success. Several visitors from abroad were present, and added their influence to the occasion. The revival of interest in the Mission work, both Home and Foreign, was evident. Some eight hundred dollars was contributed in cash and subscriptions to the Foreign Board, and over five hundred dollars to the Domestic Board of the Southern Baptist Convention. Brother Kimbro had been encouraged in his State work, and the demonstrations in regard to the educational enterprises of the denomination were promising. This field occupied by the Association is one of no little importance, and so appeals to the brethren. We trust unity of action and harmony of spirit may be the characteristics of our churches in this section. We have ever felt a deep interest in this part of our field, and have done what our means would justify.

The Associations of the States we have visited have manifested a lively concern on our behalf, and have pledged their hearty co-operation to the Board of the Convention. This we must have, in order to our success. It will not do for the District Associations merely to foster the cause within their own limits. They must throw open their arms to the General Board, and extend their support regularly and constantly. If this be done, our work will not be suspended, but invigorated and carried on to a grand result. The bond that binds Southern Baptists together must not be broken through any inaction on the part of the ministry or the churches. We appeal to all our friends to come forward and help the Board in its present embarrassments, and place it upon a firm and prosperous basis. To do this cash is needed, and at once.

BROTHER T. T. EATON says: "I hope the money the Board has spent on Chattanooga has not been wasted. A year ago we numbered 88. We now number 211—21 added by baptism, 39 by letter, and 9 restored; 6 dismissed by letter, 2 dead, and 1 expelled. Net gain, 123; gross gain, 132." This is only one of our laborers whom God has blessed. We thank Him for this manifestation of His divine approval, and it stimulates us to renewed effort, and should arouse every member of our churches to increased liberality.

The Board now has under appointment three young colored brethren studying for the ministry—one at the school in Augusta, one at Nashville, and one at New Orleans. Any contributions for this object will be gladly received. The one at Augusta, brother Emanuel Love, spent his last winter in teaching in Georgia, and preaching. Many were brought into the church through his faithful labors. A good work, brethren, and should secure the united support of the denomination.

The Board has been able, through the aid furnished this past fall, to pay off many of its missionaries, and thus bring gladness and joy into many home circles. Why can't the whole debt of the Board be promptly met? The churches have it in their power. A small amount, even from each church, will accomplish it. Let every mail bear something as a gift to the cause of Jesus.

THE SECRETARY of your Board can forward no more than is placed at the disposal of its treasurer. He is anxious to meet faithfully and promptly every demand upon the Board, and this is the labor and concern of his life. Will you, dear friends of Jesus, stand by this precious cause?

A MOUNTAIN PREACHER AND MISSIONARY.

MURPHY, N. C., Oct. 18th, 1873.

Dear Brother Sumner: I am glad to inform you that the Lord is with us yet in these mountains. I have just closed a ten days' meeting at one of my churches, which resulted in forty-four conversions. Thirty-two were baptized and five joined by letter. Our little Mountain Association had an encouraging session. One hundred and eighty-eight were baptized and added to it during the year, and the missionary and Sunday-school work was as encouraging as could be expected in this country.

The Baptists are alive in this region, and are trying to do all they can to sustain their ministers, but in many places they are not able. I have made a great sacrifice for the cause in this country, but have reasons to rejoice that my labors have not been in vain in the Lord, for which all the glory is due to His great name. I have had no ministerial aid in this work; only an occasional sermon by some local preacher. I do not want to trouble you for aid, knowing the embarrassments of the Board, but my family really needs help, and when you can do anything, it will be gratefully received. May the Lord move upon the hearts of the good brethren who have the means to help the poor, who must have the Gospel preached to them.

Your servant in Christ,

T. A. HAYDON.

MOUNTAIN LABOR SUGGESTIONS.

Mt. Eolia, Ga., Sept. 30th, 1873.

Dear Brother Sumner: I close the present quarter well-nigh exhausted in body and mind. Yet the Lord is still blessing me with His grace, and giving me success. Many souls have been converted in connection with my labors—more than I can possibly report. Have just closed a meeting at a Methodist church, where twenty-five happy souls were converted. Fifteen of whom were united to the Baptist churches nearest the place. Several more will come to us, but we must give a sprinkling of them to the Methodist Episcopal Church, as they believe in sprinkling. They must work by their own rules. I immersed fourteen on yesterday in the presence of many hundred admiring witnesses.

Please send my report, and that of brother Oo-coo-coo, or Oo-lan, to me at Mt. Eolia, and you will greatly oblige me.

Yours very truly,

ALFRED CORN.

REPORT OF SUNDAY-SCHOOL WORK IN ALABAMA.

The State Sunday-school Board has been organized two years. For the want of an agent or missionary, little or nothing was done till near the close of the first year of its existence. The writer was then appointed secretary and evangelist of the Board, and has been actively engaged ever since. The work was undertaken without a dollar in the treasury, without any organized system in our associations and churches, and with but little co-operation and sympathy from the majority of our brethren. We have worked on in the face of these and other difficulties, and now our report to the recent Convention at Tuscaloosa shows:

1. That quite a respectable amount has been collected into our treasury—enough at least to retain the evangelist in the field.

2. A large number of associations have been organized and are in good working order; meetings, conventions and institutes have been held in various parts of the State; testaments, tracts and hymn-books, and papers have been distributed, and information and instruction have been imparted in regard to Sunday-school matters; protracted meetings have been held and numbers have been baptized, and nearly one hundred churches and Sunday-schools have been visited and addressed upon the nature and importance of Sunday-schools.

A fresh enthusiasm seems to have taken hold of the churches, and they are beginning to realize the true relation which they sustain to the Sunday-school. Pastors are more determined to lend their aid and co-operation. Superintendents are seeking better plans for conducting their schools. Teachers are becoming more anxious to know how to teach and impress the truths of God's word. Communities are more concerned to have schools organized in their midst. The whole aspect is more encouraging and hopeful. Our Board proposes to prosecute the work more vigorously than ever.

Our plans are: 1. To have a general secretary and evangelist who shall have the superintending of the work in the whole State, performing such duties as have been performed by him during the present year, and such others as the Board may impose upon him.

2. To have as many district-missionaries as the means we may be able to command will authorize.

3. To secure, if possible, the appointment of a Sunday-school Executive Committee in each Association, which shall have the supervision of the work in its own bounds. This Committee to gather statistics; inform us of their wants; and, in every practicable way, promote the cause of Sunday-schools.

4. To inaugurate a system of regular monthly or quarterly contributions from every church and Sunday-school, thus bringing about a regular and uniform plan of operations, working, 1. Through the churches and schools; 2. Through the district missionaries and committees; 3. Through the Associations; 4. Through the State Convention and its officers, impressing upon the churches the importance of taking the oversight of their own schools, thereby securing their co-operation, and promoting denominated energy and activity. An itemized summary of our work is in part as follows:

Associations visited, 18; Associational meetings attended, 4; mass-meetings, conventions, and institutes, 24; new schools organized, 113; aided in protracted meetings, 6; persons baptized, 20; sermons delivered, 103; addresses delivered, 161; miles traveled, 6,517; Testaments distributed, 144; hymn books distributed, 188; Sunday-school tracts distributed, 259; papers distributed, 300; circulars distributed, 1,500; contribution tickets distributed, 5,000; statistics for reports, 609.

The Convention not only continued the State Sunday-school Board, but endorsed its action, and pledged its sympathy and support for the future. The Board is located at Talladega, and consists of the following brethren: J. J. D. Renfro, President; S. Henderson, E. T. Smith, J. H. Joiner, W. R. Stone, J. B. Fickett, and J. Merriam.

T. C. BOKIN, Sec'y and Evangelist.

Columbiana, Ala., Nov. 13th, 1873.

FRIAR'S POINT, MISS.

FRIAR'S POINT, MISS., Sept. 23d, 1873.

Dear Brother Sumner: Enclosed you will find my report of last year, according to the commission given me. I wish in this to state the condition of the field in which I have been operating.

Beginning with Lunenburg county, there is neither church nor preacher of any denomination in it. There are three communities in which congregations can be gathered, besides a scattering population all over the county. Next Columbia—About one-half of this is destitute. Plenty of territory and work for one man. The other half has four churches, two of which are without preaching, except as I have preached to them occasionally. The Roman Catholics have an arrangement made to build them a house at Friar's Point. I am the only permanent minister in this county. Next Bolivar. In this there is one church and one preacher, brother Herzing. Two other churches could be organized at once if there was any one to take charge of them. There is work enough in this county for two or three men. Next is Washington. Two churches, but no preacher. Greenville, the county seat, has fifteen hundred inhabitants, a Catholic, Episcopal, Methodist, Presbyterian, and a Baptist church. We have no house there. The other church is out of organization. It is supplied by a brother from Arkansas. We have arrangements to organize another soon. A brother from Louisiana is expected to serve it. There is another community in which another church could be organized, and other important neighborhoods. Next is Itasca. No church or preacher in it (Baptist). I have arranged to organize one soon. Another could be organized at the county seat (Meyersville), but no chance for a supply. Held a meeting at Rolling Fork, and had between thirty and forty converts. It is at that place I expect to organize. There is work enough for two men in this county. These counties all lie on the river. Sun-Flower is supplied by brother Brooks, has three churches, and other important neighborhoods. Brother Brooks has built up these churches, and has done a good work, but expects to leave the bottom next year. Ledgers have been held two meetings in this county, and many converts, and is ready to organize churches at the places. The above comprises nearly this field of destitution. There are parts of other counties joining on the east, destitute. We have a prospect of getting some ministers in this field. I will here state I could have organized several churches, but thought it better without a prospect of supply.

The result of the effort you have made through me has been to arouse the people throughout this field as far as my labors have extended. The "Macedonian" cry comes from every direction. I feel confident if the effort is made that can be made by the denomination of the State that in two years the whole field can be occupied and self-sustaining. I will add that there is quite an influx of white people here, and a great many who have not heard a sermon in ten years. As ever, Your humble servant in Gospel bonds, LEWIS HALL.

THE MARYLAND BAPTIST UNION ASSOCIATION.

Held its thirty-eighth annual session, November 11th, at the Zula Place Baptist Church, Baltimore, Dr. W. T. Brantly, Moderator, F. C. Willard, Clerk. Nineteen missionaries have been employed; about \$10,000 expended in missionary work. They preached 1,721 sermons, held 958 prayer meetings, paid 3,730 visits, distributed 30,000 pages of tracts, and baptized 295 persons.

Six new churches were received. The whole number of members reported was 6,781, being a gain of 1,153 for the year. There were baptized 755, the largest number ever baptized in one year in this Association.

More than \$60,000 were contributed by the churches during the year for the support of their pastors, building meeting-houses, and missionary purposes. At this session, \$1,385 were subscribed towards the Greenville Seminary, and \$3,000 towards the building of the Leadenhall-Street (colored) church. The Sabbath-School Convention occupied the second day of the session. There were reported 49 schools, 6,526 scholars, and 717 teachers; 243 conversions were reported among the scholars, and \$4,929 collected by the schools.

GENERAL ASSOCIATION OF EAST TENNESSEE.

Brother Long:

Let me say to the lovers of our Saviour's cause generally that the cause in East Tennessee is surely onward and upward. The last meeting of the General Association was well attended, the spirit good, and an impetus was surely given to Foreign Missions, while Home Missions, Denial and Ministerial Education were looked after, encouraged, and materially aided. The church and community at Morristown did surely entertain the body well, and none were more at home than the writer, in his home, at Colonel Dewley's.

Dr. Tupper's visit encouraged the brethren, and had a fine effect for the Board he serves so well. Dr. Graves was present, and preached twice. Dr. Montgomery, of Lynchburg, was also present, and will have to return, for East Tennessee can hardly do without him.

W. N. CHAUDRON, Dis. Sec'y, &c.

THE VICKSBURG CHURCH.

"A little less than four years ago, the Rev. T. J. Walne, under the appointment of the Domestic Mission Board, went to Vicksburg to recover the almost lost cause in that city. He found less than two dozen members, and a little Sunday-school of four teachers and fifteen or twenty small children, the superintendent of which was a dear, devoted Christian woman. This was in a city of twelve thousand inhabitants. Looking to his brethren for their sympathy, prayers, and material aid, and to God for His grace, he began work, and abundantly have the blessings of God been poured out upon them. About one hundred and sixty members have been added to the flock. The Sunday-school now numbers two hundred and fifty, and is the largest, best organized, and most thoroughly-furnished school in the city, and next to the largest Baptist Sunday-school in the State. Large numbers from it have been converted and added to the church.

The above was clipped from the *Central Baptist*, from which we learn that the brethren at Vicksburg would be thankful for help in building their church. They deserve help. Send contributions to the pastor, Rev. T. J. Walne.

RECEIPTS FOR DOM. AND IND. MISSIONS AND SUNDAY-SCHOOL BOARD.

FROM SEPTEMBER 13TH TO NOVEMBER 13TH, 1873.	
KENTUCKY: Bethel Association, \$100.00; Norton, treasurer, Indiana, \$25.00; M. Berry, agent, \$338.97; Total, \$463.97.	
SOUTH CAROLINA: Edgewood Association, \$455.00; River Association, \$135.00; Bethel Association, \$100.00; Total, \$690.00.	
LOUISIANA: St. Elizabeth's Alliance, \$10.00; St. Mary's Alliance, \$10.00; St. Luke's Alliance, \$10.00; Total, \$30.00.	
MISSISSIPPI: St. John's Alliance, \$10.00; St. Peter's Alliance, \$10.00; St. Paul's Alliance, \$10.00; Total, \$30.00.	
FLORIDA: St. James' Alliance, \$10.00; St. George's Alliance, \$10.00; St. Andrew's Alliance, \$10.00; Total, \$30.00.	
ALABAMA: St. Nicholas' Alliance, \$10.00; St. Basil's Alliance, \$10.00; St. Constantine's Alliance, \$10.00; Total, \$30.00.	
MISSOURI: St. Francis' Alliance, \$10.00; St. Vincent's Alliance, \$10.00; St. Thomas' Alliance, \$10.00; Total, \$30.00.	
ILLINOIS: St. Martin's Alliance, \$10.00; St. Ignace's Alliance, \$10.00; St. Agatha's Alliance, \$10.00; Total, \$30.00.	
INDIANA: St. Clare's Alliance, \$10.00; St. Elizabeth's Alliance, \$10.00; St. Ann's Alliance, \$10.00; Total, \$30.00.	
OHIO: St. John's Alliance, \$10.00; St. Peter's Alliance, \$10.00; St. Paul's Alliance, \$10.00; Total, \$30.00.	
PENNSYLVANIA: St. James' Alliance, \$10.00; St. George's Alliance, \$10.00; St. Andrew's Alliance, \$10.00; Total, \$30.00.	
MARYLAND: St. Nicholas' Alliance, \$10.00; St. Basil's Alliance, \$10.00; St. Constantine's Alliance, \$10.00; Total, \$30.00.	
VIRGINIA: St. Francis' Alliance, \$10.00; St. Vincent's Alliance, \$10.00; St. Thomas' Alliance, \$10.00; Total, \$30.00.	
NORTH CAROLINA: St. Martin's Alliance, \$10.00; St. Ignace's Alliance, \$10.00; St. Agatha's Alliance, \$10.00; Total, \$30.00.	
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FLORIDA: St. Martin's Alliance, \$10.00; St. Ignace's Alliance, \$10.00; St. Agatha's Alliance, \$10.00; Total, \$30.00.	
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Those desiring to secure the same, let it be an account will be kept.

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