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NUMBER 1.

PUBLISHED BY THE BOARD SOUTHERN, BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, JULY, 1856.

Tenth Annual Report.

of the Board of Domestic Missions of the Southern Baptist Convention, from April 1, 1855 to April 1, 1856,

As the darkest clouds are at times tinged with dazzling light, so, occasionally, are the most painful calamities surrounded by mitigating events. The tenth financial pagaras Domestic Mission Board has been characterized by contrasts which strihingly illustrate both the supremacy and the mercy of God. They indicate that He can so direct and control matter and motion as to cause death to supervene in a moment of time, and so dispense the influences of His spirit as to bring entire communities under the pleasing dominion of spiritual emotions. The sudden death of the Rev. John Teasdale by the Pacific Railroad disaster in November last was an illustration of the former, while the unusual increase of conversions over any pretious year of the Board's history, is an exemplification of the latter.

this beloved and useful missionary had thus unexpectedly been called to his rewardin heaven, the Board promptly passed the following resolutions:

Resolved, That by the death of the Rev. John Teasdale, the Board of Domestic Missions have been deprived of an efficient and industrious missionary; the Third Baptist church at St. Louis of a zealous and successful pastor, and christi-

anity of a pious and talented minister. Resolved, That this sad event calls loudly on the churches "to pray the Lord of the harrest that He will send forth laborers into His harvest."

Resolved, That this Board hereby tender their unfeigned but profound sympathy to the bereated family of their deceased missionary, and to the devoted flock of which he was the faithful overseer.

FINANCIAL OPERATIONS

tand receipts of the year as nearly as could be ascertained in advance of the Treasurer's complete report-were in the aggregate about \$22,000; which, with a alance in the treasury at the close of the fiscal year of 1855, of \$3,500, fixed the ever before made in the same period-has een entirely expended; so that for the salaries of missionaries that fall due on the 30th of the ensuing June. This conlition of the finances has been introduced by the extraordinary urgency with which applications for the appointment of more ussionaries were pressed upon the attention of the Board by churches and minisers of high standing in the denomination, and by the diversion of Domestic Mission ontributions into the Indian Mission channel. Unless, therefore, the exhausted balance shall be replaced within a few weeks from this time, not only can no more appointments be made, but some of

entirely Domestic Mission operations.

from those States in which agents have However more popular enterprises might succeed without agents, they are essential to the perpetuity of the Domestic Board. It is encompassed by difficulties peculiar to itself, and which would prove to be insuperable but for its agents "to stir up the pure minds of the brethren by way of remembrance." Consequently its agents have been retained, and at least a half dozen new appointments would have been made, had it been practicable to secure

the proper persons.

The following brethren have labored constantly except when prevented by the

in Tennessee for the Indians. Occasional service was performed in this department of benevolent effort, by brothren William B. Johnson in South Carolina, T. F. Lockett in Missouri, G. F. II. Crocket in North Carolina, Jonathan Davis in the same State, and Thomas B. Lockhart in Mississippi. At the present time, however, the

Board has but five agents in the field, With the view of releasing themselves

As soon as it was certainly known that the missionary year, just one hundred missionaries and agents had beloved and useful missionary had missioned whose labors have been distributed in various parts of the following States: Virginia and Maryland; North and South Carolina; Georgia and Florida; Kentucky and Tennessee; Alabama and Mississippi; Texas and Louisiana; Arkansas and Missouri; and on the Pacific coast, California.

The following named cities and principal towns have been occupied by one or more missionaries of the Board: Washington and Baltimore in the District of Columbia and Maryland; Richmond, Petersburg and Wheeling in Virginia; Newport in Kentucky; St. Louis, Jellerson City, St. Joseph, Hannibal and Louisiana City in Missouri; Helena and Fayetteville in Arkansas; Vicksburg and Biloxi in Misitesville and Pendleton in South Carolina; St. Mary's, Darien and Thomasville in Georgia; Tampa and Hillsboro in Florida; New Orleans and Natchitoches in Louisiana; Galveston in Texas, and in Califorresources of the Board at \$225,500. This nia, Oakland and Sacramento City. In adsum-by far the largest disbursement, dition to the services performed in these interesting centres of population and commercial business, the Board have sustained first time from its origin, the Domestic numerous stations in the interiors of sevetreasury is without a balance to meet the ral of the above named States. And they take great pleasure in bearing witness to the fidelity and industry of their country missionaries, who-though they have often toiled at great disadvantage-have notwithstanding, been unremitting in their labors, and in some places, emmently successful. Several of these missionaries might be mentioned here with honorable approbation, were it the Board's intention, in this report to particularize.

COLISEUM PLACE BAPTIST CHURCH. This church has for more than a year

been supporting its pastor without help from the Board of Domestic Missions, and those at present existing must be discon-finued. The Board in disbursing \$3,500 the only effort the Board felt called upon the only effort the Board felt called upon more than its receipts, did so to meet the to make for its prosperity and efficiency, pressing demands for aid; and now it is was to keep the fact of a large indebted for the benevolence of all the Southern ness for the erection of its house of worchurches to say whether they shall or shall not be sustained in this desire to obliga improvement of the sustained in this desire to obliga improvement of the sustained in this desire to obligation of this debt. As instructed at fary according to instructions, proceeded liquidation of this debt. As instructed at tary according to instructions, proceeded the last session of the Biennial Conten- to Louisville, Ky., and received from the the last session of the Bienman Convention, the Corresponding Secretary gave ton, the Corresponding Secretary gave notice, at the proper time, to the pastors who had pledged themselves to present who had pledged themselves to present the claims of this New Orleans enterprise of agents to solicit funds for our benevoof agents to solicit funds for our benevo-lent enterprises could be dispensed with, but until there shall be called into exer-cise a larger sponlaneous liberality, to dis-continuous produced with the claims of this New Orleans enterprise on the attention of their churches for the purpose of eliciting special contributions. Not more than a dozen, at farthest, of the pastors redeemed their pledges, or made continue agencies would be to abandon pastors redeemed their pledges, or made sionaries and various local liabilities, over good their promises, and the debt remains thirteen thousand dollars: against which The treasurer's books will show that very much in the same predicament as when these promises were first made. No- only six thousand dollars; leaving a defiwhen these promises were first made. No only six thousand dollars; leaving a defi-risited the churches, funds have been re-alized; while next to nothing has been tice has been drawn to this subject recent-tice has been drawn to this subject recent-ly in the city of Baltimore, and in a letter providing for missionary support was con-fided exclusively to pastors and churches. However more popular enterprises might succeed without enterprises might succeed without enterprises might. The provided is previous and church—in addition to its previous pondence with all the missionaries in other places, it soon appeared that about \$1.200

And following brethren have labored secretary addressed a line on the subject constantly except when prevented by the unusual severity of the past winter; E. Kingsford in Virginia and Maryland; William P. Hill in Northern Georgia; J. O. over some \$16000, assumed (and in part). Board waited with no little anxiety for a favorable response from the churches. The subjoined extract to the pastor, and the subjoined extract a favorable response from the churches. The burden was lightened a little and hope to the American Indian Mission bama. Three others on this field a student in Virginia and Maryland; William P. Hill in Northern Georgia; J. O. over some \$16000, assumed (and in part).

Scriven in southern Georgia; Jessee A. paid) by Bro. Lower test little has been collins in Alabama, and Samuel Wallace in Tennessee for the Indians. Occasional to the plan recommended by the late conservice was performed in this department. vention. Every agency should now be set to work to collect this amount at once in the country and relieve Bro. Low."
This information it is hoped will lead to some efficient measured for the speedy reduction of this debt in not its entire extinguishment tinguishment.

CHINESE MISSION IN CALIFORNIA.

With the view of releasing themselves from pecuniary embarrassments and replenishing their treasury, the Board at the beginning of the present year commissioned their President, Bro. J. H. De Vous, to travel in the capacity of Financial Secretary. His remittances have shown that the appointment was wisely made. Besides collecting funds, the agents perform a large amount of missionary work with churches and in protracted meetings.

MISSIONARY OPERATIONS.

On this point the Board have thought best not to particularize at present, but only to make a general statement of affairs, reserving details for the Biennial Report to be read before the Southern Baptist Convention in May, 1857. During the missionary year, just one hundred missionaries and agents hadgbeen commissioned whose labors have been distributed in various parts of the following the form and an expensive parts of the following the mission are agents hadgbeen commissioned whose labors have been distributed in various parts of the following the mission are agents and agents hadgbeen commissioned whose labors have been distributed in various parts of the following the mission are the Chinese Chapel, The Labors at the Chine

deed for this property. A few months ago Bro. Shuck had the happiness of baptizing an intelligent Chi-naman—"Ah Moey" - who is acting as a colporteur under hist direction, and was, doubtless the first Chinese convert in America. The indications are that he will be very useful.

SUMMARY OF MISSIONARY RESULTS.

Perhaps one third of the reports due for the last quarter of the missionary year are still out, but with this exception, the following summary is believed to be correct: The missionares have labored 2,350 weeks; supplied 316 churches and preaching stations; delivered 8,100 ser-mons and exhortations; attended 260 persons, and 479 colored: total of white and colored 2,300; received by letter of white and colored 600; and have in fellowship of white and colored 7,700 members. They report an aggregate of 7.5 Sabbath Schools, and 2,500 pupils and teachers; of these there were converted during the year 51 teachers and 101 pu-pils. They have travelled 69,210 miles in the performance of their duties, and made 7,460 family or religious visits: have been instrumental in erecting 15 meeting-houses; ordaining 42 ministers and deacons, and have witnessed the conversion of 1,020 persons whom they did not baptize. Only nine young men, according to the reports, are preparing for the christian ministry. This exhibit shows double the number of conversions and baptisms as compared with that of the previous year. While, therefore, we may regret that more ministers are not being raised up to replace those who must soon be removed, we have great cause to rejoice that the good Lord has so abundantly blessed the endeavors of the missionaries in all parts of the Domestic field.

INDIAN DEPARTMENT.

Within a few days after the adjournwas ascertained that the Board were in-debted on school accounts, salaries of misthere were were found reliable assets of liberal contributions to Domestic Misliberal contributions to be provided was something above eight thousand dollars. This
liberal contributions to be provided was something above eight thousand dollars. This
liberal contributions to be possible of affairs was truly discouraging,
still, there was but one course to be pursued, which was to ascertain, as soon a definite information in relation to the pe-dute this enormous debt. A full state-cuniary affairs of this undertaking, the secretary addressed a line on the subject Board waited with no little anxiety for

against the Indian Bureau at Washington, flatt was renewed, requesting him to hold which the superintenders in their discouragement had failed to send in. These accounts were presented for 'payment, and in this way the debt was reduced to nearly five thousand dollars. In the meantime the churches-or rather, individual church members began to send in funds, so that up to the present date (April 1st.) the old debts cannot exceed a thousand dollars, and this, it is confidently believed, will have been supplied by the Alabama and Georgia Baptist State Conventions of the present spring. Should this belief be vell founded, the Board may congratulate the churches and the denomination, and proclaim the Indian Mission Department

out of debt!
The Treasurer's report when finished up will show thereceipts and di-bursements in detail. But gratifying as it is to be relieved from the burden of old claims, there is still cause for apprehension when it is remembered that there are five white mission families and some 20 native preachers to support on an empty treasury. The quarter that will fall due on the 30th of June, can only be provided for by vigorous efforts on the part of the churches.

SCHOOLS.

The American Indian Mission Association at the time of the transfer had, or were supposed to have, three schools for the education of Indian youths in operation-two in the Kansas Territory, and one in the Choctaw Nation, on the frontiers of Arkansas. At the former place a school had been conducted for many years, at Wea, by the Rev. David Lykins for the benefit of the children of the united tribes of the Peorias and Peankeshaws, the Kaskaskias and Weas. This school the secretary found to still be in existence, though much embarrassed for want of means.

There had also been a school at the mission station of the Putawatomies, about 70 miles west of the Wea station, but which, on account of pecuniary necessities, had to be suspended. This school, sissippi; Chattanooga, Memphis and Knoxville in Tennessee; Mobile, Livingston
monthly reduced the properties of the following states, had to be suspended. This school, but in Tennessee; Mobile, Livingston
monthly reduced the following tween the Indian Department at Washingwith 51 churches, but held 1,821 white to and the American Indian Mission Asnersons and 479 colored tolal of white sociation, receives a stipulated sum per scholar from the former, and has since resumed operations, under the direction of the Domestic Mission Board. Bro. John Jackson, formerly of Missouri, has been appointed its local superintender.

In the month of September two school

contracts were made by the Domestic Board with the Commissioner of Indian Affairs by which the school at Wea refor educational purposes by a treaty re-cently entered into between the United Tribes above mentioned and the Government. This annuity of \$2,000 per annum will very nearly support the present number of pupils at said school. And by a treaty made with the Minmies, whose place of residence adjoins that of the four united tribes, an arrangement was made for an educational fund for their children. A contract was made for the establishment of a school among this people, but at last accounts from there-owing to the extraordinary severity of the winter and the unsettled political aspects of the country-the school had not been opened. It time it has gone into operation.

Both these schools, in accordance with a general superintendency over the school at Putowatomie. This brother has been in that country in the capacity of missionary teacher to the Indians for twelve years, and is worthy of entire confidence.

The school in the Choctaw Nation was known as the "Armstrong Academy," and was originated in the year 1814, conjointly by the American Indian Mission Association and the Council of the Nation-the Choctaw Government agreeing to pay \$2,900 on condition that the Association would furnish \$1,000 and conduct the school. At the time of the transfer this institution was in a precarious condi-tion. The Louisville Board had failedit seems-for two years to pay their portion of the funds, and the Indians, of course, began to complain. Rev. A. J. Moslat, missionary for the Board in that country, volunteered to take charge of it till the denomination could be heard from. To this proposition the Trustees of the Academy assented, and he took charge and at once opened a correspondence with the Domestic Mission Board with the view of having the school placed under their patronage. The Board declined interfer-ing in the case while the Academy was

on to the Academy with assurances that help might be expected at an early day He informed the Board that the Trustees would agree to the transfer on condition that the debts of the Louisville Board be paid, which condition the Domestic Board promptly accepted. Bro. Moffat then proposed that if the Board would send him \$1,000 with which to employ teachers, he would keep up the school till the close of the session, which would till the close of the session, which would take place in the approaching month of June. The Board sent the money and had taken measures to secure a competent faculty, when a letter from Bro. Moffat brought the unexpected intelligence that, on the Trustees demanding it, he had given up the school, and all pertaining thereunto, into their hands, and had placed the \$1,000 in safe hands and subject to the order of the Board. Thus it appears that the Armstrong Acadamy had passed into other hands.

Rev. Samuel Worcester has recently informed the Board that the Academy, if the Baptists desire it, may be recovered. He is a native preacher and missionary of the Board, and, no doubt, speaks knowingly on the subject. It is however questionable whether, on the terms proposed, its recovery would be desirable. The Corresponding Secretary, if practible, will visit the country and report to the Board

on this subject.

The Domestic Board having so recently taken charge of the Indian Mission interest, it will not be expected that they can report with definite certainty as to the condition of things at the several stations. As nearly, however, as information could be gathered from personal interviews with several of the missionaries and correspondence with others, they are enabled to submit the following facts: and first, in relation to

THE CREEK MISSIONS.

The recent visit to the churches and asociations of the South by Rev. H. F. Buckner, renders it needless to speak at length of this agency, as the principal the facts are already before the public. The Board make known to the denomination, with a high degree of satisfaction, that his agency was crowned with complete success. On his return to the field of his labors, he had funds sufficient to settle up with all the missionaries, leaving no claim unpaid except a ballance of \$100 due to himself, and which has since been sent on to him. He found the churches and native preachers in a happy and ceives a portion of the annuity reserved pro-perous condition, though suffering many deprivations on account of the uncommon severity of the past winter.

The Ladian Mission enterprise must long feel the beneficial influence of Bro. Buckner's visit to the South, and the churches will no doubt remember it with a commendable liberality. In the month of September last, the Board commissioned the Rev. H. F. Buckner and the following native preachers to preach the Gospel to their own people in the Creek Nation: Brn Chilli McIntosh, William McIntosh, John Smith, D. N. McIntosh, Louis McIntosh, Yatoojah, Jacob Hawkins, Monday, nettled political aspects of the county—the school had not been opened. It highly probable, however, that by this me it has gone into operation.

Haloche Islands, Yarjah, and James Perryman. The support of Bro. Buckner has been guaranteed for one year from the first of April by the Baptist church at Montgomery, Ala., and the salary of D. N. the request of the Indians who negotiated McIntosh has been pledged by the Westhe treaty, were placed in charge of the tern Association of Georgia. Two other Rev. David Lykins, who is also author- natives in the above list are sustained by wo churches in Kentucky. The next missions demanding attention are those in

THE CHOCTAW NATION.

In the region of Fort Smith, Rev. Joseph Smedley has been employed as a missionary and teacher among the Indians ever since the year 1836. He first went there as a teacher under the United States Government. Afterwards he was taken under the patronage of some mission society at the North. Next he placed himself in the service of the American Indian Mission Association, and by it was transferred to this Board. The Board found him in the hands of the sheriff, and promptly released him, by sending on the necessary funds for the want of which he had so long suffered.

On the recommendation of Bro. Smedley, the following native preachers were appointed to preach in the region round about in their own nation: Simon Han-cock, Louis Cass, Shoonubbee, Ishiatubby, Artumby, and William Cass. Others will in all probability be commissioned soon, Peter Folsom, a chief of wide popularity in his nation, was converted several years ago and is now a faithful and an efficient minister. He is provided for, through this Board, by the Bigby Association of Alabama. Three others on this field are to receive their salaries from various sources

· · · · · · · · · · · · · · · · · · ·
In the neighborhood of the Armstrong
Academy, the Rev. A. G. Moffat, salary
by the Goshen Association of Virginia,
he have determined to the with one
has been doing missionary work with en-
couraging success. About a dozen were
converted and baptized within the past
six months. Towards the close of the
year, our brother was overwhelmed in
grief by the death of his companion-
grief by the death of his companies
sister Moffat. The Board felt that the
mission had sustained a heavy loss by the
removal of this excellent missionary, and
at their first meeting after the announce-
ment of her death, passed, unanimously,
ment of her death, passed, dualities
the subjoined resolutions:

Resolved, That by the death of sister Moffat, the church of Christ has been deprived of one of her brightest ornaments, the Choctaw Mission of a zealous and useful laborer, and Bro. Motfat and his orphan children of "a faithful companion and a kind mother."

" Resolved, That the Board hereby tender to their afflicted missionary their unanimous sympathies, trusting that he will be mercifully sustained under this heavy stroke of an All-wise Providence."

Sister Tabitha Cheenowitt, who has aided for several years in the Armstrong Academy, has, since the turning over of that institution to other hands, taken a small school of Indian children; and being a devoted and worthy missionary will be supported in that vocation by this Board. Those who know her think she will be able to effect much good.

CHEROKEE MISSION.

Arrangements, it is hoped, will soon be made to settle a white missionary family among this people. At a late meeting of the Board, David Foreman-a native preacher—was appointed a missionary to labor in that field—his salary to be furnished by the Coosa Baptist Association of Georgia.

The Board feel under great obligations to many kind friends who have come to their assistance in their time of pressing want. It would not be convenient, were deemed expedient, to speak in detail of

the numerous donors-known and unknown-but they cannot forbear to notice two instances of noble generosity:

"The first was a contribution of \$300, voluntarily given by the 'Young Ladies' Missionary Society' of the Judson Female Institute. By denying themselves of a few indulgences, which—though innocent in themselves-could only temporarily have pleased the eye or gratified the taste; and diverting a portion of their Indian Missions, pocket money into a benevolent direction, they have found it an easy undertaking to support a native preacher among the Creek Indians.

The second was a donation of \$140 from the students of Howard College for the Indian Mission enterprise. These timely remembrances by the young people of these noble educational institutions are thankfully appreciated by the board, Domestic Missions and were sweetly encouraging to those members of it, whose duty it it is to solicit funds in times of pressing want.

In closing their report, the board see much cause for devout gratitude to God for his mercy—so richly bestowed both upon the white man and his red neighbor and earnestly entreat the churches to exercise themselves in prayer and an enlarged liberality, that the destitute in our own land, may have the preached Gospel.

The number of baptisms among the Indians could not be ascertained with any degree of certainty, but it was manifest from the correspondence of the past six months, that over an hundred were baptized at the several stations. A good re-

TREASURER'S REPORT.

WM. HORNBUCKLE, Treasurer, in account with the Domestic Mission Board of the Southern Baptist Convention.

Dr.		_
1850, April 1st,		
lo balance in Treasury 1st April,		
1855.	\$2543	71
Received from individuals, churches,		
associations and societies, from 1st		
April, 1855, to 1st of April, 1856,		
viz:		
rom Alabama,	5017	03
" Georgia,	4992	57
" Virginia,	4832	21
" California		33
" Mississippi,	1534	27
" South Carolina,		94
" Maryland,	927	94
" Arkansas,	754	15
" Missouri,	650	(X)
" Tennessee,	288	73
" North Carolina,	268	48
" N. Ala. and M. Tenn, Asso.,	200	70
" Texas,	118	00
" Louisiana,	103	93
" Kentucky,	67	8
" District of Columbia	50	Ò
" Unknown,	. 7	7
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\$	\$25,632	6:
	Cr.	
1856, April 1st,		
By cash paid agents, Corresponding		۰.
Secretary and Missionaries,	24,001	7
By cash paid traveling expenses of	110	
agents and Socretary,		75
Cash paid N. O. Ch. fund, "Journal,		00
" " Drinting minutes forms	88	00
" " Printing minutes, forms,	000	1.

Exchange,

" Burnishing Mission room,	21 25
Blakey note	20 00
" E. A. Blunt, Treasurer Alabama Bible Board, " Bibles Cornibbed N. H.	10 00
Bray	20 00
" " S. School Library, Ark.,	20 00
Cash paid A. B. Shankland, Treasu-	
rer of N. Ala, and M. Tennessee	222 82
Association,	222 70
Cash to balance,	103 66
\$	25,632 62
In account with Indian Missio	113.
Dr.	
From C. Tucker, Treasurer,	\$1469-69
Sale of room furniture, .	30 00
From Alabama,	3245 61
" Georgia,	2511 61
" Kentucky,	2725 41
" Tennessee,	1198 85
" Virginia,	1057 22
" U. S. Government,	1462 47
" Southern Bap. Convention,	708 10
" Mississippi,	525 78
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South Carolina,	108 28
Omo,	27 00
Texas, ,	5 00
" Illinois,	2 00
4	16140 69

	By cash paid Secretary, agents and
	Missionaries \$2698 55
	Cash pail for stationery, 6 70
i	" " Exchange and freight, 54 39
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1	" " Printing forms, &c 36 00
١	" " Journal, 34 75
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ALABAMA.						
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Indian Missions, TENNESSEE. Indian Missions, N. CAROLINA. Domestic Missions, . 268 48 402 68-Indian Missions.

N. ALA, & M. TENN. Domestic Missions, TEXAS. -123 00 5 00-LOUISIANA.

Domestic Missions, Indian Missions, KENTUCKY.

Domestic Missions, 67 40 2725 41—2793 25 Indian Missions, DIS. OF COLUMBIA. Domestic Missions, . . . Indian Missions, Domestic Missions, 7 75

Indian Missions, U. S. GOVERNMENT. Domestic Missions, . . . 1462 47 Indian Missions, SO. BAP. CONVENTION. Domestic Missions, 708 10 Indian Missions. OHIO. Domestic Missions. Indian Missions, ILLINOIS.

Domestic Missions,

Indian Missions,

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	55-\$26790 40
	00-520100 40
Traveling expenses, Do-	
mestic Misstons, 413	
	63- 554 43
Journal, Domestic Mis-	
sions 88	00
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Printing, Domestic Mis-	
sions 255	10
	00- 201 10
	20110
Exchange, Domestic Mis-	0.5
	35
Indian Missions, . 54	39- 59 74

	Postage, Domestic Mis-		
	sions,	41	78
	Indian Missions,		
	New Orleans Church		
	Fund.	319	00
	Furnishing Mission room,	21	
	Foreign Board, (interest		
	Poreign Dourd, (interest	20	ΔO
	on Blakey's note,)	-0	vv
	Bibles furnished N. H.	00	44
	Bray.	20	vv
	Bray. E. A. Blunt, Treasurer	,	
	Alabama Bible Society,	10	00
	Sunday School Library, .		
	(Arkansas,)	20	00
	A. B. Shankland, Treasu-		
	rer, &c.,	000	70
	Stationery for Indian		•
	Missions,	a	70
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	Counterfeit note,	J	w
	Debts assumed for old	11011	
	Board,	11851	477
	Cash in hand 1st April,		
	1856, Dom. Missions, 103 66		
	" Indian Missions, 1313 20-	1415	86
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WM. HORNBUCKLE, Treasurer B. D. and Ind. Missions, Southern Baptist Convention.

\$41,773.31

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350 00

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10 00

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10 00

20 00

52 50

5 00

2 50

10 00

19 00

00

I have examined the above account, and the youchers therewith connected, and found the same correct. Balance in hands of the Treasurer, on account of Domestic Missions, is one hundred and three dollars and sixty-six cents, (\$103 66,) and for Indian Missions, thirteen and thirteen dollars and twenty

Wм. N. WYATT, Auditor. Marion, Perry Co., Ala., April 1st, 1856.

* Note.—The small balance for Domestic Missions, and all the balances for Indian Missions, will be needed to pay the outstanding claims .- Cor. Sec.

DOMESTIC MISSION RECEIPTS.

From 1st of May to 1st of June.

Received of Sabbath School Children Pendleton Village, S. C. Mrs. Mary E. Miller, Sumpter D. C. Mrs. James Wilson, Baltimord, Md. Mrs. Henry Patterson, " "Rev. J. H. DeVotie, Fin. Sec., Ga. Rev. Cleon Keyes, Pruntytown, Va. Rev. Jesse A. Collins, Ag't Ala., by Cor. Secretary, Rev. A. W. Bullard, by Cor. Sec. Prof. J. P. Boyce, by J. H. Devotie, two instalments of his subscription, Ga. Bap. State Con., by Cor. Sec. Collection 1st Bap. Ch., Savannah, Dr. N. M. Crawford, pledged to De-M. H. Bum, Rehoboth Asso., Ga., subscribed to J. O. Scriven, Y. Cooper, sub. to Seriven, W. M. Verdery, Ga.
C. N. Bruna, pledged to Devotie,
H. A. Crane, sub. to Debotie.
Miss Cuthering Managery

INDIAN MISSION RECEIPTS.

From 1st of May to 1st of June. Mrs. Henry Patterson, Baltimore, Md.

Miss Cuthorino Street of W. A.Lane, Charter to Calvin Grews, od. The 1st Id. W. H. Lofte, T. Weit, Perry, Ga., pledg-

ed to Derotie, Miss Sallie E. Burwell, Va., by J. B.

Mrs. Henry Patterson, Baitmore, And. Miss E. M. Wilson,
Female Miss. So. of 1st Bap. Church,
Baltimore, Md.
Rev. Cleon Koyes, Pruntytown, Va.
Yazoo Asso., Miss, by Rev. D. Hotman,
Youth's Miss. So., 3rd Bap. Ch., St.

Louis, Mo. U. S. Gov. paid D. Lykins, treas. for school purposes, Jesse H. Collins, Ala., Central Asso. Mrs. Stewart, Jesse II. Collins and children,

Cary Asso., Ala., A. G. Beekham, by Cor. Sec. Mount Enon Church, Ala. Mrs. Jane Hart, Ala. A. Reagler/Good Hope Church, Ala.,

by Cor. Sec. Mrs, L. Y. Tarrant, Ala., by Cor. Sec. Miss Catharine McDonald, by Cor. Sec. Miss Catharina McDonaid, by Cor. Sec. B. F. Tharp, annual subscription, Geo. Bap. State Con., by Cor. Sec. B. B. White, Georgia, Silver Creek Ch., by Jesse Crawford, Judson Asso., Miss., by W. D. Thomason, Miss., by W. D. Thom 816 17

J. G. Williams, Ala., by J. B. Taylor, 25 00 A friend to the Indians, by same, Miss Sallie E. Bushell, by same, James C. Hudson, for the children of the Bap. Sabbath School, Ala. 1 WILLIAM HORNBUCKLE,

Trea. Dom. and Ind. Miss.

BIBLE BOARD. NASHVILLE JULY, 1856.

Do You Want It?

Do the Baptists want the Bible Board? If they do will they sustain it? If they dont will they dismiss it? They should do one or the other. The Bible Board has no desire to perpetuate its existence unless its services are desired by the Denomination, and the only satisfactory proof that it it desired, must be furnished in a hearty and becoming co-operation. If our Brethren continue, as many of them have done, to contribute their Bible funds to the Southern agents and Southern auxiliaries of the American Bible Society, that mammoth Pedo-baptist institution which at one time did all it could to criple our denomination i If our brethren continue, as many of where they are needed.

them do, to send their funds to the American and Foreign Bible Society, or any other northern organization, we shall be forced to believe that they neither want our Board nor any other Southern Bible organization.

If they continue to get up their own little local Bible Societies independent of us and others, for local purposes, and with no other views than to supply a portion of the destitution which exists in their own midst and with the conviction that when that is done there is no more to do, we must believe that they do not want this or ony other Baptist or Pedo-baptist Northern or Southern institution, whose objects are wide as the world for which Christ died. and to which he bids us send his word.

But when our brethren will remember that they are Baptists, and give their Bible funds to a Baptist organization-when they will remember that they are Southerners and give their Bible funds to a Southern organization-when they will remember that the field is the world, and not their own county or association, and send their funds to the only Southern Baptist Bible organization, which is intended and expected to embrace all lands that need the word in its capacious plans, then, and not till then, can we be sure that our brethren really want this Board.

We beg they will consider of the matter. If they want it in fact, let them show it by their works. If they feel that it is not needed let them instruct their delegates at the next biennial Convention to vote for its dissolution.

A. C. D.

Financial Secretary and General Agent.

The Bible Board have employed and commissioned Elder Joel Johnson to tra vel as Financial Secretary and General Agent wherever the exigency of the cause may require. He will first visit Missouri, which State has yet done almost nothing for this Board, but signified her willingness to do something if we would send an agent. Good agents are hard to get, and we have thus far, until now, been unable to obtain the services of one whom we thought every way worthy and well qualified. We commend our Brother Johnson and his cause to the confidence of the churches and brethren wherever he may go. A. B. C.

A Plea for the Bible Board.

The Corresponding Secretary is now preparing and expects soon to have in press a pamphlet with the above title, containing some information not generally known, but which ought to have been known long ago. He will send it gratis by mail to all those brethren and churches whose post offices he can obtain. Will clerks of Associations please send a list of their churches in their association with the post office of each. We call the attention of our brethren especially in N. Carolina, Kentucky, and Missouri to this. We have very few names from these states in our book of churches.

What Have We Done?

Not much we confess. But we have supplied the funds for the distribution of Scriptures in foreign lands to the full extent, that in the opinion of the Foreign Missionary Board they were required. We have met the demands of our Home Missions so far as they have been made known

We have done all for the Indian Missions that we have been solicited to do, and we have done something for California, and something for Europe through Brother Onken. But our proper, work. the work which most needs to be donethe work which must be done, and should be done at once, we have not done.

WHAT IS THAT WORK?

It is the supply of the vast destitution which cries out to us in every part of our own South and South West. We have sent the Bible for the most part to all who have asked for it. But we know of several counties in our State in which there are only four families in five that have a Bible. We have letters from others saying that the destitution is much greater than even this. Why don't we send the Bibles and supply them at once? Because the and curtail the usefulness of our Society, Bibles would lay and rot there unless the we shall believe that they neither want our colporteur can be sent with them to take Board nor any other Baptist organization. them from house to house and leave them

WHY DONT WE SEND THE COLPORTED Brethren our hearts yearn to do so, be we have not the means. Good men and competent for such a work, are not id-

men. They have already something to de And if we take them from their work, we must expect to pay them for their time and labor. To sustain the men we ought h have in the field even now would require with the capital for the purchase of the books and other necessary expenses no less than thirty thousand dollars. Oh we had it, what a work could be done n the present and the coming year! We u tend to have it next year. We expect have a large part of it this year, and h God's blessing we expect to accomplish a great work with it for the spread of the truth and the salvation of souls.

WHOSE FAULT IS IT? Whose fault is it that we have not had

it sooner? Who is to blame that the Baptists of the South have done so little for the Bible Board? We are apt to blam others rather than ourselves. We han been accustomed to think that it is be cause our brethren did not care enough for us and for our cause to engage hear tily in our behalf. We have no funds but such as brethren send us, and brethren have not sent us funds enough to do the work, or even to authorise us to attempt it in any general way. But it may be after all, that it is our fault not theirs. W have not called on them as often and a importunately as we should. We has not as earnestly and frequently as we should urged and entreated, protested and appealed. They have not fully felt the vast importance of this work because ne have failed to hold it up in all its vastness and show how it is fraught with consequences high as heaven, deep as hell and lasting as eternity. Brethren have told us there were too many calls on them for aid, but we have not called enough We will reform. If brethren will forgie our past remissness, we will not let them forget us or our cause hereafter. We will ring it in their ears-we will parade a before their eyes-we will press it upon their hearts and bind it upon their consciences to the extent that God may give us strength. Nor do we fear the result The Bible cause is a cause dear to the Baptist heart and we shall be sustained.

WILL YOU NOT BRETHREN?

Will you not send your Bible funds to your own Bible Board instead of sustainng local union, or pedo-baptist societies! Will you not send your Bible funds to your Southern Bible Board instead of send ing them to the American and Foreign B.ble Society at the North?

Will you not through us supply your le cal destitution instead of getting up little independent local societies which of necessity are less economical and which limit your conceptions, your contributions and your efforts to a narrow and temporar work while you should remember always "The field is the world." Surely you will not let us plead in vain. We plead for Jesus and the souls that Jesus died w A. C. D.

BOARD OF FOREIGN HISSIONS.

RICHMOND, JULY, 1856.

Are Agencies Evils.

We often hear it said that agencies for the collection of funds are necessary in the present condition of the Churches, but that they are nevertheless evils. To this opinion we inclined in our earlier years, but as our opportunities for observation have enlarged and our capacity for judging has increased, we have come to precisely the opposite conclusion. We now regard the labors of a good agent, aside from the funds collected, as among the most valuable of the instrumentalities employed for advocating the cause of truth and piety. Who can over-estimate the beneficial results of the labors of "Old Father Bennett" in this respect? How many souls were converted and how many churches strengthened by the lamented Reynoldson while agent of the Domestic Mission Board? What do not the Baptists of Vir ginia, (and indeed of the whole South for his influence here re-acted upon all the Southern States,) owe to Valentint Mason, for so many years the indefatigo ble agent of the General Association of Virginia? Who but must perceive that to the labors of Luther Rice, more than to any other one cause, all the interest

felt among us in the cause of education is scarcely an existence, and at which the to be ascribed? We are led to these remarks by a letter, recently received from Rev. B. T. F. Cake, formerly the agent of the B. F. M. for Mo., an extract from which we append. We trust we may be able again to secure the services of this brother. Family afflictions constrained him to retire from the work, but we hope God in his providence may so order as again to open his way to it.

arhis Church (Rehoboth, Saline County Mo.) is one I visited when your agent. When here, as elsewhere, I lectured upon the duty of Churches to systematise their bonevolent efforts, gree them plans, &c. This Church has led off in this county, though it contains but seventy-free members all told, black and white, under the impulse of right views of things, gives by are members all told, black and white, under the impulse of right views of things, gives by assessment \$400 per annum for the services of its rastor, Rev. E. Allward, of William Jewell College in this State, and a young man of much promise. They have appointed a com-mittee also, to consider the claims of all our manufact appropriates, and report the mittee also, to consider the chains of all our benerolent enterprizes, and report the sums they think they ought to appropriate as a Church, for their sustenance. This is the light plan, and if adopted generally, would have himmers with the services of a contranght plan, and it adjusted the services of a ents, soon dispense with the services of a ents, Last winter the Lord gave them a refreshing Last winter the Lord gave them a recreating time, and some twenty-two put on Christ by baptism. God says, "them that honor me I will honor." He has put the seal of his apwin nonor. The efforts of the brethren here. May they continue to prosper. They have been onstituted some four years.

The Bethel Church, a tew miles distant from the Bethel Church, a tew miles distant from there, Eld. Wm. Bell, Pastor, is also a benevotent, and liberal-minded hody, with some steriling leading members. The Baptists of Saline (C anty, bil fair to take a lea ling position in their example and influence, with respect to susfaining the cause at home and abroad.

How A Missionary Feels.

The extract which we give below from Brother Priest will be read with interest. shall not our brother go forth with the earnest sympathy and devout prayers of all

our readers? "I am anxious to get to our foreign home. What a vast harvest held in Africa even now ready for the reapers. What a nation of hu-han beings either to be saved or lost. When I think of my great weakness and incapacity for this great work, I tremble and weep? In-feed, indeed, who is sufficient for these things? But we go not in the strength of an arm of flesh. We go, poor and ignorant and sinful as we are, depending alone on the mercies and the fullness of the grace of our blessed God. By his grace we can endure all things cheerfully, ven the prison and chains; and in his wisdom we can do all things, even subvert the infi-delity and hoary superstitions of nations. Then, O, my soul! how it behooves thee to lie continually in the depths of humility at the foot of the Cross. Oh! me, I am a sinful man. Surely I am not as other men! My brrupt heart is so prone to evil. I do, the good Lord know it, I do hate sin with a perfect hatred. It gives me much real pain, how can I help it? And then it crucified my blessed Lord! I often feel that if the Board really knew what great sinner I am they could not commission great sunce I am they could not commission be in this great work. I have regretted a thousand times that the good brethren did not is me more questions; for I am timid, I fear, to a fault. And, if you had enquired of me I fault, and I should have told a great deal of the fears I entertain. This is my only source of comfort, that if I know anything of the desires of my heart it is my only leading to comdesires of my heart it is my only desire to serve my blessed Redeemer in his own way while I he. And his blessed promises tell me to dominit my desires to the Lord, and verily he pollating them to pass. Then, with his promies in my hand and his holy religion in my heart, I care not where I go, and what I suffer his cause. I care not if the wild cry the untutored savage shall sing my reducin in death, and the fallen tear of a disconsiste friend shall wash, as a southern wave, my name from the memory of earth. I had atther serve my blessed Lord in hunger and And to possess the world without him. These are my feelings and impressions, and I arrestly beg the blessed God to seal the confesion to his name's honor and glory! O, Brother Taylor, how much I need your prayers! Parewell.

Mississippi Baptist Convention. This body convened at Oxford, the eat of the Miss. University, on Thursday the 22d of May. It was my privilege meet with the brethren on the occasion. Only once before, in the year 1818, had I county, distant from any village and from my public thoroughfare. The weather was inclement. Added to this a very exciting Presidential election came off ist at the time of its session. I was not therefore surprised to find a very small delegation in attendance. Since then, as my sources of information induce me believe, the Baptists of Miss. have ide great advances in numbers, intelliguce and pecuniary and moral strength. Doped, therefore, that at Oxford I should meet a large body of brethren, with carnest, intelligent and liberal devotion to e cause Christ. Alas! how disappoint-There was intelligence, and to a con-

impression upon the community favorable to the denomination! Where were the numbers of intelligent ministers and brethren, who by a small sacrifice of convenience and money could have been there? Was it not their duty to make this sacrifice? All honor to the noble band, though small it be, (and the more honor because it is small,) who were at Oxford, and who are always, Providence permitting, and intend always to be where the Convention meets to give to it the weight of their presence-their counsel-their prayers and contributions! Onward, dear brethren, much you have done, much more you will do, for God is

Our brethren do not sufficiently reflect that the effectiveness of such meetings depends mainly upon numbers. This is true whether we regard the effect upon the community in which they meet-the spirit and efficiency of the doings of the body, or the reflex influence upon the Churches. But we cannot pursue this

The usual business of such meetings was attended to with great harmony and good feeling. Indeed, the cordiality and courtesy of the members was marked and affected us with peculiar pleasure. Considerable interest was manifested for the promotion of the various interests under the care of the Convention. A collection of about \$200 was taken for Bible distribution by our venerable brother Buck. I was permitted to address the Convention on Foreign Missions, and cash and pledges to near five hundred dollars were contributed to this cause. A collection was taken on Lord's day for State Missions. The amount I did not learn. And I suppose that Brother Devotie, Financial Secretary of the Domestic Mission Board, who reached Oxford late Saturday evening, participated in the liberality of the brethren on Monday. I left Oxford early on Monday morning. I suppose it closed its session on that day. It is hoped that a copy of the minutes will be sent to this

James C. Crane.

At the regular Monthly meeting of the Board of Foreign Missions, on Monday April 7,

On motion, the following resolutions were adopted. Our Heavenly Father having in His All-Wise Providence removed from our midst by death, our beloved brother, James C. Crane, a Vice President of the Board:

1. Resolved, That while by this event we are personally deeply afflicted, we have cause also to lament as a Board the loss of so earnest and efficient a co-laborer. a man full of faith and good works, who will be missed in this Board as in many other positions of importance, because his place will be empty.

2. That we offer our sincere sympathies to the family of our departed brother, under their deep affliction.

3. That these resolutions be published in the Religious Herald and Home and Foreign Journal.

Kentucky General Association.

The following from Brother Poindexter, just after his attendance at the Kentucky General Association, will not be unacceptable to our

The General Association of Kentucky, held at Henderson, brought its session to a close on Saturday night, and on Monday attended a meeting of the Miss Conven- the delegates departed for their respective homes. The number of delegates was small. This was attributed partly to the locality, (it being in a portion of the State which has not been in the habit of active co-operation with the body,) and partly to the fact that the backwardness of the present Spring caused the farmers to be unusually busy. I rather think another cause was still more potential, a want among the leading ministers and brethren of interest in the Association. They seem to feel-if my suspicion wrongs them they will pardon it-that the General Association is a good thing, but it is not worth the sacrifice of attending it, unless it be quite convenient to do so. If you inquire who were in Henderson? perhaps I should who were in Henderson? perhaps I should find it easier to tell you, who of those you would expect to be present on such an occasion, where not here, than who were. Edmunds was not here, nor Brannin, nor exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty. And this too in a small of exceed fifty.

or my letter will be but a string of nors and names. Brethren Campbell, Ford, Lewis, and A. Broaddus, with some twenty-five or thirty others with whose name s we are not so familiar, were here. And this was the "General Association of the Baptists of Kentucky;" the denomination controling more numbers, wealth and influence, it is said, than any other in the State. If I could utter a word in the ear of every intelligent baptist in the State, I would say, "Brethren, make your General Association worthy of yourselves. This you can only do by attending its sessions wherever it may convene."

I was very kindly received, and the afternoon of Lordsday appropriated to my presenting the claims of the Board of Foreign Missions.

A fine spirit of Christian courtesy characterized the meetings; the preaching which I heard was good, and that of which I heard was commended. You will be pleased to learn that brother Campbell is succeeding well with the effort to endow Georgetown College. He has some forty thousands dollars pledged which he expects to increase to seventy-five thousand reason for seeking another field. by the close of the year.

Our cause is, I think, gaining ground in Kentucky. Our agent, brother Thurman, has the confidence and affection of the brethren in a high degree, and his visits are gratifying to those among whom he goes. He is not simply a collector of funds, but as every agent ought to be, an earnest hearted preacher of the Gospel.

Our Missions.

SHANGHAI, CHINA.

Extract of Letter from Brother Cabaniss.

I want to hear that the Churches are oraying earnestly for the Holy Ghost to descend in our midst and bless our labors among this idolatrous people. Money is all very well in its place; but it won't convert the heathen, my brother. The Holy Spirit alone can do this. The Chinese have had line upon line, and precept upon precept, but they are Chinese still. We daily have painful proof, that vain is the labor of man among idolaters, unless the Lord add his blessing.

I wish to spend the balance of my days in China, laboring for the salvation of the millions who inhabit this land. Hard and stony as is the ground, I know that I am sowing seed, which will ultimately take root, spring up, and bring forth an immortal harvest.

March 5th. Fine weather; my congre gation very good at the Yang-Tsung-Dong A number of women in at preaching, and some of them very much surprised that the preacher talked like a Chinaman, and not like a foreign Barbarian.

This afternoon an old woman came in from the Country, she said, especially to be taught the doctrine; as she had received some little information about it and thought it was good. There is one woman desiring baptism whom we hope is converted, though not yet fully satisfied about her

The graduate, Ge E. San, from the interior, whom we baptized some time ago, has not been back to Shanghai since his baptism. He will probably be here this Spring, when the literary examination takes place. Our members are getting on in peace and harmony. I expect, as soon as Brother Crawford returns, to take a trip into the interior, distributing books, and talking where opportunity presents.

Letter from Mrs. Yates.

March 5th, 1856. Mr. Cabaniss tells me, his letter to you will not be full this month, so I will make another attempt to finish my little sheet. This I should be quite ashamed to do, if I could not give good excuse for the delay-sickness partly in a neighbor's family, and partly in our own. We are all able, at present, to attend to our duties. Mr. Yates has been rather feeble several months, and indeed, has preached very few sermons in that time; but he is improving considera-bly. My day-school is much larger this year than last. Girls are hard to get. I have been compelled to take in boys to make up a full school. Ten girls are all I have, but I keep hoping others will be found. Should the number increase to fisteen or twenty, Mr. Yates will find another room and teacher for the boys.

As far as we can judge, our native niembers are walking uprightly. There are none whom we call inquirers. A woman living in our family has repeatedly asked for baptism, and we have very little doubt of her conversion. Her love for religious instruction is quite remarkable. She has shown as much relish for it as a hungry man does for food. One of her intimate friends has lately joined the Methodist ing was continued, twice or thrice, every fortable, but small house. The next :

them more closely than ever. They are thus far, happily ignorant of those "doubts" which many far more enlightened Christians complain of. Their trusting, child-like confidence in God is evident in many little things. Some days ago, the friend was sick and thought she should die. We asked her how she felt: she said.

"I am not at all afraid to die, I know God will take care of me, and that after death, I shall have no more sorrow."

Last Sabbath these two and another friend were talking together, when the latter, who has but lately began to receive religious instruction, said, in a laughing way, she thought she would be the first to die; with a look of great astonishment, the woman living with us, said,

"You die! you would fall into hell. You have left off keeping idolatrous fasts, but that is not enough, you must repent of your sins."

Mr. and Mrs. Crawford are away at Ningpo, hoping to gain a little strength before the hot weather sets in. I hope we shall all be blessed with health this year, and be permitted, each one of us, o lead some precious souls to Christ. With perhaps as much love for the land of my birth, and the friends I left there, as any one else, I nevertheless, would gladly spend the remainder of my days here. Until this harvest is all gathered, I see no

And for you, dear brother Taylor, I could wish it were no longer necessary for you to go through the length and breadth of the South, TO BEG the means for carrying on the work of preaching the Gospel to the heathen; but that all which is thus collected, nay, rather all that is needed for this work, would be sent up a free-will offering to Him, who says to all Christians, "freely ye have received, freely give."

With sincere regard, as well as gratitude, for the kindness you have always shewn us, Believe me,

Yours, truly, ELIZA M. YATES.

YORUBA—AFRICA.

Report of Rev. W. H. Clarke.

The following condensed report of the labors of Brother Clarke will be read with in-

Dear Brother Taylor-I herein submit a report of my labors for the past fifteen months, commencing first October 1854, and ending first January, 1855.

In presenting this report, I will premise that, it will not, from the nature of circumstances, be statistical; but designed, while representing my feeble labors, to give some tolerable view of the importance of Central Africa as a Missionary field.

Study of the language.

I have hitherto designedly avoided reference to this department of my labor, lest I should raise expectations that would not be met, or produce erroneous impressions. I would now be glad, as I have desired, to make the announcement to our anxious brethren, I can speak Yoruba, so the deaf may hear. But not so. On the second or third day after my arrival, I commenced a vigorous prosecution of the language, and this continued until prostrated by fever. 'Thus what had been gained seemed partly to be lost: with this great obstacle and its results, ever the same, lying in the way, much of the time in a Missionary's first year will run to waste. Notwithstanding this impediment, whose paralysing effects no stranger to the climate can conceive, I am happy to say my progress affords me pleasure, inasmuch as distant natives can understand much of my speech, as was tested this evening. I find now a disposition on many occasions to speak Yoruba instead of English. And it has now been three months since my strength and circumstances allowed me either to study or preach. This in accordance with your good advice.

Months ago have I read all the Yoruba poks, and committed Crowther's and Brother Bowen's grammars, almost "verbatim et literatim." Such acquisition is a valuable auxiliary, but cannot be relied on in learning to speak Yoruba. Permit me now to say in conclusion, if spared in health by the Lord to see the close of another year, I have strong hope and confidence, that I shall be able to speak Yoruba with such intelligibility as to be understood by every one.

Labor.

This department comprises my travels on behalf of the Board, and preaching

In December, 1854, pressing necessities demanded that Brother Bowen or myself should go to Abbeokuta and to Lagos. It devolved on me and I went.

In November, 1855, circumstances again demanded that I should go to Abbeokuta and to Lagos. The event has proved the step to have been most imporiant. Hitherto at times we had scarce

considerable advancement towards the completion of our new house.

Preaching Tours, &c.
My preaching, through an interpreter, commenced so soon as circumstances warranted. This practice of street preach-

nor Gardner, nor Lynd; but I must stop Church. Their new faith seems to unite day or two, until interrupted by sickness, and as has frequently been stated, with different degrees of success. And while there has been but little to produce gloom or despondency, there has been much to cheer us on in the arduous work.

In the latter past of January or first of February I felt inclined to make a tour to Ogbomishaw, a town three days distant, on the route to Illorin. Though a new experiment, it resulted most favorably, and offered the opportunity of hearing of a Glorious Saviour to hundreds and thousands of benighted idolaters, who received the glad tidings with feelings of enthusiasm. Several thousands were present at our introduction to the chief, and witnessed the ceremonies with pride and delight. Yes-I may venture to say, it was the beginning of a new and golden era in that benighted City. After remaining two or three weeks, ten days of which I preached successively over the town thrice a day, we returned to our abode in Ijaye. Some accounts of this tour, have already been presented. In the latter part of July, as we then supposed about the close of the rainy season, according to previous agree-ment between myself and Bro. Bowen who had already visited Ilorrin, I started on my tour to Ishakki, leaving my ultimate move to the direction of Providence. I considered this town to be desirable, as it would throw before us the whole Yoruba field. It has already been done. Blessed be God for his wonderful preservationand some partial results and details, are now appearing before our brethren. Isir, Awaye, Oka-efo, Ishakki, Igboho and Igbeti, besides three small towns, Erin Oka-anno, and Ogbaro, all heard the word with astonishing interest. I made it a rule to preach through and through the cities before leaving. So I hope it will be a grateful pleasure to you as it is to myself, to remember that the joyful news of a Saviour has been scattered broad cast over many parts of the hopeful Kingdom of Yoruba. In the desolate city of Igboho, I will tell you what fell from the lips of the congregated chiefs. In an interesting interview sought by themselves, one remarked, as well as I remember, they had prayed to the Lord that the white man would pray for them. What an interesting spot is this depopulated, but once vast city. My return route led me through Illorin, the distance from which to Ishakki is four and five days journey. In this mammoth city I remained eight or ten days, but being fatigued, and according to royal custom, very much confined in my operations, my visit possesses no great interest. I met a most hearty welcome, and on one occasion after a short discourse before the King and his courtiers, many a cheering amen. Up to this time there was no talk of our being refused. And now in conclusion, I can but ask the sincere prayers and extended efforts of our brethren in this wonderful and deeply interesting field. And this field is but the stepping stone to the vast countries of inner Africa.

Letter from Brother J. F. Beaumont.

The following from Brother Beaumont furnishes an interesting reference to the landing of our brethren at Lagos, and their passage up to Abbeckuta. It is written from the last named place:

My DEAR SIR. We left Lagos on Monday 12th inst., by the obliging kind-ness of Captain Miller, we were permitted to stay on board the vessel until Saturday last, when Brother Harden requested us to come on shore. I stopped with Mr. Scala, the Sardinian Consul, who treated me very kindly indeed, and when I was about to leave presented me with some articles of food for my journey. Lagos is an unhealthy place—the atmosphere is very bad, it is situated in a low flat, and in the rainy season a marshy place. To land things from vessels is very expensive and dangerous on account of the roughness of the bar; the swells and breaks are like mountains, and often swallow with their contents and crews. Labor is very dear when compared with the interior. The agreement with our people was to leave at 6 o'clock A. M.; but we did not get off until 8 o'clock, and not half of those that promised to go, came. We did not get across the river until 12 o'clock. One of our men ran away, and we were obliged to get another to fill his place. The country through which we passed the first day was an unbroken wilderness, covered with dense thickets of brushwood and tangled vines. Occasionally a tall tree would be seen raising its majestic trunk in the air, and spreading its massive limbs over the surrounding shrubs like a huge giant among a group of dwarfs. Few living things could be seen or heard—no sweet singing birds as in America, and no refreshing breeze. All appeared to be silent and solemn like the tomb,-thus to prepare us the better to appreciate the reality of the mental darkfunds to purchase the necessaries of life.

Dec. 31st. A considerable portion of a chapel, 60 by 35 feet, completed. Also a rived at a small village called Lyba, where we were obliged to stay all night, our hammock men refusing to go any fur-ther, and saying that we could not reach another place, and would be obliged to spend the night in the bushes if we left.

there. We lodged in a tolerably com-12

journey. The country through which we passed this day was nearly the same in appearance as the day before except that it was more undulating and tall trees were much more numerous. We crossed several small streams of water, and met numerous sman streams of water, and thet numerous crowds of people who saluted us with Akabo, which means good morning. We stopped about 5 o'clock at a small village, where we had comfortable lodgings provided, and the next morning we were detained for some time on account of one of the women carrying our baggage being sick, and some of the other ones complaining. However, about 61 o'clock we got fairly under way, and about 9 o'clock we stopped at a village called Cabulto for started and passed through a country said they were afraid of him. The next or twice been home to renew his constitumorning we arrived in Abbeokuta about tion, he can then remain longer, provided 9 o'clock, and stopped at the house of Mr. Showandy, your agent! He is a native I shall be obliged to have a change if I Yoruban; he speaks English tolerably. live till the time comes. My liver has and appears to have considerable capacity for business, and is obliging as far as he little benefitted by going home. I was knows. He says that on Monday we too busy. This time if I come I must be shall leave. We have not been able to quiet and try to get well. I ought to have shall leave. We have not been able to bring any baggage except a few things which we need on our journey. In Lagos it is very difficult to procure carriers, because the people are not disposed to work, and on account of the low state of next winter and get home, (if the Board the river we were advised not to go in approve), in time for the May meeting canoes as the river is in some places dry- 1857. Still I should like to leave here ing up, and the canoe-men frequently have to get out and dig a passage for the canoe to go in with hoes, and to be exposed to the sun, and the influence of the bad air was thought to be very danger-touched. Could the numerous Yorubas ous. It is the dry season at present, the

But travelling in Africa is at no time performed with railroad speed. They say that it will take us four days to go from here to Ijaye. Abbeokuta is a large town when the ground enclosed by either exceedingly interesting ethnologically, I the walls is taken into consideration, and think the Smithsonian Institute will take some say that it would take a person hold of it. three days to go around it, and others say
two. All the ground within the wall is
not thickly inhabited, there are some cupying Abbeokuta and Aroyaw. places of considerable extent where there are no houses. The ground is hilly, and

cause to render this place unhealthy. The air appears to be pure, and the atmosphere dry, nights warm, and so far as I am capable of judging, I would say this is a comparatively healthy place. I am as well at present as I ever have been-how long I shall remain so is known only to him who knows the end from beginning. When I look around me here and see those been made acquainted with the way of salvation in this benighted land, my heart is filled with gratitude to him who has caused the rays of the Sun of

when we had worship there were eleven natives that came in, and they could all sing and appeared to have at least some knowledge of the christian religion. Many a time when tossed by fierce tempests on the mighty deep, have I experienced the comfort there is in having peace with my God. My prayer therefore is that these people might be made par-

And now in conclusion permit me to ask you again to pray for me and for these people without ceasing.

OGBOMOSHAW, Feb. 12th, 1856.

this place, and hope soon to be fairly at

native brother Oké, returned from a visit to his friends in Illorrin-that wicked and war-making town. He says that messengers have been sent to the King of Illorrin from Ibadou, Awyou and some other large towns to this effect—"that the word of

about 6 o'clock, and about 8 we arrived at allowed to return in peace to his native a considerable village, where, after having town." The King of Illorin is said to be pleased with these messengers. Butcanthat good news be true? The reports of Bro. Clark and myself will show what danger there was in travelling here one year ago. One thing is certain, there is no danger now. As the people say every man walks the road in peace "with a staff in his hand." This has lately happened, and three days ago the people were talking about it, and thanked the missionaries. I said thank God, whose power goes with his word and turns the hearts of the people. What could we half dozen missionaries do but for God's power.

Yours, truly, T. J. BOWEN. Letter from Rev. T. J. Bowen.

Lane, March 21, 1856.. Last Sunday morning a messenger brought me a letter that sister Phillips was dying and requesting me to come forthwith to Ijaye not for her good but we stopped at a village called Cabulto for for that of Bro. Phillips. I feared frombreakfast. After our people had rested we this that he also was sick, and although quite unwell myself of late, I travelled 30 much more open than any we had seen miles that day and arrived at IJave next in Africa. There were corn fields and day about 11 o'clock. Sister Phillips 2023 much more open than any we had seen in Africa. There were corn fields and day about 11 o'clock. Sister Phillips died by to need any recommendation from us. It cassada plantations and groves of palm on Friday the 14th. Bro. P. waz well, but exhibits valuable thoughts on the privilege of distressed, and he is going home with me drawing near to God in prayer, and may be also saw numerous wild monkeys for the also saw numerous wild monkeys for the also saw numerous wild monkeys for the one of two married people die in this cristo purchase and read it.

T. first time, and flocks of wild guinea one of two married people die in this fowls. This day we stopped about 5 country, observation goes to show that the o'clock at a small village—the people had, other is in double danger for some time hogs, goats, sheep and plenty of yams after. Hence I want Bro. Phillips to go and beets. They appeared to be more with me for a change of scene.

been diseased ever since 1852, and was gone home some time ago, and have lived by the week not knowing which of my continually repeated attacks would be the last. If I can I want to stay here till in time to spend a month or two at Free there be brought to think well of us we rainy season will commence in March. might derive valuable assistants from that During the rainy season the intercourse quarter. It is an important work worthy between this place and Lagos is easy a serious effort. Shall I go? and rapid compared with what it is now.

I should like to spend December and

January next in Liberia, attend the Association meeting and visit stations, &c.

When at home I want to publish our books in creditable style. As the Yornbais

Every now and then a vessel makes short voyage from America to Lagos and in some places covered with large masses then brethren need not come by England. of granite, and there is at least one stream The passage from Plymouth you know is

> BOOK NOTICES. Guide to the Saviour—pp. 157. Am. S. S. Union, price For sale by Charles Wortham, price . For sale to Main Street, Richmond.

place in the hands of children whose minds have been seriously impressed by the Holy Spirit. Every superintendant, and most teachers, have seen young persons in that state of mind in which they need to be familiarly instructed in the way of life. Many excellent books have been written to guide the sinner to the Saviour, but they are mostly designed for readers older than the children in our Sabbath shools, and they also contain much valuable.

Conference of the Methodist Episcopal Church has entered vigorously upon the project of a college for the education of free colored men. The trustees have purchased a very excellent property near Xenia, in Greene country, Ohio Theestablishment, called the "Tawawa House," was built for a watering place, and cost \$50, 000. The whole was bought for \$12,000.

The Species of Tranquittry.—A Christian who goes simply to God in all accounts to the content of the children in our Sabbath who goes simply to God in all accounts to the content of the children in our Sabbath who goes simply to God in all accounts to the content of the children in our Sabbath who goes simply to God in all accounts to the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the country of the children in our Sabbath who goes simply to God in all accounts the children in our Sabbath who goes simply to God in a country of the children in chools, and they also contain much valuable instruction not essential for the youthful inqui-rer to receive. This listle work a teacher may give to any serious child in his class, so simple that the children can readily understand every word in it, sufficiently full and explicit, and yet so brief as to secure an attentive perusal. The Author commends it "to the Spirit of Grace, with the earnest prayer that it may lead many lambs to the fold of Christ." So do we, many lambs to the fold of Christ." So do we, and hope that our juvenile friends will read this nice little book, prepared especially for

Theodosia Earnest, or The Heroine of Fuith. Nashville, Tenn. South Western publishing house. Graves, Marks & Rutland. pp. 399.

This is one of the books to be unconditionally recommended. It has been manifestly prepared with care, and ably discusses the subject upon which it treats. The object of the writer, is to present fairly all the arguments by which the practice of Pelobaptists is sustained, and to answer them. The conversational style is adopted, thus rendering what might be otheranopted, thus renormly what might be otherwise dry and tedious, exceedingly interesting. A pleasant story is interwoven with the discussion, and all the reasons relating to the action and subjects of baptism, as well as close conmunion, on both sides, are considered. It will not be possible for any candid render to be otherwise than gratified with the spirit and style of the work, and we much mistake if it will not

the work, and we indee in instate it with a covercise a powerful influence on many minds.

The author of this work has modestly withheld his name. We may however without impropriety say, that he is one of our hest ministration.

now cease; and that every body must be what experimentally, as he was for many years n useful member of the Presbyterian church.

The book may be obtained at the bookstore of Charles Wortham, Main Street.

T.

Annals of Southern Methodism, for 1855. Edited by the Rev. Charles F. Deems, D. D., of the North Carolina Conference. New York. J. A. Gray, pp. 385.

J. A. Gray, pp. 385.

The work before us has been placed in our hands by Mr. Randolph, one of our most enterprising booksellers. It embodies a large amount of information, historical, biographical and statistical, relative to the Methodist Episcopal church South. It is a book of interest not only to Methodists, but to all religionists containing as it does so many facts. For the year 1851-5, there was an increase of probationers and full members in the Southern States, including California of 23,778. The total number of members at the close of that year, was 603,303. From this number a deluction must be made of probationers. of probationers.

A Treatise on Prayer, designed to assist in the devout discharge of that duty, with a few forms of prayer. By the Rev. Edward Bickerstith, rector of Walton Herts. Published by the American Tract Society, 150 Nassau Street, New York. pp. 332.

This valuable book, which may be purchased of Charles Wortham, on Main Street, Richmond, is so well and favorably known, as scarce, to nosid any recommendation from us. It

First, Footsteps in the Way of Knowledge. By the American Tract Society. pp. 158. This is another of the valuable Juvenile works

and beets. They appeared to be more rogueish than any we had met with in Africa, and wanted us to pay for crossing a small bridge a little ways off, with which I requested Sandy, our interpreter to comply; he did so, but told them that lay it aside in some place for future reference.

It is hoped that after a person has once said they were afraid of him. The next or twice been home to renew his constitubookstore for the book.

The Baptist Denomination, or, History, Doctrines and Ordinances. By D. C. HANKS-With an introduction by John Dowling, D. D. New York, Shellon, Blakeman & Co. Richmond, Va., Charles Wortham. pp. 356.

This work, well gotten up by the large publishing house of Sheldon, Blakeman & Co., of New York, and for sale at our Baptist Book Store in Richmond, is a compilation of facts and arguments, selected from various authors, with occasional romarks by the author. It will furnish valuable information to many who cannot have access to other works. The author cannot have access to other works. The author has labored, as he says, "to press into one small volume, matter found in no one work, small or large, and as far as it has been published, is scattered over several volumes, pumphlets and papers." Referring to the desirableness of circulating such facts, he states as the remark of a reliable man, that "the number of members received into the Baptist (Purable, for some years past, from other do. Churches, for some years past, from other de-nominations exceeds 2000 annually, and that the number of ministers so received by change of connection, is equal to one for every week in the year."

MISCELLANEOUS.

RECEIPTS OF BENEVOLENT SOCIETIES.

The total number of receipts for the past year of the societies holding their anniversa-ries in New York in May is \$1,610,495, or Those of the American Tract Society were \$415,696; of the American Bible Society, \$393,317; of the American Board of Foreign Missions for seven months, \$158,900; of the Presbyterian Board of Foreign Missions, \$201, 933; of the American Home Missionary Society, \$195,546; American and Foreign Christian Union, \$62,500; of the Scaman's Friend Society, \$21,500.

AFRICAN COLLEGE .- We learn from the Northern Christian Advocate that the Cincinnati Conference of the Methodist Episcopal Church

ly rise when every other person sinks .- Creil.

WHAT WILL RUN CHILDREN .- To have pa-What will Ruis Children.—To have parents exercise partiality.—This practice is lamentably prevalent. The first born, or the last; the only son or daughter; the wit of the household, or the beauty, is too commonly set apart, Joseph like.

To be frequently put out of temper. A child ought to be spared, as far as possible, all just cause for irritation, and never punished for doing wrong by taunts or ridicule.

wrong by taunts or ridicule.

To be suffered to go uncorrected to-day in the very thing for which clastisement was inflicted yesterday. With as much reason might a watch which should be wound back half the time, le expected to run properly, as a child thus trained, to possess an estimable character.

To be corrected for accidental faults with as

nuch severity as though done intentionally.

The child who does ill when he meant to do well, merits praise, not upbraiding. The disap-pointment of the young projector, attendant on the failure of any little enterprise, is of itself sufficient punishment, even where the result was brought about by carelessness. To add more is cruel and hurtful.

Parents who give a child to understand that he is a burden to them, need not be surprised, should they one day be given to understand that they are burdensome to him.

The Dearn or Christ.—Christ by his death slew for us our infernal foes; by it he abolished death; by death he destroyed him that had the power of death, by death he took away the

Is THY NAME WRITTEN IN THE BOOK OF | than before. When he got up in the morning Is the Nam Warten in the Book of thre?—"Wouldst thou know," said a good man, "whether thy name be written in the book of life? Then read what thou hast written in the book of conscience. If I write nothing in this book but the black lines of sin, I shall find nothing in God's book but the black lines of wrath; but if I write God's word in the book of conscionce, I may be sure God hath written my name in the book of life."

Constantinoris. Twenty-five years ago, the Bible-depot in Constantinople was a single small room in an obscure warehouse, without a sign, and opened only once a week. Now, it occupies three rooms in the busiest street, and a sign in six languages announces to the passers-by the nature of its divine treasures.

to the churches in the Chinese empire as during the list two years. Crowded cities and extended districts are accessible to Christian missionaries.

Yoully's Department.

QUEER Tow .-- Tom Flossfer was the queerest boy I ever knew. I can't think he ever cried— I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come around the corner, whistling, and say:

"What makes you cry, my infant? can you cry fullys? do you think every sob makes a root or blossom? Here! let's try and right them!"

So he would plack up the poor flowers, put their roots into the ground again, whistling all the time, make the bed look smooth and fresh, and take Fleda off to look at a pretty snake, or to hunt hens' nests in the barn. Neither did he do differently in his own troubles. One day his great kite snapped the string, and flow away far out of sight. Tom stood still one moaway far out of sight. Tom stood still one mo-ment, and then turned round to come home,

whistling all the time.
"Why Tom," said I, "arn't you sorry to lose

that kite?"
\"Yes! but what's the use? I can't take more than a minute to feel bad; 'sorry' will not bring the kire back, and I want to make another."

Just so when he broke his leg.

"Poor Tom," cried Floda, "you can't play any me-o-o-re!" any mo-o-o-re!"
"I am not poor, either. You cry for me; I don't cry for myself, and I have a splendid time to whittle. Besides, when I get well, I shall beat every boy in school on the multiplication table, for I say it over till it makes me sleepy every time my log aches!"

Tom Flossfer was queer, certainly, but I wish a great many more people were queer that way.—School Fellow.

Idolaters Need the Gospel.

India is full of places which the poor Hindons think sacred. To these hundreds of housands travel every year to get their sins orgiven, and to work out their salvation, obwarea stands at the westernmost point of the province of the goal Krishna first lived, and hey believe it to be the most holy spot in India. Here several buildings have been built. The principal of these is a large temple, surrounded by walls and towers. But several andler temples and flights of steps are seen along the beach. At this part, not only are the land and sea, but even the fish, believed to be holy, and they are fol by the pilgrims. You will not be surprised to find that these pilgrins are very numerous. When one of them comes to Dwarea, the first thing he does is to plunge into the boly waters. Then he visits the temples, presents his offerings to the field, and performs his devotions. Having done this, a mark is 'arnt into his arm with a hot iron. This nark romains all his life, and he is very proud of it, and shows it as his greatest honour. Every year about fifteen hot iron. This neark romains all his life, and he is very proud of it, and shows it as his greatest honour. Livery year about fifteen thousand persons visit the place, and pay to the support of idolatry not less than \$60,0001 How sail it is, but it is certainly true, that heathens often spend and suffer for more for their supertitions than Christians do for the religion of Jesus.

The heather of the religion of Jesus.

But, besides the pilgrims that come to Dwarea, there are very many wicked people who live at the place or near it. Perhaps the worst of these are the pirates, who believe that worst of these are the piraces, who believe they are under the special protection of Krishna. And as this god is the patron of all thieves, not a few are found in the neighborhood, who live by robbing the rilgrims and other persons who come within their reach. There are also in Dwarea numbers of Fakcers or the standard or sit is one resture until devotees, who stand or sit in one posture until their limbs become stiff and useless; or who, in other ways, punish themselves, from the belief that by so doing they deserve the favour both

of gods and men.

But Dwarca, although the chief, is not the only sacred place in this part of Goojurat. Indeed, throughout the province, the people are "mad upon their idols." But, as in other provinces of India, so in this, the word of the lord is slowly and surely enlightening the blind eyes of priests and people. Many years ago, Mr. Fyve was travelling through a part of the country, preaching the gospel. In the course of his journey he came to a place called Daker. Here he tried to make known the paly true Gold and Jesus Christ whem he only true God, and Jesus Christ, whom he hath sent. But the power of the Brahmins was so great that the people paid little aften-tion to the Missionary. When he told them was so great that the people paid little attention to the Missionary. When he told them about Jehova, who made the heavens and the earth, they praise I their own god. But they were not agreed as to his origin. Some said, "Our God came from Dwarca." Others said, "No; he came from heaven." "Who knows." cried others, "whence he came?" While the rest were content with saying, "Well! he is here now, and if we do our duty towards him,

One night the Missionary, tired with his labours, and very sad at the sight of so much folly and wickedness, laid himself down to sleep. His resting place was a building near the temple of an idol called Runchorjee. But the noise of bells and drums, and the wild cries of the deluded idolaters, drove sleep from his eyes, and made his spirit more sorrowful

than before. When he got up in the morang-he found that in a niche of the wall of the place where he had slept there was an old light the goddess of riches, kild upon a cotton pillow and covered with a quilt. It was a piece of the goddess of riches, laid upon a cotton pillow and covered with a quilt. It was a piece of wood, carved into a rude figure of a woman, liefore Mr. Fyvic left, he laid a copy of the Gospel by John upon the idol. Soon after this, a priest came into the room, and saw the book which the stranger had left lying upon the goddless. As it was neither torn, nor thrown away, he thought it must be good. He therefore took and read it. We do not know what he thought, or how he felt, when he learned fore took and read it. We do not know what he thought, or how he felt, when he learned for the first time something about find and the Saviour of the world. But having read the book for himself he took it home, and read it have the saviour of the world. But having read it have the saviour of the saviour for the saviour savio to his family and others. In this way many became desirous of books for themselves, and Conversion in Chiva.—It is stated on the authority of the London Missionary Society that so many converts have never been added tributed in the town and the surrounders. country, and there was a Missionary wrote, who afterwards visited the place, "Many of the people obtained much knowledge of the leaf-ing truths of Christianits" ing truths of Christianity."
Since that time, God has done greater thing

by the preaching of the gospel in Godung and the day is not distant when the millions of that fine province shall become the servant of the Most High, and the followers of Jesus.

[Juvenile Missionary Mayazus.]

BEAUTIFUL.—One pound of gold may be drawn into a wire that would extend around the globe. So one good deed my be felt through all time, and even extend its cone. quences into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the only bright spate

Let our young readers remember this, and begin at once to do good.

Acknowledgments from May 17 to June 12, DISTRICT OF COLUMBIA.

A Friend, Washington,
VIRGINIA.
Mrs. Lucy F. Tali dfero, \$2, Guideld
African ch. Petersburg, for
Liberian Missions, by Tho,
McKensie and Jas, Carter,
Seo Lang Bennel, ch. Fen. \$50, Long Branch ch. Fau-quier Co, \$32, African Bap-tist ch. Petersburg, by Nel-son Walker and Ww. Wood-

lee, \$62, Fredericksburg ch. \$33,33, ditta African ch. \$20 25, Miss Connelia F. Taliaf-ferro, Orango Co. \$10, Hanson ch. King George Co. by James Arrold, \$45,13, Elder James Arreid, \$45,13, Elder John McDaniel for African Miss, \$5, Wm. B. Davidson, \$10, Mrs. Davidson, \$5, Ben-ington and St. Stephen's Fe-nate Miss. So., \$52,67, E. M. Tompkins, \$2, Parkers-burg ch. by Chas. B. Hop-kins, \$22,70, Colored mem-bers of Vottoway & \$5

bers of Nottoway ch. \$5. Pledges to Rev. A. M. Poindexter, viz. 85 00 15 00 10 00 10 00 10 00

Collections by Rev. George Pearcy, 49,13,G. B. Thompson, 1 00, A Widow of New Kent Co. 2,50—Total for Va. NOIUTH CAROLINA.

Roy. Jos. A. Lawton, \$50, colored peo-ple at Bennetsville, \$4,78 Total 547

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pie at Hennetsville, \$4, 8 To MISSISSIPPI. Collections at Holly Springs, \$7, col-lection at Miss, State Con-vention, \$66,90, Collections by Rev. Win. M. Parrow, Agent \$453,10, Judson Association, per W. D. Thomason, 8,00—Total for Miss.
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W. A. Lane, per Wm. Hornbuckle-

TEXAS.

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Ann Morgan, \$5 : collection
1-t ch. Memphis, \$24,80, col2nd ch. do. \$6,13—Total
KENTUCKY.
On subscription Due Greek & \$108 -

On subscription, Dry Creek ch. \$108, tription, Dry Creek ch. \$108-13, premium on check 50 cents, Rev. S. L. Sumner, part of pledge, \$5, Rev. R. L. Thurman, per Bev. H. McDonabl, \$24,10, Collection at General Association 74,25-211

Total

HOME & FOREIGN JOURNAL

This paper is published monthly, on the lowing terms:—always in advance.

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Thirty copies, One hundred copies,

MACPARLANE & FERGUSSON, PRINTERS.

of fresh water running through it. It is exceedingly difficult to form an estimate of the population of a place like this, I

shall not attempt it. I do not see any local

Righteousness to penetrate the thick cloud of darkness, that has for ages been permitted to hover over this land. Last night

takers of the same blessings.

Lelter from Rev. T. J. Bowen.

I have at last got into our new house at -To-day my head man, and our trusty

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God, preached by the missionaries, has terial brethren, occupying an important official sting of death; by death he made death a pleasentered their minds a little; that the wars and slave-catching of former times must be added that he has doubtless written some casy house and home for the body.—Bunyan.