

Fasting and Prayer.

"Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, unto the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."—Joel 1:14, 15.

The appointment of a day of fasting and prayer by several Associations in this State suggests an occasion for some thoughts on that subject. It has been a time-honored custom among God's people in all ages when they would deprecate the Divine wrath to associate fasting with prayer. This we learn from the passage that heads this article. God has himself prescribed this duty. Among the ancient Jews it appears to have been especially observed on occasions of great impending national calamities. It seems to have been the most impressive form of earnestness which they ever expressed in their worship. When they would "set themselves to seek the Lord," after receiving some terrible message from some prophet, it was with fasting "in sackcloth and ashes."

Now, it certainly cannot be supposed that any Christian or any patriot can be so blinded to the "signs of the times," as to doubt whether the present exigency in our national affairs furnishes an occasion to "sanctify a fast, and to call a solemn assembly." He who doubts this, must either be a down-right infidel, or utterly reckless as to the future of his country. The memory of no living man, we suppose, can call up an epoch in our national affairs so fraught with danger as that on which we are now verging. It behooves every Christian patriot, therefore, who has "power with God," to come "boldly to the throne of grace," in that attitude of humiliation, of self-abasement, in which he can most adequately express his sense of the dangers that surround us, and his desire for Divine instruction.

When a Christian joins fasting with prayer, he assumes, in a sense, to anticipate the dread penalty of law which he would deprecate. It is as if he would pass sentence upon himself, and those linked with him in destiny, and publicly acknowledge the justice of that sentence which puts him beyond the pale of Divine clemency. Nay, when God calls him to "sanctify a fast, to call a solemn assembly," he appears to entrust him with judgment against himself, thus virtually acknowledging that the temporary infliction of hunger upon himself, might in justice be perpetual, and that God's ways would be upright and He to inflict upon a community all the horrors of pestilence, war or famine—the three great scourges of our race. And when a nation acknowledges this, then it is, that these evils are averted, and peace, happiness, and prosperity again smile upon it. And since it is not unfrequently the case, that all these scourges go together—since there are now extensive sections of our country that are likely soon to suffer for the merest necessities of life, unless provision shall be made for them by some friendly agency—it seems to us that there should be but one voice throughout the Israel of God—a voice of lamentation and prayer—"O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not for thine own sake, O my God!"

It is the deliberate conviction of every Christian man with whom we have conversed for the last several months, that nothing short of omnipotence can save our country from disruption. This conviction is deepening every day. It is not for us to say whether the exigency anticipated ought to precipitate the dreaded catastrophe. It is, however, our right and privilege to beseech all lovers of our common country to unite their efforts to prevent such contingency—nay, to pray Almighty God, who can turn the hearts of his creatures as he chooses, to stay that tide of fanaticism which has brought us to the brink of ruin.

It seems to us that that the Executive of our State could, with very great propriety suggest by Proclamation, to all the good people of Alabama to observe the day indicated as one of fasting, humiliation and prayer. We make the suggestion with all proper deference to His Excellency; and venture to suggest that day for the reason that quite a number of our Associations have already appointed it to be thus observed by their churches; and we suppose there can be no objection to it from any quarter.

The Central Association has appointed Friday before the 1st Lord's day in November next as a day of fasting, humiliation and prayer. We trust the Associations generally will appoint that day.

Our Town.

Things are assuming a lively appearance. School vacations are past, citizens have returned home, merchants and other business men are prepared to "accommodate their old customers," and School boys and girls through our streets. The Baptist Female College has opened more prosperously than at any former period; the Methodist College has opened finely, and Professor Dodson's Collegiate Institute has a crowd of boys.—The Rail Road will be completed in a few weeks, then we shall go on swimmingly.

The reader will find a most excellent article on the first page from elder O. Welch in reply to Dr. JETTER.

Particulars of the Fate of Walker and Rudler.

NEW ORLEANS, Sept. 28.—By the British steamer *Gladiator*, we have full particulars of the tragic end of the filibuster, Gen. William Walker. Having been duly sentenced to be shot, he was led out, on the 12th inst., by the Honduran troops, to be executed. He fell, struck by ten shots. The crowd greeted his fall by loud and continued cheering. His corpse was decently buried by the foreigners at Truxillo, the natives refusing absolutely to take any part in the obsequies. Col. Rudler, the associate of Walker, has been tried and sentenced to four years' close confinement.

From the above dispatch it is clear that Gen. WALKER has "been shot, and his fall greeted by loud and continued cheering" from the Hondurans. What a pity these Hondurans did not suspend their barbarous execution till they could send North for Republican "Wide Awakes," with a sprinkling of secular and religious editors, to have a general jubilee, with the British to help them, over a fallen, helpless man. Humanity is shocked and religion is dishonored at the cruel and brutal glorying over the fall of Walker, to be seen in many secular and religious papers North. And what is the secret of it all? If it were the result of principle—the immorality of filibustering—their opposition to Walker, and their allusions to his death would be couched in milder terms. But their language is both cruel and fanatical—a fiendish glorification. Here follows an extract, a milder one than many, which shows their animus upon the subject:

His "destiny" has culminated gloriously. Instead of becoming the foremost man in all the world, giving laws to the Nicaraguans, introducing the divine institution of slavery, and playing the tyrant generally over a people whom the Sultan of Turkey had just as good a right to govern as himself, he ends his career as a common felon.

The secret of their opposition to Walker, and the cause of their peans of glory at his fall, was their fear, if he succeeded, that "the divine institution of slavery would be introduced." This "divine institution," as they ironically term it, haunts their fanatical souls day and night. It drives sleep from their eyes and slumber from their eyelids.—Had Walker played filibuster in Canada, and had met with the same fate, mourning worn for him would have been too poor a demonstration for a man who lost his life in trying to secure more "free soil."

In the death of Walker, where was British clemency and mercy? Who took him? The British. Who stood by and saw him shot, and heard the "loud cheering" of semi-barbarians?—The British, men who profess to be civilized and Christians. Who buried him? Foreigners at Truxillo, "the natives" refusing absolutely to take any part in his obsequies.

The British are becoming too officious in Central American affairs. Their object is to prevent American progression, especially Southern progression. On this account they took Walker and gave him up to semi-barbarians, stood by and saw him shot. In this act their future policy in Central American affairs is shadowed forth.

Let no one accuse us of pleading the cause of filibustering, nor do we attempt to vindicate its morality, but we are an American citizen, a citizen of the South, and protest against such treatment as Walker received, and against such fiendish exultation over his death by many of his countrymen. Facts are stubborn things, and they prove clearly that, right or wrong, the history of the world is the history of filibusters and filibustering. The successful ones are deified in history as GREAT HEROES, the unsuccessful as "Tyrants," "Murderers," "Common Felons." You may take up Herodotus, "the father of history," and end with the latest author, and the testimony is the same, the big schools of fish eat up the little ones. As far back as profane history goes, we are told that a tribe of Eastern Shepherds invaded Egypt, conquered it, and reigned over it, and so it has ever continued to the present chapter of human events. The British who have taken filibuster Walker, and appear to feel so much for the rights of the yellow-skinned and ignorant Hondurans, have been the greatest filibusters in the world. Nearly all the territory they now possess—of which they boast that the sun never ceases to shine upon it—they obtained in that way. And their pretended protection in Central America is hypocritical, waiting for a decent pretext to take possession of all that country. Their very line of boasted monarchs descended from a great filibuster, William the Conqueror.

You ask, "Is all this right?" We tell you nay; but we are not now dealing in casuistry, but in facts, those stubborn, knock down things—that we meet in this stirring life. Here is the point: Americans who learned to filibuster from the British should not let the British out filibuster them in Central America. As to the morality of the proceeding they will be sure to give that to the mind, making it a mere question of policy.

Creek Indians.

Last week we promised to give some extracts from Rev. A. E. VANDEVERE's letter. In speaking of brother BUCKNER's labors in the Nation he says:

"The first sermon he preached, he gave fifty cents to have it interpreted in the Creek language."

In summing up the results of Missionary labors among the Creek Indians, he writes:

"We now have some 15 Churches, some 15 native ministers, 4 missionaries, and some 2,000 members. The Gospel by John has been translated by

SOUTH WESTERN BAPTIST.

Southern Magazines.

Reader, did you know that we had a Magazine at the South which has entered its thirty first year? It is the Southern Literary Messenger, Richmond, Va., edited by Dr. G. W. BAGBY, and published by MACFARLANE & FERGUSON. To say it is a beautiful Magazine would only be doing justice to the mechanical department, but the matter is intellectual and truly Southern. It is gratifying to see that the "Messenger" has grown to such mechanical and intellectual proportions, in spite of that neglect which has been common to all publications of the kind at the South. It may now be regarded as permanently established, and with a better patronage would become a first class journal for any section of the world.

Printing and publishing North got the start of the art at the South, and maintains the advantage gained by such early occupancy. At the North Magazine Literature commenced in our country, and there it maintains its hold. Good Southern Magazines have been started, and have failed for want of sympathy and patronage. Last year Russell's Magazine, Charleston, a publication of talent and merit, was suspended for want of patronage. And will the Southern public allow other failures of the kind?

It is argued that Northern Magazines pay Southern writers for their articles. True. It is right that they should be paid. And Southern Magazines would pay, too, if they were able. To be made able they must be better patronized. If a type of the patronage you give the North were given them, they would be able to pay a good price for all the valuable intellectual wares that would be offered them. They would be able, too, to do all the mechanical work equal to any section. We are a friend to a healthy Literature, let it come from what section it may; but we are pained to see Southern Magazines neglected and dwarfed for want of the patronage of their own section. Patronize them liberally and they will be able to remunerate the best minds in the land to write for them, and you will be repaid an hundred fold.

The October number of the Southern Messenger is filled with valuable articles. Terms \$3 in advance. Address Southern Literary Messenger, Richmond, Va.

Revivals.

For the South Western Baptist.

MESSRS. EDITORS: As a part of the interest of Zion, I take pleasure in communicating for the use of your columns, the following information, viz:

On Saturday the 22nd of September, a few brethren and sisters at La Place having just completed a good house of worship, and desiring to be constituted into a church of Christ, invited brethren J. Robertson, A. T. M. Handey, Jas. M. Newman and Wm. E. Lloyd, who, after the usual forms on such occasions, pronounced and recognized them (17 in number) as such, the La Place Baptist Church.

After the constitution they agreed to protract the meeting, which was done by the labors of A. T. M. Handey, Wm. E. Lloyd and J. Cloud, for eight days. During which 12 were added to the church by baptism and one by letter.—The interest manifested during this meeting, and at its close was such that we believe much of its fruits are yet to be matured and developed.

Yours truly,
B. A. BLAKEY.
Cross Keys, Oct. 3, 1860.

For the South Western Baptist.

As it is encouraging to God's children to read of the outpouring of his Holy Spirit, I will give you a short account of numbers of meetings I have attended.

On Saturday before the first Sabbath in Sept at Providence Church, the meeting held five days, resulted in the accession of 13 members, 9 by baptism, and 4 by letter.

I attended a meeting at New Salem on the second Sabbath, baptized 3. On Friday before the fourth Sabbath, we commenced a protracted meeting at Chestnut Creek, continued 6 days; the church was greatly revived and mourners converted, and resulted in the accession of 38; 29 by baptism and 3 waiting baptism, 5 by letter, 2 restored.

Oct. 1st, 1860.

The following note from bro. C. F. STURGIS, pastor of Pleasant Hill Church:

"Seven were added to the Baptist Church last Sabbath by baptism.—Whole number of converts as the result of the meeting, estimated at 20 or upwards. To God be all the praise."

For the South Western Baptist.

To the Baptists of the South and West.

BRETHREN AND SISTERS: I feel myself honored and happy to be a co-worker with you, in the work of the Bible Board of the Southern Baptist Convention.—Our fields are vast: our work is grand.

THE FIELDS

embrace China, Japan and Africa, among the heathen; Brazil in South America; and at home, the States of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky and Tennessee, with the District of Columbia, the Indian Nation, New Mexico and California. These all compose the mighty area of our fields of operations. Can we look at such a field and think of the magnificent work to be done by us, and our hearts not swell with the contemplation of the majesty of the enterprise?

OUR WORK.

Wherever the Southern Board have mission stations among the heathen, we

Southern Magazines.

shall have to furnish our missionaries the means to print and circulate the Scriptures among the people, in their own tongue. In China, the Word of God is already in the language of the people. So of Central Africa, or nearly so. It will be but a short time before the Bible will be translated into Japanese by our missionaries. In South America, brother Bowen will need the Bible for the Catholics of Brazil. In our home field, our work will be, by the means of Colporteurs, to circulate the Bible and religious books among the people. We design not to interfere with the State organizations for these objects, but, when practicable, co-operate with, and aid them. Yet the field is so large and in the newer States the Baptists are too few and feeble to be able to supply all the demands for Bibles and denominational books, it will be our duty, therefore, to help supply this deficiency. This is our work, in the general.

OUR MEANS.

Up to this date, the amount which has come into our treasury in 1860, is \$3,629 48; of this sum, South Carolina paid \$1,118 20; Alabama, \$1,414 53; Tennessee, \$357 30; Kentucky, \$352 45; Louisiana, \$140; Georgia, 132; Mississippi, \$55; North Carolina, \$50; and Missouri, \$10. Virginia has not sent one cent to this Board, not even the noble "old Goshen" has given any thing since 1858. Nor has Maryland, Arkansas, Texas, or Florida given any thing, through this Board, for this branch of the service of the Southern Convention.

A question or two here must be met. Is the work contemplated by the Convention, in this department, of such importance, and are our relations to it such, as demand of us to make efforts to meet the wants of the perishing?—If so, whose duty is it to furnish the means to accomplish this work—the Board's or yours? Are you going to demand of the Board the thing the Egyptian taskmasters demanded of the Israelites—our full task without the means? Are we to gather the straw and then make the full tale of brick? You ask of us no such thing. All you ask is an assurance that the work ought and will be done by us, and you will furnish us the means. And all that we can promise is, that by God's help, if you will give us the means, we will employ every energy of our nature to meet the expectations of the Convention.

Give us the \$25,000 for an endowment, and then give us from \$10,000 to \$20,000 as a current fund, and we shall begin to be able to meet the wants of the world and our obligations to them. These are large sums, to be sure, but are small for the more than half million of Southern Baptists.

OUR PLANS.

As there is an absolute necessity for the Board to have funds, in order to accomplish any thing, the Secretaries propose to spend most of the time, till the Convention in May, in visiting the churches. I expect to visit Maryland, Virginia, North and South Carolina, and Kentucky; and brother Hillsman will visit Georgia, Alabama, Mississippi and Louisiana. In so large a territory, we can but touch at particular points. We most earnestly appeal to all not to wait for us, but send us what you can at once.

And may the blessings of God be upon us and our work.

L. W. ALLEN, Cor. Sec., &c.,
B. B. S. B. C.

We need local agents for all the States. We have applications for colporteurs now for important fields, but have no funds to employ them. We invite the correspondence of brethren who wish to engage with us.

For the South Western Baptist.

Old Way-side Flowers: or Sketches of the Apostles and Prophets.

ST. JAMES.

Our Lord's wisdom and providence for his people are in no way better shown than in his selection of his Apostles. Here we have all kinds of talent, taste and tendency, some to teach the great doctrine of Faith particularly—others the propriety, as did the subject of our reflections, of works, or practical obedience. And did we study the sacred oracles more as a systematically arranged, yet undivided entirety, instead of a separate consideration of their individual parts, we would find nothing pervading the entire canon, but harmonious consistency and the purest and most elevated moral beauty; Paul, for instance, does not render nugatory the appropriate and most necessary exhortations of St. James, by exposing the immutable counsels of Jehovah; nor does James in requiring works, as an evidence of faith and grace, abrogate the determinate decrees of Paul; on the contrary, it would have been strange indeed, in the Almighty to purpose and yet have left out of consideration the means by which it should be accomplished. Besides, though determinate, Christianity was designed to be actively practical; and nothing could be more consonant with the moral constitution of man, than such an arrangement as would address directly his impulses and motives. It is only in the view of ignorance, or the mouths of Infidels then, that the glorious canons are made to contradict and annul each other; while the studious man of God, is, by their great variety and extended adaptiveness, thoroughly furnished unto every good work; at the same time being pleased and entertained with novelty—and with this thought, we propose to invite consideration for a short time to the character and writings of that churchman's model—the practical St. James.

"EARNEST."

Clairborne, Ala., Sept. 1860.

MESSRS. EDITORS: Reports having been circulated to the effect that the Rev. C. F. STURGIS was unsound upon the slavery question, the Baptist Church at Pleasant Hill, (of which Mr. Sturgis is pastor) appointed us, the undersigned, a committee to visit the locality where the objectionable words were said to have been uttered. We have performed that service—conversed freely and fully with Mr. THOS. LANG, whose name has been given as authority in the matter, and find that not only is Mr. Lang entirely satisfied that Mr. Sturgis was misunderstood, but we understand through him that the community, consisting chiefly of large slaveholders, regard Mr. S. as eminently sound upon that question. For ourselves, we are prepared to say that after an intimate acquaintance with our pastor for several years, we consider him as not only sound upon that question, but, as he has often expressed himself, *intensely Southern* in all his principles, being by birth and education a Southern man, and himself a slaveholder.

The subjoined certificate, to which Mr. Lang's name is appended, will doubtless afford full satisfaction to all.

THOS. U. ROBINSON,
ROBERT P. RIVES.

SEPTEMBER 5, 1860.

We, the undersigned committee, appointed to investigate the reports in circulation in regard to our minister, the Rev. C. F. Sturgis, find that there is no cause for imputing to him abolition sentiments; and that the whole matter originated in a misunderstanding. We further take pleasure in stating that the entire community feel unabated confidence in him, as is evinced by the fact that his connection with County Line Church remains uninterrupted—a Church whose colored membership numbers upwards of three hundred, the larger portion of whom were baptized by himself.

THOS. U. ROBINSON,
ROBERT P. RIVES.

Com. of Mt. Lebanon Ch., Pleasant Hill.

I certify to the correctness of the above statements.

(Signed) THOS. LANG, Jr.

All papers (friendly to the parties), wherever the reports referred to have reached, will please copy the above.

Many a poor fellow can attest the truth of the following wondering paragraph, which we clip from an exchange. We presume an editor wrote it:

Fortune knocks once at least at every man's door. If she ever knocked at ours, it was when we were out.

Poor fellow! You were out, doubtless, dunning some delinquent subscriber. Had better staid in your sanctum, for they won't pay no how.

PROSPECTS OF WAR.—The ex-King of Naples has fled to Spain. Garibaldi will certainly invade the Papal dominions; he promises to proclaim Victor Emanuel, King of Italy, from the summit of the Quirinal. Victor Emanuel has sent an army of 50,000 men into the States of the Church, promising to respect the residence of the Pope—which simply means the city of Rome. Napoleon has withdrawn his ambassador from Turin, to create the idea that he disavows the invasion of the Pope's territory, though he is suspected of having suggested it. Austria is adding 50,000 to her force in Venetia, and is not unlikely to come into early conflict with Sardinia. Russia is said to have protested against the Sardinian aggression, and Prussia, though quiet as yet, evidently will back up Austria. United Germany and Russia are likely to turn against France, if it give any active support to Sardinia. The prospects of peace appear gloomy. Another war in Italy is almost inevitable.—Philadelphia Press.

Book Notices.

THE VOCABULARY OF PHILOSOPHY, METAPHYSICAL, MORAL AND METAPHYSICAL; with quotations and references; for students. By William Fleming, D.D., professor of Moral Philosophy in the University of Glasgow. Philadelphia: Smith, English & Co. Pp. 662. Price \$1.75.

This is a reprint from the second, revised and enlarged, London edition, with an introduction, chronology of the history of Philosophy brought down to 1860, a Biographical index, Synthesical tables, and other additions, by Chas. F. Krauth, D.D. A student will always regard this as one of his most valuable books of reference, and in the course of his investigations will go to it often in search of knowledge. It would be difficult to use terms too strong in expressing the merits of this volume. We unhesitatingly commend it.

LEARNING TO LIVE; or the Experience of Harriet Russell, Philadelphia: American Baptist Publication Society. Pp. 183.

A beautiful volume, a well written narrative, containing moral, refining and ennobling sentiments. A book that speaks intelligently of the life of God in the soul will be read with profit, and will have a long life.

Sheldon & Co. have sent us "Everett's Life of Washington" and the "Life and Letters of Emily C. Judson," by Dr. Kendrick, notices of which shall soon appear.

For the South Western Baptist.

"He is ever Merciful."

It is beyond the conception of mortality to realize the extent of Divine Mercy. The most profound of human wisdom, unaided by pure and undefiled religion, fails to recognize the hand of mercy in any of the "dispensations of Providence."

Young man, when you are tossed restlessly upon that sick bed (to which you were brought so suddenly) oblivious to all around, save the imaginary creations framed by your own mad, dazed brain; what restored you gradually but surely to your former health and strength? You say, it was the skill of your physician, assisted by judicious and careful nursing; undoubtedly so, but in that, can you discern no higher power of which these were subordinate? A "Divine hand" being the end, and human instrumentality the means in bringing about your recovery, that you might make your peace with God ere he called you hence.

Sailor, when you were far out on the bosom of the "deep blue sea," and that terrible storm

came, which wrecked the beautiful vessel in which you were bound by many sweet recollections, what was it that threw that solitary spar almost in your arms to which you clung so desperately, until you were taken up by those kind ones in that fishing boat? Perhaps you say, *accident*, so it was; but know this, all accidents are but the results of the directions of "Him who doeth all things well." He thus miraculously preserved you, that you might see exemplified in yourself, the fact, that "He is ever merciful."

We might go on adducing instances from all the avocations of life, of daily, almost hourly occurrence, which, to the "believing heart" furnishes proof positive that "He is ever merciful," but, not until death shall have claimed us of time, and eternity redeemed us from him, sanctified, and holy; can we clearly comprehend that "He is ever merciful."

MOLLIE.
Columbiana, Ala., Sept. 29th, 1860.

Items of News.

PRAYER FOR OUR COUNTRY.—In view of the present agitated condition of the country and our acknowledged dependence upon God for security from threatening dangers, the West Hanover Presbytery, has appointed the 25th day of October, to be observed in all its churches, as a day of fasting, humiliation and prayer, that avert the dangers which threaten the nation.—Christian Observer Philadelphia.

AN EXAMPLE.—The venerable Nathaniel Willis, who was for many years the editor of the Boston Recorder, has recently received a very pleasing letter from an old subscriber, in closing \$30 for the principal and interest of three years subscription to the Recorder due twenty-three years ago.

THE DESTRUCTION IN SYRIA.—The Paris Monde publishes a letter from the director of the department of the schools in the East, showing that during the late outrages in Syria, 28 schools were destroyed, 500 churches torn down, 42 convents burned, 360 villages and 9 religious establishments, belonging to Europeans, destroyed, and the harvests, produce, and buildings, all ruined within 116,360 square kilometers, of territory.

A MASS MEETING of the friends of the Southern Baptist Convention's Bible Board will be held with the First Baptist Church, Nashville, on the third Lord's day of October, at 11 o'clock A. M. All friends of the Bible cause in Nashville and vicinity are most earnestly requested to attend. Such as may not be able to attend in person, can do the cause a good service by representing themselves with a liberal subscription, to be paid in one and two years. Several ministers are expected to be present on the occasion.—Baptist Standard.

"MOTHER, THEY DON'T PRAY WHEN THEY EAT AT THAT HOUSE."—A little girl about three years old, that had been used to hearing the blessing of God asked on the meals in her father's house, was one day left at the house of a church officer, during the time of dinner when no blessing was asked. After she was brought home in the evening and her mother was about to undress her, she said, "Mother, they don't pray when they eat at that house." Children notice such neglect. Do you pray when you eat?

A late number of the Galveston (Texas) Christian Advocate has the following comprehensive and encouraging paragraph:

"Plot! excitement pretty much suspended; a remarkably placid interest in the election, indicating a steady hope in 'manifest destiny'; copious rains, grass abundant, cotton improving, schools resuming their sessions with good prospects; some revivals of religion, no prevailing doubts of the goodness of Providence; remarkably good health, and a very general faith in the old virtues of prudence, industry, economy, and common sense."

The Honolulu Friend of August 1st brings us the following intelligence from the Sandwich Islands:

"There has commenced a most interesting religious awakening among the natives on the island of Oahu. The first manifestation was witnessed several months since, among the people of Kaneohe. The work spread along the northern side of the island, and about one hundred persons have been added to the church of the Rev. Mr. Kuia. Of late the inhabitants on other parts of the island have manifested an unwonted eagerness to assemble where they might listen to the preaching of the gospel. The churches at Waiwala, Ewa, and both native churches in Honolulu have been crowded.—Evening services have been held in the city churches. This awakening accompanies preaching missionary tours, which have been made by missionaries accompanied by their 'lunas' or deacons. One of the old missionaries lately remarked that he had not witnessed scenes like this since the days of the great revival, more than twenty years ago."

The Richmond Central Presbyterian, in alluding to the speculations which connect current events with the prophecies of the Old Testament and of the Apocalypse, remarks as follows:

"It is freely admitted that the times are eventful; but we should not forget that the ages gone by have had their eventful times, and partly of the same character that which is now passing. As 'the end is not yet,' we are inclined to adopt the view which Jonathan Edwards has taken of the subject, when he says, 'we have all reason to conclude from the Scriptures that just before the great work of God begins it will be a very dark time with respect to the interests of religion in the world; that there is no reason to think but that this great work will be wrought, though very swiftly yet gradually; that it shall be accomplished, not by the authority of princes, nor by the wisdom of learned men, but by the Holy Spirit; that this pouring out the Spirit of God will not effect the overthrow of Satan's visible kingdom till there has first been a violent and mighty opposition made; and that 'Christ and his church shall in this battle obtain a complete victory over their enemies.'"

Moung Shaw Loo, a native of Maulmain, Burmah, and now a student at the Lewisburg University, delivered an interesting lecture at Zion, Centre county, Pa., on the evening of the 28th of August last. The father of Shaw Loo became a convert to the Christian religion a number of years ago, and was baptized by the celebrated Dr. Judson, Baptist missionary to Burmah. Shaw Loo himself became a subject of divine grace when he was about fifteen years of age. He is now in his twentieth year. In 1857, in the month of December, he came to this country for the purpose of obtaining a thorough education, in order to be able to return to his native land, well prepared to preach the gospel of peace and salvation to his benighted countrymen. He also desires to pursue a course of medical studies, in order to become useful as a physician, which is indeed a happy idea.

The Liberia Christian Advocate reports encouraging success in winning many of the native Africans to civilization and Christianity, and is urging the Christians to make strong efforts to extend their missionary labors.

The United States convention of Univers-

