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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 year of the Domestic Mission Board has been characterized by contrasts which strikingly 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 previous year of the Board's history, is an exemplification of the latter.

As soon as it was certainly known that this beloved and useful missionary had thus unexpectedly been called to his reward in 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 Christianity of a pious and talented minister.

Resolved, That this sad event calls loudly on the churches "to pray the Lord of the harvest that He will send forth laborers into His harvest."

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

FINANCIAL OPERATIONS.

The 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 balance in the treasury at the close of the fiscal year of 1855, of \$3,500, fixed the resources of the Board at \$25,500. This sum—by far the largest disbursement ever before made in the same period—has been entirely expended; so that for the first time from its origin, the Domestic treasury is without a balance to meet the salaries of missionaries that fall due on the 30th of the ensuing June. This condition of the finances has been introduced by the extraordinary urgency with which applications for the appointment of more missionaries were pressed upon the attention of the Board by churches and ministers of high standing in the denomination, and by the diversion of Domestic Mission contributions 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 those at present existing must be discontinued. The Board in disbursing \$3,500 more than its receipts, did so to meet the pressing demands for aid; and now it is for the benevolence of all the Southern churches to say whether they shall or shall not be sustained in this desire to oblige importunate petitioners for help.

AGENCIES.

It would doubtless be a gratification to many of the churches if the employment of agents to solicit funds for our benevolent enterprises could be dispensed with; but until there shall be called into exercise a larger spontaneous liberality, to discontinue agencies would be to abandon entirely Domestic Mission operations.

The treasurer's books will show that from those States in which agents have visited the churches, funds have been realized; while next to nothing has been received from quarters where the duty of providing for missionary support was confided exclusively to pastors and churches. 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 unusual severity of the past winter; E. Kingsford in Virginia and Maryland; William P. Hill in Northern Georgia; J. O.

Scriven in southern Georgia; Jesse A. Collins in Alabama, and Samuel Wallace in Tennessee for the Indians. Occasional service was performed in this department of benevolent effort, by brethren William B. Johnson in South Carolina, T. F. Lockett in Missouri, G. F. H. Crockett 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 from pecuniary embarrassments and replenishing their treasury, the Board at the beginning of the present year commissioned their President, Bro. J. H. De Vette, 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 had been commissioned 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, Jefferson City, St. Joseph, Hannibal and Louisiana City in Missouri; Helena and Fayetteville in Arkansas; Vicksburg and Biloxi in Mississippi; Chattanooga, Memphis and Knoxville in Tennessee; Mobile, Livingston and Tallahassee in Alabama; Hendersonville in North Carolina; Sumpter, Graniteville 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 California, Oakland and Sacramento City. In addition to the services performed in these interesting centres of population and commercial business, the Board have sustained numerous stations in the interiors of several 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, eminently 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 the only effort the Board felt called upon to make for its prosperity and efficiency, was to keep the fact of a large indebtedness for the erection of its house of worship before the denomination, and urge prompt and liberal contributions for the liquidation of this debt. As instructed at the last session of the Biennial Convention, the Corresponding Secretary gave notice, at the proper time, to the pastors who had pledged themselves to present 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 good their promises, and the debt remains very much in the same predicament as when these promises were first made. Notice has been drawn to this subject recently in the city of Baltimore, and in a letter received by the secretary from Bro. John W. M. Williams, pastor of the First Baptist Church, the Board are informed that said church—in addition to its previous liberal contributions to Domestic Missions—raised in a private way \$275 for the meeting-house of the Coliseum Place Baptist Church at New Orleans. How easily could this debt be paid, did the churches and pastors generally but imitate the pastor and people of the First Baptist Church in Baltimore.

Desirous of placing before the public definite information in relation to the pecuniary affairs of this undertaking, the secretary addressed a line on the subject to the pastor, and the subjoined extract contains his answer as follows: "The stubborn facts are these. The church owes some \$16,000, assumed (and in part

paid) by Bro. Low. Very little has been realized from church collections according to the plan recommended by the late convention. 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 measures for the speedy reduction of this debt, and its entire extinguishment.

CHINESE MISSION IN CALIFORNIA.

In connection with his labors at the Chinese Chapel, Bro. J. L. Shuck still continues his services as pastor of the Baptist church at Sacramento City. By this arrangement he was enabled to collect funds on his field for the purchase of a lot and the erection thereon of a neat and convenient chapel, and to realize a portion of his salary, the balance of his support being supplied conjointly by the Domestic Mission Board and the Goshen Association of Virginia. His labors as pastor have been largely blessed while in the Chinese department he has also been successful—at least as far as seems to have been practicable under the circumstances. The chapel is completed and paid for with the exception perhaps of about \$100, and with the lot is estimated to be worth \$3000. The Board hold a deed for this property.

A few months ago Bro. Shuck had the happiness of baptizing an intelligent Chinaman—"Ah Moey"—who is acting as a colporteur under his 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 missionaries have labored 2,350 weeks; supplied 316 churches and preaching stations; delivered 8,100 sermons and exhortations; attended 260 prayer and other meetings; observed the monthly sabbath 2,350 times; baptized with 51 churches, baptized 1,821 white 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 75 Sabbath Schools, and 2,500 pupils and teachers; of these there were converted during the year 51 teachers and 101 pupils. 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 adjournment of the Biennial Convention at Montgomery, Ala., the Corresponding Secretary according to instructions, proceeded to Louisville, Ky., and received from the Executive Board of the American Indian Mission Association a transfer of its missions as well as all the property and rights vested in that society. On examining the books and papers in the Mission Room, it was ascertained that the Board were indebted on school accounts, salaries of missionaries and various local liabilities, over thirteen thousand dollars; against which there were found reliable assets of only six thousand dollars; leaving a deficiency to be assumed and supplied by the Domestic Board of seven thousand dollars. This, however, was not the worst, for on the secretary's visiting the schools in the Kansas Territory, and opening a correspondence with all the missionaries in other places, it soon appeared that about \$1,200 more claims would be presented; so that the actual deficit to be provided was something above eight thousand dollars. This phase of affairs was truly discouraging, still, there was but one course to be pursued, which was to ascertain, as soon as possible, whether the Baptists of the South would meet the responsibility, and liquidate this enormous debt. A full statement of the facts was published, and the Board waited with no little anxiety for a favorable response from the churches. The burden was lightened a little and hope was excited by finding some old school accounts at the mission schools in Kansas

against the Indian Bureau at Washington, 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 well 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 the receipts and disbursements 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 Putawatomes, about 70 miles west of the Wea station, but which, on account of pecuniary necessities, had to be suspended. This school, according to a written agreement made between the Indian Department at Washington and the American Indian Mission Association, 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 superintendent.

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 receives a portion of the annuity reserved for educational purposes by a treaty recently 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 Miamies, 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 is highly probable, however, that by this time it has gone into operation.

Both these schools, in accordance with the request of the Indians who negotiated the treaty, were placed in charge of the Rev. David Lykins, who is also authorized to exercise a general superintendency over the school at Putawatome. 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 1844, 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 condition. The Louisville Board had failed—it seems—for two years to pay their portion of the funds, and the Indians, of course, began to complain. Rev. A. J. Moffat, 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 interfering in the case while the Academy was still under the control—nominally at least—of the American Indian Mission Association. But immediately after the transfer the correspondence with Bro. Mo-

ffat was renewed, requesting him to hold 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 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 Academy 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 practicable, 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 associations of the South by Rev. H. F. Buckner, renders it needless to speak at length of his agency, as the principal 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 balance 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 prosperous condition, though suffering many deprivations on account of the uncommon severity of the past winter.

The Indian 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: Bro. Chilli McIntosh, William McIntosh, John Smith, D. N. McIntosh, Louis McIntosh, Yatoojah, Jacob Hawkins, Monday, Haloche Islands, Yajah, 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. McIntosh has been pledged by the Western Association of Georgia. Two other natives in the above list are sustained by two 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 Hancock, 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 Alabama Association.

In the neighborhood of the Armstrong Academy, the Rev. A. G. Moffat, salary by the Goshen Association of Virginia, has been doing missionary work with encouraging 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—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 announcement of her death, passed, unanimously, 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. Moffat 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 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, and were sweetly encouraging to those members of it, whose duty 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 result!

TREASURER'S REPORT.

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

Dr.	
1856, April 1st,	
To balance in Treasury 1st April, 1855,	\$2543 71
Received from individuals, churches, associations and societies, from 1st April, 1855, to 1st April, 1856, viz:	
from Alabama,	5017 03
" Georgia,	4992 57
" Virginia,	4832 21
" California,	2184 33
" Mississippi,	1534 27
" South Carolina,	1068 94
" Maryland,	927 90
" Arkansas,	754 15
" Missouri,	650 00
" Tennessee,	288 75
" North Carolina,	268 48
" N. Ala. and M. Tenn. Asso.,	222 70
" Texas,	118 00
" Louisiana,	103 92
" Kentucky,	67 84
" District of Columbia,	50 00
" Unknown,	7 75
	\$25,632 62

Cr.

1856, April 1st,	
By cash paid agents, Corresponding Secretary and Missionaries,	\$24,091 85
By cash paid traveling expenses of agents and Secretary,	413 75
Cash paid N. O. Ch. fund,	319 00
" " Journal,	88 09
" " Printing minutes, forms, &c.,	255 19
" " Exchange,	5 35
" " Postage,	41 78

" " Furnishing Mission room,	21 25
" " For Board, interest on Blakey note,	20 00
" " E. A. Blunt, Treasurer Alabama Bible Board,	10 00
" " Bibles furnished N. H. Bray,	20 00
" " S. School Library, Ark.,	20 00
Cash paid A. B. Shankland, Treasurer of N. Ala. and M. Tennessee Association,	222 70
Cash to balance,	103 66
	\$25,632 62

In account with Indian Missions.

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
" Maryland,	484 99
" North Carolina,	402 68
" Missouri,	176 00
" South Carolina,	108 28
" Ohio,	27 00
" Texas,	5 00
" Illinois,	2 00
	\$16140 69

Cr.

By cash paid Secretary, agents and Missionaries,	\$2698 55
Cash paid for stationery,	6 70
" " Exchange and freight,	54 39
" " Traveling expenses,	140 68
" " Printing forms, &c.,	36 00
" " Journal,	34 75
Counterfeit note,	5 00
Debts assumed by virtue of the transfer,	11851 42
Cash in hand 1st April, 1856,	1313 20
	\$16140 69

RECAPITULATION.

Cash in hand 1st April, 1855, Domestic Missions,	\$2543 71
Cash in hand 1st April, 1855, Indian Missions,	1499 69

ALABAMA.

Domestic Missions,	\$5017 03
Indian Missions,	3245 61—\$262 64

GEORGIA.

Domestic Missions,	4992 57
Indian Missions,	2511 61—7504 18

VIRGINIA.

Domestic Missions,	4832 21
Indian Missions,	1057 22—5889 46

CALIFORNIA.

Domestic Missions,	2184 33
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MISSISSIPPI.

Domestic Missions,	1534 27
Indian Missions,	625 78—2060 05

S. CAROLINA.

Domestic Missions,	1068 94
Indian Missions,	108 28—1177 22

MARYLAND.

Domestic Missions,	927 90
Indian Missions,	484 99—1412 93

ARKANSAS.

Domestic Missions,	754 15
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MISSOURI.

Domestic Missions,	650 00
Indian Missions,	176 00—826 00

TENNESSEE.

Domestic Missions,	288 75
Indian Missions,	1198 85—1487 60

N. CAROLINA.

Domestic Missions,	268 48
Indian Missions,	402 68—671 16

N. ALA. & M. TENN.

Domestic Missions,	222 70
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TEXAS.

Domestic Missions,	118 00
Indian Missions,	5 00—123 00

LOUISIANA.

Domestic Missions,	103 92
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KENTUCKY.

Domestic Missions,	67 40
Indian Missions,	2725 41—2793 25

DIS. OF COLUMBIA.

Domestic Missions,	50 00
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UNKNOWN.

Domestic Missions,	7 75
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U. S. GOVERNMENT.

Domestic Missions,	1462 47
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SO. BAP. CONVENTION.

Domestic Missions,	708 10
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OHIO.

Domestic Missions,	27 00
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ILLINOIS.

Domestic Missions,	2 00
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DISBURSEMENTS.

Paid out to agents, Cor. Secretary and Missionaries,—Domestic Missions, \$24091 85—Indian Missions,	\$2698 55—\$26790 40
Traveling expenses, Domestic Missions,	413 75
Indian Missions,	140 68—554 43
Journal, Domestic Missions,	88 09
Indian Missions,	34 75—122 84
Printing, Domestic Missions,	255 19
Indian Missions,	36 00—291 19
Exchange, Domestic Missions,	5 35
Indian Missions,	54 30—59 74

Postage, Domestic Missions,	41 78
Indian Missions,	
New Orleans Church Fund,	319 00
Furnishing Mission room, Foreign Board, (interest on Blakey's note),	21 25
Bibles furnished N. H. Bray,	20 00
E. A. Blunt, Treasurer Alabama Bible Society, Sunday School Library, (Arkansas),	20 00
A. B. Shankland, Treasurer, &c.,	222 70
Stationery for Indian Missions,	6 70
Counterfeit note,	5 00
Debts assumed for old Board,	11851 42
Cash in hand 1st April, 1856, Dom. Missions,	103 66
" Indian Missions,	1313 20—1415 86
	\$41,773 31

WM. HORNBUCKLE, Treasurer
B. D. and Ind. Missions, Southern Baptist Convention.

I have examined the above account, and the vouchers 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 hundred and thirteen dollars and twenty cents.*

WM. 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.	\$5 00
Mrs. Mary E. Miller, Sumpter D. C.	10 00
Mrs. James Wilson, Baltimore, Md.	50 00
Mrs. Henry Patterson, "	50 00
Rev. J. H. DeVotie, Fin. Sec., Ga.	350 00
Rev. Cleon Keyes, Pruntytown, Va.	8 00
Rev. Jesse A. Collins, Ag't Ala., by Cor. Secretary,	150 00
Rev. A. W. Bullard, by Cor. Sec.	14 00
Prof. J. P. Boyce, by J. H. Devotie, two instalments of his subscription,	200 00
Ga. Bap. State Con., by Cor. Sec.	962 59
Collection 1st Bap. Ch., Savannah,	78 00
Dr. N. M. Crawford, pledged to Devotie,	50 00
M. H. Bum, Rehoboth Asso., Ga., subscribed to J. O. Scriven,	10 00
J. Y. Cooper, sub. to Scriven,	5 00
W. M. Verdery, Ga.	13 00
C. N. Bruna, pledged to Devotie,	3 00
H. A. Crane, sub. to Devotie,	2 00
Miss Catharine McDonald, "	2 50
W. A. Lane, Church, "	100 00
Calvin Crews, sub. to J. O. Scriven,	18 00
W. H. Lofgren, sub. to J. O. Scriven,	1 00
Josiah L. W. Pary, Ga., pledged to Devotie,	10 00
Miss Sallie E. Burwell, Va., by J. B. Taylor,	20 00

INDIAN MISSION RECEIPTS.

From 1st of May to 1st of June.	
Mrs. Henry Patterson, Baltimore, Md.	20 00
Miss E. M. Wilson,	20 00
Female Miss. So. of 1st Bap. Church, Baltimore, Md.	40 00
Rev. Cleon Keyes, Pruntytown, Va.	22 00
Yazoo Asso., Miss, by Rev. D. Hotman,	52 50
Youth's Miss. So., 3rd Bap. Ch., St. Louis, Mo.	25 00
U. S. Gov. paid D. Lykins, treas. for school purposes,	2514 50
Jesse H. Collins, Ala., Central Asso.	3 60
Mrs. Stewart,	50 00
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Cary Asso., Ala., A. G. Beekham, by Cor. Sec.	36 50
Mount Enon Church, Ala.	1 00
Mrs. Jane Hart, Ala.	50 00
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Mrs. L. Y. Tarrant, Ala., by Cor. Sec.	10 00
Miss Catharine McDonald, by Cor. Sec.	2 50
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B. B. White, Georgia,	10 00
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James C. Hudson, for the children of the Bap. Sabbath School, Ala.	14 00

WILLIAM HORNBUCKLE,
Treas. 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 don't 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 is 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 Pseudo-baptist institution which at one time did all it could to cripple our denomination and curtail the usefulness of our Society, we shall believe that they neither want our Board nor any other Baptist organization. If our brethren continue, as many of

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 any other Baptist or Pseudo-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 travel 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.

A. C. D.

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 to us.

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 done—the 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 is no 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 Bibles would lay and rot there unless the colporteur can be sent with them to take them from house to house and leave them where they are needed.

WHY DON'T WE SEND THE COLPORTEUR?

Brethren our hearts yearn to do so, but we have not the means. Good men and competent for such a work, are not idle men. They have already something to do. 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 to have in the field even now would require with the capital for the purchase of the books and other necessary expenses not less than thirty thousand dollars. Oh if we had it, what a work could be done in the present and the coming year! We intend to have it next year. We expect to have a large part of it this year, and by 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 blame others rather than ourselves. We have been accustomed to think that it is because our brethren did not care enough for us and for our cause to engage heartily in our behalf. We have no funds but such as brethren send us, and brethren have not sent us funds enough to do this work, or even to authorize us to attempt it in any general way. But it may be, after all, that it is our fault not theirs. We have not called on them as often and as importunately as we should. We have 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 we 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 forgive our past remissness, we will not let them forget us or our cause hereafter. We will ring it in their ears—we will parade it 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 sustaining local union, or pseudo-baptist societies? Will you not send your Bible funds to your Southern Bible Board instead of sending them to the American and Foreign Bible Society at the North?

Will you not through us supply your local 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 temporary 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 to save.

A. C. D.

BOARD OF FOREIGN MISSIONS.

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 Reynolds while agent of the Domestic Mission Board? What do not the Baptists of Virginia, (and indeed of the whole South for his influence here reacted upon all the Southern States,) owe to Valentine Mason, for so many years the indefatigable 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

morning we commenced our journey about 6 o'clock, and about 8 we arrived at a considerable village, where, after having submitted to the inspection of the numerous crowds which flocked around us for the purpose of seeing the white people, we took our breakfast and then pursued our 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 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 6½ o'clock we got fairly under way, and about 9 o'clock we stopped at a village called Cabulto for breakfast. After our people had rested we started and passed through a country much more open than any we had seen in Africa. There were corn fields and cassada plantations and groves of palm trees to be seen in every direction. I also saw numerous wild monkeys for the first time, and flocks of wild guinea fowls. This day we stopped about 3 o'clock at a small village—the people had hogs, goats, sheep and plenty of yams and beets. They appeared to be more roguish 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 he would inform the King of their conduct. They brought back the cowries and said they were afraid of him. The next morning we arrived in Abbeokuta about 9 o'clock, and stopped at the house of Mr. Showandy, your agent! He is a native Yoruba, he speaks English tolerably, and appears to have considerable capacity for business, and is obliging as far as he knows. He says that on Monday we 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 the river we were advised not to go in canoes as the river is in some places drying 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 dangerous. It is the dry season at present, the rainy season will commence in March. During the rainy season the intercourse between this place and Lagos is easy and rapid compared with what it is now. 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 the walls is taken into consideration, and some say that it would take a person three days to go around it, and others say two. All the ground within the wall is not thickly inhabited, there are some places of considerable extent where there are no houses. The ground is hilly, and in some places covered with large masses of granite, and there is at least one stream 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 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 that have 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 Righteousness to penetrate the thick cloud of darkness, that has for ages been permitted to hover over this land. Last night 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 partakers of the same blessings.

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

Letter from Rev. T. J. Bowen.

OGBOMOSHAW, Feb. 12th, 1856.

I have at last got into our new house at this place, and hope soon to be fairly at work.

To-day my head man, and our trusty native brother Oké, returned from a visit to his friends in Ilorin—that wicked and war-making town. He says that messengers have been sent to the King of Ilorin from Ibadon, Awyow and some other large towns to this effect—"that the word of God, preached by the missionaries, has entered their minds a little; that the wars and slave-catching of former times must

now cease; and that every body must be allowed to return in peace to his native town." The King of Ilorin is said to be pleased with these messengers. But can that 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.

Ijaye, 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 for that of Bro. Phillips. I feared from this that he also was sick, and although quite unwell myself of late, I travelled 30 miles that day and arrived at Ijaye next day about 11 o'clock. Sister Phillips died on Friday the 14th. Bro. P. was well, but distressed, and he is going home with me to-morrow if the Lord permit. When one of two married people die in this country, observation goes to show that the other is in double danger for some time after. Hence I want Bro. Phillips to go with me for a change of scene.

I enclose a statement of the requisites of life and usefulness in this country. It is founded on long and close observation. I think it is correct and I hope you will lay it aside in some place for future reference.

It is hoped that after a person has once or twice been home to renew his constitution, he can then remain longer, provided he be sound in body. For my own part, I shall be obliged to have a change if I live till the time comes. My liver has been diseased ever since 1852, and was little benefited by going home. I was too busy. This time if I come I must be quiet and try to get well. I ought to have 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 next winter and get home, (if the Board approve), in time for the May meeting 1857. Still I should like to leave here in time to spend a month or two at Free Town with our brethren, there endeavoring to extend their influence over the Yoruba people whom they have not yet touched. Could the numerous Yorubas there be brought to think well of us we might derive valuable assistants from that quarter. It is an important work worthy a serious effort. Shall I go?

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 Yorubas are exceedingly interesting ethnologically, I think the Smithsonian Institute will take hold of it.

We propose to make no more extension for an indefinite number of years after occupying Abbeokuta and Aroyaw.

Every now and then a vessel makes a short voyage from America to Lagos and then brethren need not come by England. The passage from Plymouth you know is (or was) 52l.

BOOK NOTICES.

Guide to the Saviour—pp. 157. Am. S. S. Union, price 10c. For sale by Charles Wortham, Main Street, Richmond.

A delightful little book, and just suited to place in the hands of children whose minds have been seriously impressed by the Holy Spirit. Every superintendent, 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 schools, and they also contain much valuable instruction not essential for the youthful inquirer to receive. This little 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 comments it "to the Spirit of Grace, with the earnest prayer that it may lead 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 them.

Theology Earnest, or The Heroine of Faith. 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 Poliotheism is sustained, and to answer them. The conversational style is adopted, thus rendering 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 communion, on both sides, are considered. It will not be possible for any candid reader to be otherwise than gratified with the spirit and style of the work, and we much mistake if it will not exercise 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 best ministers brethren, occupying an important official position in the Baptist denomination. It may be added that he has doubtless written some-

what experimentally, as he was for many years a useful member of the Presbyterian church. The book may be obtained at the bookstore of Charles Wortham, Main Street.

Annals of Southern Methodism for 1855. Edited by the Rev. Charles F. Poems, D. D., of the North Carolina Conference. New York. 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 1854-5, 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 deduction must be made 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 Bickelstith, 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 scarcely to need any recommendation from us. It exhibits valuable thoughts on the privilege of drawing near to God in prayer, and may be read with profit by all. We advise all our readers to purchase and read it.

First Footsteps in the Way of Knowledge. By the American Tract Society. pp. 158.

This is another of the valuable juvenile works prepared by the American Tract Society, which may be safely put into the hands of little children. It begins with the alphabet and easy reading lessons—all admirably adapted to lead the mind of the child along the path of knowledge. Like all the rest of the pictorial books of the Society, it contains numerous beautiful cuts, alike instructive and interesting. Let all who have little children apply to Wortham's bookstore for the book.

The Baptist Denomination, or, History, Doctrines and Ordinances. By D. C. HAYNES. With an introduction by John Dowling, D. D. New York, Sheldon, 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 remarks by the author. It will furnish valuable information to many who 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, pamphlets 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 Churches, for some years past, from other denominations 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 anniversaries in New York in May is \$1,610,495, or \$65,112 more than those of the previous year. Those of the American Tract Society were \$115,696; 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, \$291,933; of the American Home Missionary Society, \$195,546; American and Foreign Christian Union, \$32,500; of the Seaman's Friend Society, \$21,500.

AFRICAN COLLEGE.—We learn from the Northern Christian Advocate that the Cincinnati 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 county, Ohio. The establishment, called the "Tawawaw house," was built for a watering place, and cost \$50,000. The whole was bought for \$12,000.

THE SECRET OF TRANQUILITY.—A Christian who goes simply to God, in all cases, will surely rise when every other person sinks.—*Cecil.*

WHAT WILL RUIN 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.

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

To be corrected for accidental faults with as much severity as though done intentionally.

The child who does ill when he meant to do well, merits praise, not upbraiding. The disappointment 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 DEATH OF 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 sting of death; by death he made death a pleasant sleep to saints, and the grave for a while an easy house and home for the body.—*Bunyan.*

IS THY NAME WRITTEN IN THE BOOK OF LIFE?—"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 conscience, I may be sure God hath written my name in the book of life."

CONSTANTINOPLE. 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.

CONVERSION IN CHINA.—It is stated on the authority of the London Missionary Society that so many converts have never been added to the churches in the Chinese empire as during the last two years. Crowded cities and extended districts are accessible to Christian missionaries.

Family Department.

QUEER TOM.—Tom Flosser 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 tulips? do you think every sol makes a root or blossom? Here! let's try and right them!"

So he would pluck 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 flew away far out of sight. Tom stood still one moment, and then turned round to come home, whistling all the time.

"Why Tom," said I, "aren'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 kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tom," cried Fleda, "you can't play any more!"

"I am not poor, either. You cry for me; I don't cry for myself, and I have a splendid time to whistle. 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 leg aches!"

Tom Flosser 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 Hindoos think sacred. To these hundreds of thousands travel every year to get their sins forgiven, and to work out their salvation. Dwarka stands at the westernmost point of the province of Gojurat. Many say it was the place where the god Krishna first lived, and they 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 smaller 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 fed by the pilgrims. You will not be surprised to find that these pilgrims are very numerous. When one of them comes to Dwarka, the first thing he does is to plunge into the holy waters. Then he visits the temple, presents his offerings to the idol, and performs his devotions. Having done this, a mark is burnt into his arm with a hot iron. This mark remains all his life, and he is very proud of it, and shows it as his greatest honour. Every year about fifteen thousand persons visit the place, and pay to the support of idolatry not less than \$60,000! How sad it is, but it is certainly true, that heathens often spend and suffer far more for their superstitions than Christians do for the religion of Jesus.

But, besides the pilgrims that come to Dwarka, there are very many wicked people who live at this place or near it. Perhaps the worst of these are the pirates, who believe that 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 pilgrims and other persons who come within their reach. There are also in Dwarka numbers of Fakcers or 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 Dwarka, although the chief, is not the only sacred place in this part of Gojurat. 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 Baker. Here he tried to make known the only true God, and Jesus Christ, whom he hath sent. But the power of the Brahmins was so great that the people paid little attention to the Missionary. When he told them about Jehovah, who made the heavens and the earth, they praised their own god. But they were not agreed as to his origin. Some said, "Our God came from Dwarka." 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, he is bound to take care of us."

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 Ranchejee. 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 morning he found that in a niche of the wall of the place where he had slept there was an old idol, 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. Before Mr. Fyve 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 goddess. 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 for the first time something about God and the Saviour of the world. But having read the book for himself he took it home, and read it to his family and others. In this way many became desirous of books for themselves, and shortly after several copies of the Gospels, and of the whole of the New Testament were distributed in the town and the surrounding country, and there, as a Missionary wrote, who afterwards visited the place, "Many of the people obtained much knowledge of the leading truths of Christianity."

Since that time, God has done greater things by the preaching of the gospel in Gojurat, and the day is not distant when the millions of that fine province shall become the servants of the Most High, and the followers of Jesus.

[*Juvenile Missionary Magazine.*]

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

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. Talliferro, \$2; Guild M African ch. Petersburg, for Liberia Missions, by Tho. McKensie and Jas. Carter, \$50; Long Branch ch. Fauquier Co, \$32; African Baptist ch. Petersburg, by Nelson Walker and Wm. Woodlee, \$62; Fredericksburg ch. \$33.33, ditto African ch. \$20 25; Miss Connelia F. Talliferro, Orange Co, \$10; Hanover ch. King George Co. by James Arrell, \$15.13; Elder John McDaniel for African Miss, \$5; Wm. B. Davidson, \$10; Mrs. Davidson, \$5; Bennington and St. Stephen's Female Miss. Soc., \$52.67; L. M. Tompkins, \$2; Parkersburg ch. by Chas. B. Hopkins, \$22.70; Colored members of Nettoway ch. \$5.

Pledges to Rev. A. M. Poinwater, re.
Chas. H. Winston, \$5 00
Isaac Winston, 10 00
Augustus Hancock and Lady, 15 00
Rev. S. S. Atkins, 5 00
Mrs. Ann Lumpkin, 10 00
T. S. Jones, 10 00
Mrs. Mark Boulware, 10 00
Jas. C. Johnson, 10 00
Moses Gilliam, 1 00
C. Clements, 10 00
J. A. Foster, 10 00
H. C. Moulton, 10 00
A. A. Morton, 10 00
Mrs. H. C. Muel, 1 00
Rev. J. S. Mason, 5 00
Mrs. Eliza J. Hutcheson, 5 00

Collections by Rev. George Pearey, 49.13; G. B. Thompson, 1 00, A Widow of New Kent Co. 2.50—Total for Va. 575.75

NORTH CAROLINA.
Collections by Rev. Geo. Bradford, Agent, \$400; Mrs. C. M. Lewis, Chapel Hill, per Rev. B. Manly, Jr., \$10; Miss Annanda Crocker for Bibles for heathen children, 25 cents—Total for N. C. 410.25

SOUTH CAROLINA.

Rev. Jos. A. Lawton, \$50, colored people at Bennettsville, \$1.78 Total \$51.78

MISSISSIPPI.

Collections at Holly Springs, \$7, collection at Miss. State Convention by Rev. Wm. M. Farrow, Agent \$43.10; Jackson Association, per W. D. Thompson, \$8.00—Total for Miss. 55.17

LOUISIANA.

W. A. Lane, per Wm. Hornbuckle—Total 100.00

TEXAS.

Collection at Matagorda ch. for Central African Miss. 5.00

TENNESSEE.

J. L. Porter, \$5.00; M. E. Beety, \$5; Ann Morgan, \$5; collection 1st ch. Memphis, \$21.80, col-2nd ch. do, \$3.13—Total \$35.93

KENTUCKY.

On subscription, Dry Creek ch. \$108.13, premium on check 50 cents; Rev. S. L. Sumner, part of pledge, \$5; Rev. R. L. Thurman, per Rev. H. McDonald, \$24.10; collection at General Association 74.25—Total \$257.01

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