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HOME & FOREIGN JOURNAL

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OUR PAPER.

This number of the HOME AND FOREIGN JOURNAL, for so many years the organ of the Boards of the Southern Baptist Convention, is issued under a new management. At the recent meeting of the Convention in Raleigh a resolution was adopted requiring the Secretaries to appoint an editor, and to make such other changes as might improve the appearance and increase the efficiency of the paper. Under the new arrangement the Secretaries will, as formerly, furnish information as to the necessities and workings of their respective Boards, but the editor is responsible for the form in which that information shall be presented to the readers of the JOURNAL.

In the discharge of his responsible duty it will be his first purpose to show what the Baptists of the Southern States are doing for Sunday-Schools, Domestic Missions, and for the conversion of the heathen, and to arouse them to greater zeal and activity. After this he will seek to show what others are doing in the same great fields. By enabling our brethren to compare their work with that of others, he would awaken in them a spirit of generous emulation. But, while he will not forget that this is strictly a Missionary Journal, he will not deem anything that may contribute directly or indirectly to the advancement of his general purpose unsuited to his columns.

The HOME AND FOREIGN JOURNAL has had an honorable history, and has exerted a wide and beneficent influence. One of our Secretaries bears striking testimony to its efficiency when he says that those sections in which it is most read are the sections from which he receives the most liberal and regular contributions. We trust that it is now entering upon a career of yet greater usefulness. We hope that it may prove a welcome visitor to thousands of Christian families, and that wherever it goes it may carry with it a blessing.

SEMI-CENTENNIAL CELEBRATION.

The present will complete the fiftieth year of the existence of the Baptist General Association of Virginia. Steps have been taken to render the next meeting of the Association an event of the greatest interest. It will be held with the Second Baptist church in Richmond. The opening exercises will be conducted by the venerable James Fife, the only surviving member of the Association at its organization, and in former years one of the ablest and most efficient preachers in Virginia. Dr. Curry will deliver an address on the connection of Baptists with the history of Virginia—a theme worthy of the speaker. Dr. Jeter will deliver a discourse on the work of the Association, and Rev. A. B. Brown will read an essay on the efforts of Virginia Baptists in the cause of education. It is also proposed, during the year, to raise a fund of three hundred thousand dollars to be applied to the permanent endowment of Richmond College, and to erect a memorial shaft on the College grounds commemorative of the services of the Baptists in securing the passage of the Virginia statute for religious freedom.

With so many things to awaken enthusiasm we see no reason why the General Association of next year should not be the largest and most important religious assembly ever convened in Virginia or the South. There will be no hall in Richmond large enough to seat the delegates, and visitors are expected by hundreds and even thousands.

The American and Foreign Bible Society have donated five hundred dollars for Dr. Cote, to use in circulating the Scriptures in Rome.

"KIND WORDS"

We wish to commend this little paper to the favor of our readers. It is handsome in appearance, and is filled with excellent and interesting matter. Dr. Boyce's papers, Bible Theology for children, are full of useful information, and the expositions of the Sunday School lessons are very fine. Indeed we know some teachers who were becoming tired of the Uniform Lessons, who have had their interest in them restored and quickened by the lesson papers in *Kind Words*.

We hope there is no impropriety in our speaking thus of our little sister in Memphis. We have no wish to establish a "Mutual admiration Society," and if Bro. Boykin should happen to think well of the *Journal* he need not feel called upon to say anything about it in *Kind Words*.

THE HOME AND FOREIGN JOURNAL.

We have put the terms of the *Journal* down to the very lowest figure. The Club rates barely cover the cost of printing; the mailing is done at the expense of the Boards. In order to diminish this expense as much as possible, when a member of any church orders ten or more copies we will enclose them in a package to his address, getting him to distribute them to subscribers from church or otherwise as may suit his convenience. As we issue ten thousand copies it would be a very heavy task to write the name of each subscriber.

OUR EXCHANGES.

Thankful for the past courtesy of our brethren of the press, we hope they will extend the same to us under our new arrangement. They will please note the change in our post-office address from Richmond to Charlottesville, Va.

Rev. A. M. POINDEXTER, D. D.

Before our paper can reach them our readers will long since have heard of the death of this distinguished, honored, and useful servant of Christ, but his long connection with one of the Boards of the Convention renders it proper that we should take something more than a passing notice of an event which has carried sorrow to so many hearts.

Dr. Poindexter died at his residence, in Louisa county, Va., Tuesday, May 7th, after a brief illness, which no one at first supposed would have a fatal termination. Even on the day of his death he dressed himself and wrote a note, in which he said: "The doctor, when last here, reported he thought me improved. I did not think so. Now I think I am rather better. M—says no; no better; rather worse. So I don't know how it is, but the Lord does. Disease, bronchial cough and extreme weakness. God's blessing be with you all." These are the last words his pen ever wrote. That evening, while his wife was standing by his bedside, in the fast gathering darkness, she noticed that a change had come over him, and hastily rang for a light. When the light came she looked upon him, and saw that he was dead. So unexpectedly, so suddenly did death come that he had no time for parting words, and left us no means, save the brief note we have quoted, of knowing what were his feelings in the immediate prospect of quitting the earth. It is possible that he did not himself realize that his end was at hand.

Scarcely any minister of the South was better known or exerted a wider influence than A. M. Poindexter. In his various positions as agent for Columbian College and for Richmond College, as Corresponding Secretary of the Southern Baptist Publication Society, and as Assistant Corresponding Secretary of our Foreign Mission Board, he travelled extensively in almost every State in the bounds of the Convention, and wherever he went, whether in public or private, he impressed himself upon the people. Such was the activity of his spirit, the strength of his convictions, and the powers of his mind, that he could not be anywhere without being known, and making a profound impression. In whatever meeting he attended he took a leading part. He spoke often, but always because he had something to say, never simply because he wished to say something. No man was ever more fearless in the expression of his opinions, and when aroused by the consciousness of a great theme, or a great occasion, his eloquence was unsurpassed. It was not the flow of a great river, graceful and majestic, but the rush of a lava stream, that consumes and bears down all opposition. In the zenith of his power he thrilled his audiences; the people held their breath to hear him; they listened with compressed lips, distended nostrils, and glowing eyes. What we have here said applies more to him as a speaker than as a preacher. His sermons were sometimes wonderfully moving, but it was in debate and on the platform that he was most eloquent.

He was a natural metaphysician. We do not believe that he was deeply read in books of philosophy, but his mind delighted in metaphysical speculations. He never seemed so much in his element as when engaged in metaphysical discussions; and trains of thought that others would laboriously follow he almost instinctively

understood. When Mansel's *Limits of Religious Thought*, one of the most abstruse and closely-written books of the present century, was first published, he read it while travelling in the cars. Some who noticed what he was doing expressed surprise that he should choose such a book for such a place. They were disposed to think it an affectation of profundity. In mentioning the circumstance to a friend, he said, with all candor and simplicity: "The truth is, I did not find Mansel difficult to understand. I had thought over the whole subject before." Knowing the grasp and reach of his thoughts, we do not wonder at the statement.

Dr. Poindexter had a giant's strength, and sometimes used it like a giant; but he was as free from malice as any man we have ever known. The fearlessness with which he said or did what he conceived to be right was sometimes almost sublime, and yet he was a man of unusual prudence and discretion. Often what seemed rash in him was the result of the nicest calculation, and in the end justified the wisdom of his boldness.

But we must forbear. Our limits forbid that we should attempt a complete analysis of his character. He had many great and many shining qualities, but those who knew him best, while they greatly admired him, had for him more love than admiration. All the young preachers loved him. He was their friend and counsellor. He talked to them not as an elder and superior, but as a brother and an equal. His death is a sad blow to those who have been associated with him in life-long labors, but it is bitter to those who were accustomed to seek guidance from his clear, strong intellect, and large, warm heart. They will miss his simple and satisfactory expositions of difficult passages of Scripture, his luminous discussions of great general principles, his sound, practical judgment in matters of policy, and, more than all, his "brotherly kindness."

The offices which he held made it proper that he should exert his powers chiefly in promoting the cause of Education, and of Foreign Missions. In these two departments of Christian labor he did a great work. By his efforts Richmond College was twice endowed, and it is to him that it owes much of its present prosperity. In the years immediately preceding the war our Foreign Mission Board was so generously furnished with means—that it called upon the people to stay their hands. This happy state of things was largely owing to the effects of his thrilling appeals. But, while his labors confined him in a great measure to a particular sphere of activity, all our denominational enterprises had a warm place in his sympathies, and all suffer in the untimely close of his valuable life. But as great as was the space which he filled in the eye and heart of the denomination, and as much as we mourn his loss, let us not lose courage. The Emperor Tiberius checked the grief of the Romans when the beloved Germanicus died by saying, "Princes are mortal, but the Empire is eternal." In a far truer sense, the Kingdom of our Lord is forever. A great man—a leader—has fallen, but the cause to which he devoted his life must triumph. We have reason to know that one of the most comforting thoughts of his later years was that his younger brethren would not let the work fail when he could no longer take part in it. He believed that he was committing it to able and willing hands. Let them take care not to disappoint his expectations.

PERE HYACINTHE ON THE BIBLE.

Let us return to the Bible, and there we shall find the elevation of our souls and of society. By immediate and lively converse with the word of God, we shall be able to impart to our religious life that personal character without which it cannot exist; we shall rescue true Christianity from the attacks of Skepticism, from those of superstition, and from the false affirmations of man, not less dangerous than his false negations. The Word of the Lord, like the purified, fiery word, the silver which has passed seven times through the furnace! Let us place the Bible in contact with the family, in order that it may be read in all our houses and proclaimed in all our temples! From this contact shall proceed the regeneration of religious society, and permit me to say, the regeneration of civil society. I am not here for the purpose of engaging in politics; but I may say that the great social questions touch the great religious questions of the day. The grandeur of England and America is the work of the Bible. Yes, at the foundations of England there is something more solid than the Magna Charta—there is the Bible! In order to construct an enduring Italy, we must have recourse to the same foundations. The Bible shows us our common origin and our common end. It teaches us what the wisdom of the ancient never knew, what the science of modern times cannot still; and it invites men of all races and colors, of all tongues and faiths, on to that mysterious city where the unity of the world shall find its consummation.

There are 24 young men (Baptists) studying for the ministry at Wake Forest College.

DR. POINDEXTER'S LAST SERMON.

A friend has kindly furnished us the following notice of Dr. Poindexter's last sermon. It was preached at Lower Gold Mine Church, Louisa county, Va., the fourth Sunday in April, just two weeks before his death:

He read, in a very impressive manner, the whole of the fifth chapter of John, and preached with his characteristic force and earnestness from the forty-second verse, "But I know you, that ye have not the love of God in you," words addressed by Christ to the Jews who sought to kill him "because he not only had broken the Sabbath, but said also that God was his father." The passage in the thirty-ninth verse, "Search the Scriptures," might be rendered "Search the Scriptures; for in them ye think ye have eternal life. They had every opportunity of knowing that He was the promised Messiah—they searched the Scriptures, which testify of Him—thou had sent unto John, they had seen his miracles, yet they would not receive him; for they had not the love of God in their hearts. 'Ye receive honor of men.' It was their desire to appear righteous in the sight of others, and not their desire of honor to God that prompted them to the observance of the law. Christ could see into their hearts, and discern their motives—various motives among professing Christians—opinions of others, fear of future punishment, principle of honor.

Illustration: Several men owe each a certain sum of money. Each one pays it promptly, and are alike considered honest men. But one, because he would not forfeit the good opinion of his neighbor, pays the debt—another fears the penalty of the law—another pays it because it is right and just, and he is an honorable man, and would scorn to do a dishonest thing. In the eyes of the world the conduct of these men is the same. But God looks at the heart, and just as Christ looked into the hearts of these Jews, so he now looks into our hearts. A person whose dread of future punishment makes him desire to be a Christian, may, after a time, experience a sort of relief, and believe himself converted. No obedience is acceptable in the sight of God except that which is the result of love to Him.

The strictest conformity to the most imposing and complicated system of ritualism merits no favor in His eyes, as, on the other hand, the observance of a rite, however simple, prompted by motives other than that of love to Him, is equally an abomination in His sight.

It is not natural for the heart of man to love God "because the carnal mind is in enmity against God; for it is not subject to the law of God—neither, indeed, can be," nor can any power but that of the Holy Spirit, change the heart and implant in it the principle of love.

Many will be deceived, and "when the gates of mercy have been closed, will stand and knock," saying, "Lord, Lord, open unto us," and he shall answer, and say to them, "I know ye not; whence ye are?" Then they shall begin to say, "We have eaten and drunk in thy presence, and thou hast taught in our streets," and shall receive the answer, "I tell you I know ye not whence ye are? depart from me all ye workers of iniquity!"

He exhorted each individual member of the church to examine themselves, and see whether or not they have the love of God in them, and said that he wished to take it home to himself.

He closed with a short address to the unconverted, beginning, "And if the righteous scarce be saved, where shall the ungodly and the sinner appear?"

He seemed much exhausted by the effort, but was very cheerful, and rode home that evening.

JOTTINGS.

At a Superintendents' meeting held in connection with the National Sunday School Convention at Indianapolis, there were sixty-five superintendents present. Of these twenty-six held a morning session, and thirty-five an afternoon session; and six held both evening and morning sessions. B. F. Jacobs was asked, what are some of the reasons urged in favor of two sessions a day. He replied: "We get the children and part of the grown people in the morning and the grown people and servants in the afternoon."

Rev. H. L. WATLAND, D.D., son of President Watland, has become editor of the *National Baptist*. He is a vigorous writer and a man of ability.

SMITH & ENGLISH, are selling Dr. Broadus' book on the Preparation and Delivery of Sermons at the rate of one hundred copies per month. The demand for it increases.

THERE are 34 Baptist churches in Australia, containing 1,703 members. The largest one is at Melbourne, under the pastorate of Rev. James Martin, with 429 members.

THE North Carolina Baptist Convention has 21 missionaries in its employ. They are doing a good work in the State.

PRESENTS TO PREACHERS.

"There is one thing," said Brother Tilson, "which I will always be thankful for. Among all my afflictions, and I have had my share, I have never been afflicted with a surprise party. I have never had my people come to my house dressed up in their Sunday clothes, one bringing a little basket of eggs, another a bucket of butter, another a dozen sugar cakes, another a ham of bacon, and all looking as smiling and consequential as if they had drawn a prize in a lottery. I am really thankful that my brethren and sisters don't come in that way, bringing fifty dollars worth of goods and expecting me to be a hundred dollars thankful."

Then you don't think it right for the members of a church to make the pastor a present once in a while, Brother Tilson?

"I didn't say that. A present, when it comes in the right way, is a very comfortable thing. Last week Brother Hardy opened his new goods. After night he sent his little son around to ask me would I please accept from him a new hat. Sister Williams was sending to market, and told her man to call and leave my wife a half dozen spring chickens. They did a kind and thoughtful thing, and made no fuss about it. They didn't expect me to publish in the *Baptist Trumpet* that I had been 'on the Sunny-Side.' These little, quiet, thoughtful things that the brethren do are the things that bring tears to my eyes and songs to my heart. That vase of flowers," continued Brother Tilson;—"you see how beautiful they are—was a gift."

As he turned and looked at the flowers the light in his eyes made his old face look young.

"That desk," he went on to say, "was a gift, and so was the pen that lies on it. The desk was made for me by an ingenious friend, out of black walnut. You might buy such a one from a cabinet maker for \$40, but I would not take a hundred dollars in gold for it. The pen is of olive wood, and was brought from Jerusalem. The bread we had at breakfast this morning was also a gift. But my friends, in giving me these things, did not give me because they thought me in need. A gift loses its brightest charm, all that makes it valuable, when it is given as a donation or a contribution to our necessities. A nobleman might send a nobleman a pheasant; a gentleman, by way of compliment, may give a friend a pair of (new) boots; but, when a church calls a man to be its pastor, to the most solemn and dignified relations that man can assume to man, it is not the proper thing to say, 'We will give you five hundred dollars and a donation party,' or to make him depend in any degree for his living on gifts of charity."

CLIPPINGS.

A good man who was once visiting a family asked if they had a Bible. The mother went to a case of drawers, and with evident pride produced a Bible, carefully wrapped in a napkin. She said she thought they ought to have a Bible, and so she bought one of a passing colporteur. It was plain she regarded it as a piece of furniture, rather ornamental than useful, which it was respectable to have in the house. But it had never been read. There it was, with its binding and its leaves as fresh as the day it left the colporteur's hand.

THE members and annual contributions of four of the leading denominations in this country are reported as follows: Baptist, 1,419,493 members, \$516,000 contributions; Methodist Episcopal, 1,298,938 members, \$957,000 contributions; Presbyterians, 455,078 members, \$1,444,000 contributions; Protestant Episcopal, 176,686 members, \$242,000 contributions; Average for each member, Baptists, 36 cents; Methodists, 74 cents; Episcopalians, \$1 37; Presbyterians, \$3 17.

Dr. SPENCER, some days before his death, gave orders that nothing—not even as much as a thread of black on his coffin. "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being on the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow upon me, but my body shall be wrapped up in white for a testimony that I die in expectation of a better and more glorious state to come."

When Christian Gellert lay on his death-bed, at Leipzig, in great agony he said to one beside him: "I cannot understand much now. Only let me hear you pronounce the name of the Redeemer; the very mention of him never fails to inspire me with fresh courage and joy." In the paroxysms of pain he was thus inspired with courage to bear up, for he knew Christ as a sufferer, suffering and dying for men, yet patient and uncomplaining.

THE *Pilgrim's Progress*, which has been translated into almost every language, has lately been rendered into Chinese, by a native publisher, on the mere ground of its great merit as a religious allegory. It is said to be handsomely printed. The illustrations are of course all Chinese in their cast, and Christian and hopeful each have their inevitable *queu* dangling from their heads.

FOREIGN MISSIONS.

OUR WORK IN A HOPEFUL CONDITION.

Our work has not been in a more hopeful condition for years. In Africa we have nine stations under the general supervision of brother Phillips, who is still in this country. While there is nothing very striking to report, we are assured that the good work is making steady advances. At our several stations in China there were thirty-four baptisms during the last year, and in all our Chinese churches there are 303 members. This looks like a small result after so many years of labor. But we must remember that the valuable effect of our work is not to be measured by the actual number of conversions. A settler going into a new country must fell the forest, and with much labor prepare the land before he can expect to reap. In the same way the missionary has a great deal of preparatory work to do before he can expect to see the fruit of his labors. The fact that our missionaries who are on the ground are encouraged ought also to encourage us.

Brother Yates writes of the church at Shanghai: "The congregations on the Sabbath are uniformly large and orderly. Each year shows a perceptible growth in the piety and discipline of the church members. An effort is now being made to make the church self-supporting during the ensuing year."

Brother Simmons writes from Canton: "In reviewing the blessings and mercies of God to us last year, our hearts are made to rejoice. Our cause is progressing here. Our Sunday meetings are well attended. My Bible class is large and promising."

Brother Crawford, of the Shantung Mission, writes: "Christianity gains ground day by day and year by year. * * * My church and congregation are constantly growing. The native brethren and sisters are in good state of mind, and many of them are putting forth all their strength for the conversion of their heathen neighbors. I have no paid assistance—all is done voluntarily and from the love of souls."

Surely such reports as these ought to strengthen our hearts and quicken our energies.

Our European mission is not two years old, and yet it has attracted the attention and awakened the enthusiasm of the whole Baptist brotherhood of America. We were among the first to avail ourselves of the opportunity to preach the gospel in Rome, where we now have a church of sixty members. In Italy we have six churches, and an aggregate membership of 271. Owing to the hostility of the Romanists, our missionary, Rev. W. N. Cote, has found it impossible to retain any hall in which the infant church may worship. He has been followed from place to place, and had door after door closed against him. But the opposition of gainers has turned out for the advancement of the truth. It has called attention in Rome to our work, and awakened sympathy among the Italians themselves. Besides, it has forced upon us the necessity of having a house of worship of our own under the very shadow of St. Peter's.

At the Convention in Raleigh twenty thousand dollars were pledged; and at the recent Baptist anniversaries in New York, by a rising vote, and with the greatest enthusiasm, our Northern brethren pledged themselves to furnish whatever additional amount may be needed. Probably before another year shall have passed away, if any of our brethren should be in Rome, they will find the church there, not like the Apostle, worshipping in their own hired house, but better still, in a house of their own, from which the malice and artifice of priests cannot eject them.

It has been many years since the prospects of our foreign mission work seemed so bright and cheering. Dr. Yates, of the Canton mission, who is now in Europe, compelled to leave his field by the total failure of his voice, hopes soon again to return to his work with restored health. Brethren Graves, Hartwell, and Williams, with their wives, and sisters Whilden and Moon, sailed from San Francisco the 1st of May to their several stations in China, and while we write, these, our brethren and sisters, on their mission of love and sacrifice, are out on the bosom of the Pacific. Will not our hearts go up in the fervent prayer to God that He may protect them from the violence of the winds and the waves, conduct them safely to their fields of labor, preserve them from the wrath of men, and give them success and joy in the great work to which He has called them.

A PASTOR'S NOTE ON MARY CANFIELD REID.

LATE MISSIONARY OF THE S. B. C. TO AFRICA.

Mary Canfield was born in South Carolina, and went to Washington, Georgia, to complete her education. Her predilections were for Romanism, but, when converted, she joined the Baptist Church of that place. Shortly after her baptism she confided to her pastor her desire to go to Africa. Correspondence was opened with Dr. James B. Taylor, who visited Washington, and had with the young lady a personal interview. The policy of the Board was adverse to sending into mission fields single women. Mary's mind was not satisfied, and she wrote a long communication to her pastor, urging that she might be sent to the work to which her soul was bound, she believed, by the will of God.

Rev. T. A. Reid, an appointee of the Board of Foreign Missions to Africa, came to Washington the 4th of May, 1867, and was introduced to Miss Canfield. A strong attachment sprang up between them, but a serious and unforeseen difficulty was in the way of Mary's going to Africa. Her mother, Mrs. Haines, of Augusta, Georgia, had no sympathy with such

views of duty. The daughter was counselled to visit her mother at once, and lay the whole subject before her. In a few days she returned to Washington with Mrs. Haines, between whom and Mr. T., Mary's pastor, the following colloquy occurred:

Mrs. H. So, sir, you wish to take Mary from me, and send her to Africa to die?

Mr. T. It is a fearful thought, madam, that the separation between you and your daughter may be an eternal one.

Mrs. H. What do you mean, sir?

Mr. T. The Bible says there shall be an impassable gulf between those who love and obey God and those who do not.

Mrs. H. Do you, sir, say that Mary and I must be separated? that she shall go to Africa?

Mr. T. No, madam; but I say that she will be saved; and you must be lost if you continue in your sins. Will you allow us to engage in prayer that you and Mary may be united forever? Let us pray.

Next day Mr. T. called again, and the day after, with similar interviews. The third day he found Mrs. H. under deep conviction of sin. Toward the close of the visit she exclaimed, "If the Lord would only forgive my iniquity!" To which Mr. T. replied, "Would you let Mary go to Africa?" Rising from her chair, she said, with emphasis, "It would be the greatest honor of my life." Thanksgiving was then proposed, because God had heard our prayer, and mother and daughter were in the everlasting Kingdom of the Lord Jesus Christ. A precious season of worship was enjoyed.

The following Sabbath (May 24th,) Mrs. Haines was baptized by Mr. T., and two days after Mary was married in the same church, and set apart with her husband for the African mission.

Her work in Africa is known to the public, and the peculiar circumstances of her death, which occurred May 17th, 1868. The writer's heart has not lost the pang of the first news, which came with the request that her funeral sermon should be preached from her dying words: "Though He slay me yet will I trust in Him." The sad intelligence was to be broken to her mother. The writer hastened to Augusta, and found Mrs. Haines in exuberant spirits, packing a box for Africa.

The following took place:

Mr. T. Have you, Sister Haines, heard recently from Africa?

Mrs. H. No; but I hope they are all well. Mr. Reid had a little cold when I heard last.

Mr. T. But you know, my sister, that in that country a slight illness may speedily lead to something worse.

The mother's soul rose at once to her eyes, which were met by no doubtful sadness on the face of the messenger of woeful tidings. A shriek followed, as the smitten mother fell on the floor, with the heart-rending cry, "Oh! my Mary is dead!"

A vail must rest over the sequel of the lamentation. The hearts of parents and children may understand. Suffice it to say that the mother has now joined the daughter, where there is no more separation, and where every tear is wiped away. There is no night there.

STRUGGLES OF CONVERTED HEATHEN.

Brother Kwo has been a Christian for several years. He is a widower with a son and daughter—the first seventeen, the other eight years of age. He is thirty-five or six, and one might think old enough to act for himself. But no, that is not the way things are done in China. His four brothers, as well as himself, are all under the control of their parents. He wished to place his son in our school, but his father prohibited it, while he sent one of his own instead. Desiring to educate his daughter in Mrs. Holmes' school, of which he is teacher, his father also interfered and betrothed the child to a heathen without consulting Kwo. He heard of it and tried to send word to the future husband's parents that he intended to educate his daughter and not bind her feet, but the go-between declined to take such a message. He, however, managed to send them a letter notifying them that they might recede from the betrothal at once, if they did not like the terms. He supposes they received the letter, and that their silence is tacit consent to the arrangement. But his father does not intend to allow his programme—her feet shall be bound. Kwo's former teacher, our old brother Sun, tells him to behave himself, and allow the child's feet to be bound—his being a Christian does not make him a foreigner—he should keep up the customs of the Chinese wherever the Scriptures do not expressly command otherwise. Other brethren and sisters also make it their business to urge the retaining of time-honored customs, and the importance of maintaining the respectability of Christians in the eyes of their heathen neighbors. Poor man! he is not convinced, but he is timid and yields the right to control his own children. Obedience to parents for life, is first among Chinese virtues, and disobedience the most heinous of sins. Thus the matter stands, and we who are acquainted with Chinese character have little hope that brother Kwo will succeed in bringing his daughter to school, or permitting her feet to grow their natural size. These are two great battles to be fought by the progressive Christians against the majority of their brethren, as well as against the heathen.

Brother Lieu, Mr. Crawford's teacher, is having similar struggles in regard to his wife, and

the literary examinations. His father took a great deal of pains, while his three brothers worked hard and grew up in ignorance, in order to give him, the brightest one of the boys, a good education. Should he obtain a degree it would reflect glory upon the whole family, and secure them certain political privileges. But lo, brother Lieu becomes a Christian, and soon has his mind so stored with Bible, Geography, History, Philosophy and other knowledge that it utterly refuses to think in the channel of the old heathen books. He can no longer write high sounding essays upon such texts as "Light and darkness produced all things," or "The heaven is round, the earth square," in a style to suit the examining officer. Anything like truth would be heterodox, and not only fail to secure a degree, but involve him in difficulties. He declines longer to enter the lists, and thus crushes the hopes his father has been nursing ever since he himself gave up all ideas of graduating. As he is here, more than a hundred miles from his father's house, he goes on quietly with his duties, and lets the examinations alone.

But in regard to his wife the advantage is against him. He wants her with him that she may learn something of the religion that gives him so much comfort. He does his own cooking and washing, and sends all his wages, beyond a bare subsistence, to his father. His parents and brothers, with the wives and children of the latter, all live together, and have all things in common. And why may he not bring his wife to be his companion in his loneliness, to cook and wash for him? Because then he would be independent—would probably send very little or no money to the family treasury. In short, his wife is kept as a hostage, according to Chinese custom. He goes home for a month at new year's, while all the rest of the time she is subjected to all sorts of petty annoyances for want of a protector. That he had taught her to read before he became a Christian is proof of his affection for her.

Last summer he consulted Mr. C. as to the propriety of stealing her away. He left here with plans matured for doing so, and came back without her. Then, in desperation, he determined to send no more money home. In the autumn his brother came for him to go to his county examination, but a heavy snow had just fallen and delayed the brother on the road until already too late, thus settling that question for the time. His brother wanted money to take him home but Lieu resolutely refused until a third party succeeded in effecting a compromise. It was agreed that most of the money on hand should be sent, while the brother pledged himself to use his influence in getting the father to send Mrs. Lieu to her husband. But brother Lieu doubted his brother's sincerity, and as nothing had been heard from him for two months he determined not to make the annual new year's visit—the time when every man in China, if possible, goes home. He knew his absence would produce a most profound sensation in the family and town, and hoped it would bring his father to see him in person. Three weeks have now passed and a letter is just received, in which the old man expresses the greatest anger and grief at his son's willfulness. Thus the matter stands.

In giving advice in such cases, which are constantly occurring, a great deal of delicacy, tact, patience and knowledge of Chinese human nature are requisite. In the present state of society here it is impossible to apply the rules that govern us in our country, while it must be kept in mind that moral principles are the same everywhere and in all ages. Though we cannot refrain from sympathizing with and aiding those of our brethren who wish to throw off many heathenish customs still conserved by the majority of the native Christians, we find it necessary to abstain from becoming strong partisans. We need every day to remember the words of our blessed Lord, "Be ye, therefore, wise as serpents and harmless as doves."

M. F. C.

TUNG CHAU, March 4th, 1872.

After the above was written, brother Lieu's father came in great rage to see what had become of his refractory son. He is a venerable old man of sixty-eight, and walked more than a hundred miles. He wished to know if Mr. Crawford had prevented his son's going home? No, he had not. The old man was too polite to show his anger in our presence, but made sundry suggestions in regard to propagating the gospel. He once before had said to me, "I think, madam, that I understand Chinese manners better than you, a foreigner can, and, therefore, allow me to suggest that it would be highly proper for Mr. Crawford to have meetings for the men and you for the women. Chinese customs do not permit men and women to mingle in one assembly, and you might be offended at my suggestion." "By no means," I replied, "though you must allow me to dissent from your opinions. Where Chinese customs are innocent we are willing to yield to them. But we came here to mould society anew, not to imitate the existing state of things. It is proper that men and women should worship God in one assembly, and the greatest decorum is observed. We are building churches on this plan, and though we build slowly it is better to begin aright and wait patiently for God's time." He now turned to Mr. C., "I fear the native teachers who aided in the translation

of your Bible have misled you, and mistranslated it. I have read it through and find some things that shock us Chinese literary men who are versed in the books of the venerable sages. Perhaps you are not aware that these translators have placed the one command that should come first, taking precedence of all others as the fifth! *Children obey your parents!* Surely that should come first. You must have been deceived." "No," replied Mr. C., "we have not been deceived. Though we have the aid of good native scholars in the translation of books we are not dependent upon them for judging of its faithfulness. Some of the missionaries are as good scholars in Chinese as your best. Obedience to parents is the fifth commandment. You can surely think of a higher relationship, a veneration that should come before even that to parents. That is, our duties to God." "Well, admitting that God comes first, the second should surely be the one to honor parents, and I would advise you to make the change." "We take God's word as it came from Him, not admitting the change of a letter if possible, and those who find fault with this arrangements must go to Him for readjustment." On Sunday evening Mr. C. preached from Colossians III, 18-21, on the relations of husbands and wives, parents and children. It was a searching, practical sermon, aimed at many evils existing among the heathen in these relations. The sages, it was said, only speak of the duties of wives and children while husbands and fathers are not supposed to have any. The gospel on the other hand takes in all.

Brother Lieu had induced his father to go in and when duties of fathers to their children came up he sat uneasily upon his seat. The truth was not minced, but blow after blow fell upon the oppression that parents here exercise over their children. This morning brother Lieu comes in to ask leave of absence for two weeks to go home for his wife. His father has yielded and he is to start home for her to-morrow.

M. F. C.

ROME, ITALY

Rome, April 7th, 1872.

Dear Brother Tupper:

Following the dictates of my own heart, as well as the advice of Rev. H. H. Tucker, the dear brother who baptized me in the Tiber, I take the liberty of addressing to you these few lines in order to communicate to you the very good news of the work of the Holy Ghost in this benighted city of Rome. Previous to the bright morn of the 20th day of September, 1870, the almost total absence of the Word of God from this great metropolis, as well as the corruption of the clergy had led the mass of the people either to skepticism or to superstition, and, at the present time, these two hideous evils are the two powerful adversaries which we have to fight against. However, the glorious gospel of the Son of Man has been sincerely embraced by many children of Romulus, and I am glad to be able to say that, in our small church at Trastevere, (where I on the 24th day of March, by prayer and the imposition of hands, was set apart and ordained to the work of the Gospel Ministry), many of those who attend at my sermons have already received in their heart the Lord Jesus, and some of them have even been buried with Christ in Baptism. Some of those who passed, through grace, from the darkness of Satan to the light of Jesus, have also brought to me their amulets and images; those very images before which for so many years they used to bow down their knees and pray! Moreover what fills up my heart with joy and thankfulness is the evident change of heart of these Roman Baptists; in fact, they are no longer what they were—they are now more serious, more laborious, more temperate, more affectionate than they used to be during the time of their religious blindness. They are really new creatures in Christ.

The school also, which I have now the superintendence of, for Mr. Van Meter's account, is progressing very nicely. The increasing number of pupils proves that the parents do each day better understand the importance of a sound instruction for their children. The teacher is fulfilling his duties very conscientiously.

My address here in Rome is as follows: Via Mario dei Fiori, No. 57 2° p°.

Hoping sooner or later to have both the honor and pleasure of making your personal acquaintance, I remain yours, faithfully,

In Christian love, G. B. GIOGA.

TUNG CHAU, CHINA.

During the first month after new year (which this time fell on Feb. 9th,) the Chinese give themselves up to festivities. Theatricals, feasting, visiting, and taking offerings to the temples seem to occupy all their thoughts. The women, as they pass our doors to and from the temples, often embrace the opportunity to call in and see the "foreigners." Yesterday there was a feast at the house of a wealthy neighbor. One of our native sisters was among the guests, and while waiting for dinner, brought eight or ten elegantly dressed women and as many children, to see me. One of them was a timid, pale-faced creature in second mourning.

They had listened about half an hour while I read and explained to them the doctrines of Jesus, when a messenger came to call them to dinner. On reaching the door they found the husband of the pale-faced woman standing in the street waiting for his wife. As soon as he saw her he rushed at her, tore off her head dress, knocked her down and kicked her, all the time

cursing her and the rest of the party for coming to the house of a foreigner. The bystanders condemned him—not for beating his wife—but for doing it in such a public manner. She wrung her hands, and weeping, said she was ashamed ever to be seen again.

The opposition we meet with almost always proceeds from the men. Women frequently tell me they would come to hear the gospel if their husbands, fathers, or brothers would allow it. Those who receive me gladly at their houses when the men are away, are often afraid to be friendly when they are present. Notwithstanding all this the work goes on. Mr. Crawford on last Sabbath baptized a substantial old woman. An intelligent man from the country has just come in to tell us of his conversion, and others are deeply interested in the gospel.

M. F. C.

GENERAL VIEW.

Under this head we propose to indicate what other organizations than our own are doing in the work of evangelization. This month, however, our report must necessarily be very meagre. We have been compelled to make up a paper without having had the use of our exchanges. We acknowledge our indebtedness to the *Macdonian and Record*, and to the New York *Evangelist and Chronicle* for what follows:

THE TEOLOGOS.

In an address delivered at the May meetings in New York, Rev. J. E. Clough, of the Teologos Mission, said:

The first convert was a Hindoo woman from Hyderabad, who visited Nellore in search of a Christian wife for her son, who was a Sepoy. She was not herself then a Christian, but while there began praying, and was baptized. From this time the Spirit of God came down upon the mission in increasing power. He related several instances of conversion, and an extraordinary work in villages. The missionaries were often visited by villagers inquiring for instruction in the new religion they had heard of. The movement spread in advance of the missionaries. In a district of country one hundred miles long by eighty miles wide, there are three hundred places in which the gospel has taken root. In one place, remote from European residents, the heads of the village cast the Christians into prison, but the Christians prayed and sung praises until the magistrate was glad to let them go. These people, as heathen, are very vicious and abandoned, and becoming Christians they are marvellously changed. The magistrates testify that the mission has visibly changed the aspect of the district.

THE JAPANESE.

Rev J. Goble, of the Japan Mission, said that the Japanese are a race superior in almost every respect to any other people in Asia. At one time their naval expeditions compelled tribute from all the neighboring nations of Asia. The descendants of the converts of Xavier have undoubtedly retained some knowledge of Christianity which will bear fruit when the times of refreshing shall come from the presence of the Lord. There knowledge is wholly traditional! They have no Christian books, and say they never did have. When Xavier introduced the Roman faith, the Emperor was tolerant, and refused to interfere. The persecution that afterwards arose was instigated by the jealousy of the Dutch East India Company against the Portuguese. After many had been slain, the Government, to put a stop to the shedding of blood, excluded all Christian nations, an exclusion which continued until it was ended by the treaty with the United States. The recent revolution, putting an end to the dual form of government, has overthrown the influence of Buddhism. Sintoism was deemed the next great obstacle—the worship of the Mikado and his ancestors. This has been removed, by the Mikado's voluntary renunciation of his sacred prerogatives. Indeed, the belief is so general that Christianity must prevail, that some fear is felt of the premature establishment of a state religion. He related many facts illustrating the rapid adoption of improvements derived from European nations. The Scriptures in Dutch and Chinese have been known to a considerable extent, and have led to the expression of a desire for the Bible in their own language. The Gospel of Matthew having been translated and printed, he had come to ask for more laborers in the harvest. Since his return news has come of a repeal of the decrees against Christianity, and the return of some Christian exiles from banishment.

THE GROWTH IN BURMAH.

At the time of Dr. Wade's arrival in Burmah the gospel had but recently commenced its progress. Only a few converts had been baptized. Since that time nine principal districts have become the theatre of the displays of divine grace, Bassein, Rangoon, Thongzai, Henthada, Prome, Maulmain, Tavoy, Shwaygyeen and Toungoo. In the first of these there are eighty-seven churches; in that of Rangoon, where Mr. Judson greeted the arrival of his first missionary recruit, there are sixty-nine. In all the nine districts there are 339 churches, with a total membership of 17,809. The ordained preachers number 80; the unordained, 348. During the last year there have been 908 baptisms. The schools number 125, with 5,560 pupils.

GERMANY.

Mr. Oncken writes from Hamburg: "Our general prospects are brighter than ever." Religious liberty is substantially enjoyed throughout the German Empire, and the Gospel can be preached everywhere without hindrance. The separation between Church and State will, without doubt, soon be formally achieved.

OUR INDIAN MISSIONS.

•AN UNFINISHED TOWER.

NEWS FROM THE FIELD.

A GOOD EXHIBIT.

H. F. BUCKNER.

A SAD EVENT.

While Brother Buckner was absent from home attending the Southern Baptist Convention and the Kentucky Association, his only son died. We have no personal acquaintance with him, but we have long known of his work, and recently, in seeing him and hearing him speak, learned to have the highest appreciation of his good sense and devotion to the cause of the Master. There are thousands of hearts that will sympathize with him in his affliction. The following letter will be read with painful interest.

ST. LOUIS, MO., June 4, 1872.

DEAR BRETHREN—My heart is stricken. My only son, Daniel E. Buckner, died May 16th. I never heard of it till I reached the office of the CENTRAL BAPTIST. I could not hear from my family, because my wife knew not where to address me. O, what a precious sacrifice upon the altar of Indian Missions! How it wrings my heart! I have given two sons, and each one another only son at the time of his death. I will not subtract ought from the value of the precious offerings by a single murmur. O, Father! take them, for they are thine; but grant me Thy grace. Brethren, pass this not lightly, but offer at least one fervent prayer now for your deeply afflicted brother.

H. F. BUCKNER.

GIFTS EXCHANGED.

Among the many excellent speeches delivered at the Convention at Raleigh last May, there was no one that made a deeper or better impression than that of Bro. Buckner. It was earnest, manly, occasionally humorous; and gave us a new and deep interest in our work among the Indians. It made us feel that our labors among that interesting people had not been in vain. We copy the Herald's report of part of the discussion on Indian Missions.

"Rev. H. F. Buckner, our veteran and efficient missionary to the Creek Indians, made a deeply interesting statement of the work among the Indians, insisting that, in proportion to labors expended, the mission has been a grand success. But he urged that we would lose our prestige among the Indians, if we do not establish schools and promote education among them. He illustrated their love of education, and spoke earnestly of the great importance of meeting this desire now. He insisted that all the arguments in favor of other missions would apply with equal force to our Indian missions, and that they had additional claims in the fact that we have been pushing back the red men, and will continue to do so. He expected to return and die in that country, and he earnestly appealed to the brethren to sustain him and his work.

Rev. Thos. Dawson, of South Carolina, recalled his early experience as a missionary to the Indians.

Rev. Dr. DeVotie, of Georgia, had been intimate with Bro. Buckner forty years ago, when we were in the midst of the terrible Seminole war. He had rejoiced to see him going forth weeping to scatter among the savages the precious seed of the gospel, and with gladness greeted his dear brother here to-day, as he came bringing his sheaves with him. It had cost the United States \$20,000 per head to remove the Seminoles to the Territory; it had not cost us \$1 per head to accomplish the work of the conversion of the large number there who now trust in Jesus."

OUR INDIANS.

Many have but one idea when Indians are spoken of and that is, savages wearing blankets, tomahawks, and scalping-knives, and wandering about in the far west, their hands against every man, and every man's hand against them. In the past, those conversant with the facts have been usually interested in misrepresenting them, and so an idea has gone abroad, even among humanitarians, that all that can be done for the Indians is to ease their passage down to the grave, and that the time is not far distant, when the race who once peopled our whole land, shall have passed away. The fact is generally ignored, that the tribes removed many years ago from the Southern States to the Indian Territory, are progressing in numbers, intelligence, wealth, and Christianity, and make as good a class of people as any that settle our new States and Territories. They were represented at the recent National Sunday-school Convention. A delegate from the Indian Territory, Rev. Mr. Marston, made the following report: "We have in the five civilized nations in the Indian Territory, a population of 55,000 Indians, of whom 10 per cent. are as devoted and consistent Christians as are to be found upon this floor. In the Creek Nation we have twenty-four churches and

twenty-four native Indian preachers, one-half of whom could stand by my side and translate an ordinary sermon with ease. I expect by July to have organized the Sunday-school work fully among all five of the civilized tribes—the Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles. Our Indian population is pious, temperate, and intelligent. They have nothing to drink in the territory stronger than Jamaica Ginger. If you were at one of our conferences I would introduce you to Indians who are as religious and temperate, and orderly men, as are to be found in the United States.* And if this Government will only let the Indian alone, to cultivate his fields in peace in his own territory, the time will come when the industry and intelligence of those five Indian nations will be equal to that of the people of any State in the Union.

A fair idea of the improvement of the people we gather from a speech of Samuel Chicote, chief of the Creek Nation, delivered in Washington a few weeks ago. He said, "Our people once occupied the country east of the Mississippi; while there the missionaries came to us, and taught us the law of one common Father to all men, from the law of God. They were sowers sowing the good seed, which was afterward to spring up and increased an hundred-fold among us in our new homes in the Indian country."

It was to us the fountain of all knowledge and shed light upon my people which has since spread all over our land. We began to learn to cultivate the soil, raise stock and follow in the path of the white man. For this progress we are indebted to the Methodists, Baptists, Presbyterians, Moravians, and Episcopalians, and we still pray earnestly that these religious bodies will continue their efforts among us, and that the Creeks may still further advance in Christianity and the arts of civilization. If he had planted a field and saw it growing prosperously he should feel that it deserved his careful attention until the grain had ripened and the harvest was gathered. Particularly do we desire that our children shall be educated in the English language."—*S. S. Times.*

HONOR the Lord with thy substance, and with the first fruits of thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

-AN UNFINISHED TOWER.

Our first pastorate was in the city of Tallahassee Fla. When we reached the city we found a little Baptist church of thirteen members worshipping in a house belonging to our Methodist Protestant brethren. The Baptists had an excellent lot and the foundation of their church was laid. We went to work to complete what they had begun; and the 4th of July, 1858, the new building was dedicated. It was large, neat and comfortable; built of wood and costing about \$3,000. In the meantime the church had grown from thirteen to twenty-seven members.

A house built and the church doubled in numbers was not a bad year's work. But we were called to another place; the church was for a long time without a pastor, and the little flock was gradually scattered until now, we believe, none are left. The church is used as barracks for soldiers, and stands a mournful witness of an ineffectual effort to build a house for the Lord. Now, as that July fourteen years ago, the swallows sweep joyously around it, perch upon its little tower and pipe their notes of praise, but from within come no songs of human worshippers.

A little judicious aid, such as is furnished by the Domestic Mission Board to so many feeble churches, might have kept that church alive. Possibly it is not too late now to restore it to life, and the Baptist may yet have a living church in the capital of the land of flowers.

STATE MISSIONS IN VIRGINIA.

The State Mission Board of the Baptist General Association of Virginia, under the direction of its efficient Corresponding Secretary, H. K. Elyson, Esq., is doing a great work. The following statement of its operations, as reported at the recent meeting in Staunton, is taken from the *Herald's* report of the proceedings:

The work of this Board is to aid feeble churches in supporting their pastors, and to sustain missionaries in destitute parts of Virginia. In the prosecution of it they appointed 42 missionaries the past year—more than twice as many as were in the field the preceding year—who occupied 154 stations, in 18 towns and villages and 49 counties. They preached 3,593 sermons, baptized 924 converts, aided pastors in meetings in which 1,219 persons professed faith in Christ, made 5,187 visits to families for religious conversation and prayer, organized 12 new churches and 27 new Sunday-Schools, and sustained 95 Sunday-Schools at their mission stations. The Board appropriated \$9,155 to support these missionaries, in addition to what was given them by their churches. After paying all that is due by the Board, there will be a small balance in the treasury. The report says \$15,000 will be required for the work of this Board next year. It is stated that, while a few years ago, the Baptists were almost unknown in the Valley and Southwest Virginia, so rapidly have their principles spread in this part of the State that they now have flourishing churches and Sunday-Schools throughout its entire length, from Martinsburg to Bristol; and as evidence of their present progress, it is mentioned that 525 of the baptisms and 532 of the conversions in meetings held with pastors were in this section of Virginia.

WORK AMONG THE COLORED PEOPLE.

The condition of the colored people in the South has been a perplexing subject, and has exercised some of our best talent. Various causes combined to prevent the Christians of the South from doing them the good they really desired, in *shaping* and *advancing* their spiritual condition. Repeated efforts have been made to give instruction to their ministers and good has been accomplished in that direction. The changed condition of the race here has caused the inquiry to be made—What effect is it to have upon the evangelization of Africa, and mission work generally in that dark and benighted land? All, or nearly all, now agree that something permanent should be done for them. Many of the causes which hitherto prevented the Christians of the South from doing what they really wanted to do, are removed, and it is now thought some permanent work can be done and lasting good affected. At the recent Convention in Raleigh the Domestic Mission Board was requested to intensify their work in this direction, and, as soon as practicable, to organize a school for the education of colored ministers. And more recently the Kentucky General Association has also taken up the matter to prosecute it with vigor. The feeling is growing that the evangelization of Africa very largely depends upon the colored people of this country. So that the work done by the churches here will not only have a direct benefit upon their churches here, but a strong indirect influence upon Africa and mission work there. Whatever may be the destiny of the race, it is clearly our duty to do them all the good we can.

The Domestic Mission Board now contemplates a vigorous effort in that direction, and will at once begin to look out the young men of promise among them, and place them in school, or under proper instruction to fit them for efficient work among their own people here, or among their countrymen in the land of their forefathers.

He that hath pity on the poor lendeth unto
the Lord, and that which he hath given will
He pay him again.

NEWS FROM THE FIELD.
Rev. Geo. C. Thrasher, writes March 31, 1872,
from Jonesboro, East Tennessee :

"During the year I have preached 469 sermons; attended 79 prayer-meetings; delivered 107 addresses and exhortations, and traveled 625 miles in visiting families and going to my appointments at out stations. I have witnessed the conversion of 62 persons—19 of whom I baptized, and expect to baptize others. I have just closed a meeting at an out station, where 22 persons were converted."

Rev. J. A. Slover, writes from Woodville,
California:

"I hope I am doing some good. I preach three Sabbaths in each month, and work hard every day in the week. This is a new part of California, and a hard one too, morally. However, we have had some revival of the good work here during the last eight months. I have great reason to be thankful, for among the converted I have a daughter. This Valley (Tulare) is being rapidly settled and changed from a stock to an agricultural country. We need more of those ministers who can give their whole time to the work."

Rev. L. M. Stone gives a good account of the work in Gainsville, Ala. He writes to Dr. Sumner:

"You commissioned me just after the close of the session of Howard College, in June, 1870, as missionary for this place. I soon thereafter began the work here and continued in your employ one quarter. I collected from the people enough for that term of service, with the exception of twelve dollars which you paid. This was the entire cost to the Board of my services. Since that time, and directly from the effects of that mission work, this church has become able to have a pastor living in their midst and preaching for them three Sabbaths monthly. They would have engaged him for the fourth Sabbath but for considerations aside from their mind and ability to do so. Some 27 have been added to the church, among whom are males of prominence as citizens, and ladies of zeal and cultivation.

"We organized a missionary society in connection with our church last June. Since that time we have sent up our monthly contributions to the Foreign and Domestic Mission Boards alternately. The amount each month (with the exception of two or three) has been six dollars. So you see our annual contribution will be about sixty-five or seventy dollars."

Rev. H. J. Chandler writes from Cumberland, Md., March 20:

"Since my last report and during the last quarter we have received nineteen members, sixteen by baptism, and three by experience. Of those baptized nine are males and seven females. In June last we were constituted with twenty-three members; we now have fifty-four. Of the whole number received into our fellowship twenty-two have been baptized, and nine received by letter and experience. In our communion we now have nineteen males and thirty-five females. We have been more than doubled since our constitution, or in less than twelve months. What hath God wrought!"

Rev. Geo. F. Adams also has an encouraging word from Hampton, Va. He writes March 7 1872:

"For some months past things have been assuming a more than usually interesting aspect in our church. About the middle of last month we commenced a protracted meeting that has continued to the present time, and is still in progress. About fifty souls, mostly young people, have professed conversion to Christ.

RECEIPTS FOR DOMESTIC & INDIAN MISSIONS

FROM FEBRUARY 26 TO JUNE 10, 1872.

MIDDLE TENNESSEE.—T. T. Eaton, \$10; E. Dodson, agent,
\$464.88; T. W. Willis, coll. \$17.50; 1st church, Nashville,
\$50; M. Flowero, \$4.
EAST TENNESSEE.—Isham R. Cheesnut, for Burn's House
\$2.90; General Association, \$2,049.63; 1st church, Knoxville,
\$7,005; Chs. B. Dunn, \$2.
SOUTH-TENNESSEE.—General Convention, \$3,570.65;
S. C. Hearn, agent, \$2.25; Popular Grove church, \$4; Tren-
ton church, \$5.
NORTH CAROLINA.—“G,” for Burn’s House, \$2; Mary R.
Parefoy \$10; State Convention, \$4, \$88.21; T. R. Owen, \$5;
Wm. H. Loring, \$2; T. S. Moore, \$1; Cash collection, \$3.
B. C. Raleigh, \$194.16; public collection for “Orphans’ Home”;
Creed Nation, per H. F. Buckner, \$131.85; (in Raleigh),
Wm. Primrose, \$5; Tom Blake, \$3.
SOUTH CAROLINA.—O. F. Gregory, coll. \$11; Citadel Sum-
mer School, \$20; W. L. Lemar, \$10; W. L. Lemar, \$10;
W. H. Dowling, \$10; State Convention, \$1,600; T. W. Smith,
coll. \$19.95; J. P. Boyce, \$50; Mrs. M. G. Harley, \$10;
ditto, for her pastor, \$10; O. F. Gregory, \$5.
MISSISSIPPI.—J. Rogers, \$5; Mrs. R. Ball, \$50; Bethel
church, Sabine County, \$10; Mt. Zion church, \$61.25.
NEW YORK.—Omata Waters, \$100.
DISTRICT OF COLUMBIA.—Interest on Georgetown market
house stock, \$200.04.
ARKANSAS.—E. L. Compere, \$10.
MAINE.—H. A. Riddle, \$1.25; Zion Association, \$23;
Mrs. Maddox, \$2; J. H. Barry, for Orphans’ Home, Creed Na-
tion, \$2.90; G. M. Phillips, \$25; I. R. Burrer, coll. \$100;
Elijah Dupree, per H. A. T., \$4; “a lady,” per B. Whitefield,
\$1; C. H. Williams, Meridian, \$100; Sharon church, per
R. A. Jones, \$25; Walter St. Francis street church, \$42;
Gambull, \$27.50; J. L. Jennings, \$20; H. A. Hackett, \$25;
cash collections, State Con., \$137.25; Choctaw Association,
per Tr. L. C. Kellie, \$7; amount realized on sale of stock of
Stonewall Manufacturing Co. Inc., \$1; Walter Hillman, sub.
\$18.95; \$25; Bethel church, \$10; ditto, \$10.
TEXAS.—Milton Eastland, \$13.75; New Bethel church,
\$10; Navidur church, \$15.25; Live Oak church, \$22.75.
ALABAMA.—Providence Association, \$1,400; Mrs. Billups,
\$1; ditto, \$375; Bethesda Association, \$10; Gainesville Baptis-
t Miss. Soc., \$40; Mrs. A. N. Roberts, Ind., \$3; Eunice Asso-
ciation, \$250; Providence Association, \$10; Union Church,
\$4; Siloam church, Marion, \$14; Broad Street Baptist
Mobile, \$37 60; 1st church, Montgomery, \$123.15; Siloam
church, Marion, \$182.05; Tuskegee Baptist church S. S.
\$12; Tuskegee church, \$20; 14th church, Montgomery, \$20;
Trinity church, \$20; First Baptist church, Mobile, \$10;
\$500; Bethesda church, Sec. J. M. Scott ar two daughters,
\$15; Gainesville Baptist Miss. Soc. \$6; Arabella Prince, \$5;
ditto, Ind., \$2; W. Jacob Parker, coll. \$25.
GEORGIA.—A friend, \$2; 2nd church, Atlanta, \$25; W.
N. Chaudoyn, Dis. Sec., \$25; ditto, for L. Case, \$25; ditto,
\$25; M. W. Withern, \$10; W. N. Chaudoyn, Dis. Sec., \$66.99;
D. G. Daniel, \$133.23; Centenary church, \$75; Rus-
sell church, \$5; Mrs. E. A. River, Ind., \$1; Bush Arber
church, \$51; W. N. Chaudoyn, Dis. Sec., \$20; W. L. Man-
field, \$2.90; W. H. Strickland, coll. \$9; Athens church, \$20;
Central Association, \$75; Dr. Barber, coll. \$2.60;
Centenary church, \$10; ditto, \$10; \$20; ditto for
Compere, \$20; Missionary Society of Bible School of 2nd
Baptist church, \$15; ditto, \$50; II. F. Buchanan, coll. \$12.50;
Bowdon church, \$10; W. N. Chaudoyn, Dis. Sec., \$125.03;
White Plains church, \$50; W. N. Chaudoyn, \$1.50;
Bethesda church, \$10; Miss E. D. Hays, \$20; ditto,
\$2.50; ditto, \$2.50; W. N. Chaudoyn, Dis. Sec., \$196.65;
II. Kilpatrick, \$1; W. N. Chaudoyn, Dis. Sec., \$17.75; S.
Callaway, (silver), 50c; W. N. Chaudoyn, Dis. Sec., \$32.62;
Rowland spring church, \$5; Powellton Miss. Soc., \$5; ditto,
\$5; \$5.
KENTUCKY.—Broadway church, Louisville, \$160; W. L.
Forward, \$15; Lexington church, \$18.25; Buck Creek
church, \$11; Gen. Association, for “Orphans’ Home,” Creed
Nation, per H. F. Buckner, \$38; R. E. Kirtley, for “Creed
Orphans’ Home,” \$5; Miss Arnold, Franklin, \$1.
LOUISIANA.—State Convention, \$781.22.
MARYLAND.—Seventh church, Baltimore, \$130; Eta Place
church, Baltimore, \$162.26; 1st church, Baltimore, \$160;
Union church, Baltimore, \$160; Franklin Square church,
Baltimore, \$75; 7th church, Baltimore, \$21.23; R. Full-
\$10.
VIRGINIA.—I. C. Schoofield, Jr., Dom. Board, Gen. Asso-
ciation, \$14.50; Gen. Association, per C. H. Ryland, \$7;
Mrs. Col. Potts, \$5.
ILLINOIS.—B. C. Coghill, Ind., \$5.

SUNDAY SCHOOL WORK.

TO THE SUNDAY-SCHOOLS.

By a resolution passed at Raleigh, the Southern Baptist Convention instructed the Sunday-School Board to regard the Baptist Sunday-Schools of the South as the source from whence it shall draw its maintenance. This indicates that some arrangement should be entered into with the schools by which each will consent to donate a part of their collections regularly to the Sunday-School Board. The Sunday-School Board is a general agent for all the schools, and they should all unite in aiding it to support a thoroughly efficient secretary, to organize the Sunday-School work in the South. Superintendents and pastors are requested to signify to the Sunday-School Board their willingness to act in accordance with the action of the Convention.

QUERY.

What action on the part of the Southern Baptist Convention do you think most likely to secure the general approbation and co-operation of the Baptists in the different States, and fire their zeal and unite their efforts in the Sunday School work?

"Place it upon an equality with the other Boards, and cherish it as a member of the Baptist family, and not give it the cold shoulder of suspicion, or oppose it as an alien and foreigner in our benevolent home circle. You can kill the best child by neglect."

"A hearty recognition of this as one of its Boards, and a request that all the Southern churches work through or co-operate with this Board in organizing schools and supplying them with literature."

The above query was sent out to many of the brethren before the meeting of the Southern Baptist Convention, and the general tenor of the answers is embraced in the two replies above; and these replies were adopted by the Convention in adopting the Report of the Sunday-School Board. In addition, the Convention passed unanimously a resolution granting the Sunday-School Board its support and encouragement, and endorsing it in the strongest terms. This resolution may be found in the report of the proceedings of the late Convention held at Raleigh, N. C.

BOOKS.

At the late Convention in Raleigh, the Sunday-School Board was authorized to appoint a committee to examine and recommend suitable libraries to the Southern Sunday-Schools.

The Board will take early steps to engage in this important matter, and will arrange to secure depositories, in different States, from which the books may be purchased by the schools at publishers' prices.

In due time an advertisement will be made of the books recommended, and of the places where these books may be obtained.

THE SUNDAY-SCHOOL BOARD—ITS PLANS.

1. To induce each State to organize for its own Sunday-School work, by the formation of a State Sunday-School Convention, with auxiliary Conventions, which shall aim to establish and maintain in each Church a Sunday-School, and to encourage (the holding of) Sunday-School Institutes for enlightening the popular mind on all Sunday-School subjects.

2. To secure the services of some man of acknowledged ability, as "General Agent" or "Missionary Secretary," whose whole time shall be given to carrying out of this plan, and infusing zeal and activity in all the Sunday-School operations of the South.

3. The preparation and distribution among the different State Boards for general circulation, a uniform set of full and complete circulars for conveying information, obtaining statistics, and securing system. Among these shall be instructions for holding and organizing Conventions and Institutes, and conducting Sunday-Schools.

4. Put in operation, throughout Southern Churches and Sunday-Schools, some general and uniform plan of systematic contribution for the purposes of the Southern Baptist Convention and its Board.

5. As far as possible, (under the sanction of the Southern Baptist Convention,) co-operating with the different State Boards, and with the Domestic Mission Board, in sustaining State agents or Sunday-School Evangelists, who as Missionary agents preach the Gospel, establish Sunday-Schools, and build up the Sunday-School cause. This Board does not see why two agencies of the same Convention, in fields so nearly similar, should not, at times, work in accord.

6. The Board proposes to continue the publication of *Kind Words*, as a Sunday-School paper, and through it and Lesson Papers will seek to assist the Sunday-Schools in establishing the uniform system of Lessons, and will endeavor to render all needed assistance to both Teachers and Scholars. It will seek to induce all our denominational papers to publish weekly expositions of the Lesson series for the benefit of Sunday-School Teachers and Superintendents.

7. The Board suggests the appointment of a Committee to be termed "The Examination Committee," whose duty shall be to examine

and recommend suitable Libraries for Southern Sunday-Schools, and steps will be taken by the Board to secure ample supplies for the field.

These plans were endorsed by the Southern Baptist Convention at Raleigh, in a special report and recommended to the Baptist churches and State Sunday-School Boards and Sunday-Schools of the South.

SUNDAY-SCHOOL STATISTICS.

Among the Baptists of the South the Sunday-School status, at the present time, is one of encouragement. A very marked degree of interest in the Sunday-School work has, with one or two exceptions, been manifested in every Southern State, and it is not too much to say that a Sunday-School revival exists in the Baptist denomination of the South. Each State has some special organization, either directly by the appointment of its State Convention, or closely connected with it, whose object is the promotion of the Sunday-School cause. And, just so far as those organizations have succeeded in originating and effectively maintaining some systematic plan of operations, have they been efficacious and useful. Three or four States only, however, have succeeded in organizing their forces in such a manner as to give impetus to the Sunday-School work, and enable us to learn what is really being accomplished. And a careful survey of the field will disclose not only the great importance, but the urgent necessity, in a moral point of view, of efficient organization and systematic and sustained efforts in promoting the Sunday-School cause. In all the States, though, and especially in the towns and villages, a considerable enthusiasm in Sunday-School matters exists, and this is increasing and spreading every day. If properly fostered the Sunday-School spirit now animating our denomination would blaze forth until the number of scholars would exceed our church membership, and the piety, spirituality, zeal, liberality, and numbers of the Baptists of the South would be greatly augmented.

NUMBERS.

There are, among the Baptists of the South, connected with the Southern Baptist Convention, about 8,500 churches; over 4,000 Sunday-Schools; 200,000 scholars; 6,000 ministers, and 750,000 members. What a mighty host to work for Jesus! What wonders might they not accomplish, if they should work in accord with a common aim, on some systematic plan and with generous liberality!

THE SUNDAY SCHOOL BOARD.

Up to the present writing the Board has not had time to arrange its plans for the future, and nothing can be said on that point. It is full of hope, however, and is determined that the expectations of the Convention in regard to its energy and usefulness, shall not be disappointed. With all due discretion, forethought and economy, it will seek to carry out the wishes of the Convention, and realize all reasonable hopes of the benefit which should accrue from its existence and exertions. It earnestly invites the hearty co-operation of the different State Sunday-School Boards, and is desirous that Sunday-school men everywhere, should enter into correspondence with it, in regard to the wants and wishes of the denomination. The Sunday-schools and Sunday-school Boards and Conventions of the South, should give early information in regard to the amount of pecuniary assistance they are willing to give in support of an efficient "General Missionary Secretary," whose duty shall be to travel through the States, and assist in organizing, systematizing and encouraging the Sunday-school work. It is desirable that the Board should have some intimation of this sort from the States, before entering upon important business arrangements, or entering upon contracts involving large pecuniary obligations.

LESSON EXPOSITIONS.

It is earnestly hoped that all our Southern Baptist papers will so far advance the Sunday-school cause, and assist the Sunday-schools, and, perhaps, increase their own circulations, by publishing expositions on the series of Uniform Lessons now published in *Kind Words*, and which has been adopted in very many of our Sunday-schools.

There are many good writers who would willingly prepare these lessons, though if payment were made, it would only be proper. The series is called the *National Series*, and all the most prominent Sunday-school publications of the Union are consulting their own interests by giving weekly expositions of it for the benefit of the teachers.

HOW THE WORK PROGRESSES.

Under this head we shall try to let the denomination know how the Sunday-school work is progressing in the South.

HUMBOLDT, May 6th, 1872.
Bro. Boykin: Allow me to give you a brief account of our Sunday-school Convention that met in Humboldt, May 3rd, 1872.

The Convention was organized by electing Eld. M. E. Senter, president, and Eld. W. C. Grace, Secretary.

Quite a large proportion of the churches of the Central Association were represented. A number of our most earnest ministers were in attendance, and the large meetings which continued for nearly two days, were full of interest.

The introductory sermon by Dr. Hillman was quite pointed, and delivered with a great deal of fervor.

"What are the qualifications of a Sunday-school superintendent?" "What is the relation of the Sabbath-school to the church?" "Should we adopt the Uniform Lessons published in *Kind Words*?" were among the leading questions discussed.

Quite a number of brethren took part in the discussions, but those most prominent were Elders M. Hillman, S. P. Jones, W. C. Grace, A. J. Hall, G. W. Johnston, A. J. Fawcett and J. F. B. Meyers.

The music both by the Humboldt Sunday-school and the sweet fingers from the Jackson Sunday-school, was simply charming.

The Convention was a success. We will meet again. Central Association will use a great many *Kind Words*.

W. T. BENNETT.

[We hope that the Central Association will also use many copies of the *Home and Foreign Journal*, and that Bro. Bennett will interest himself in our behalf. Central Association is one of the largest Associations in Tennessee.]

ELIZABETHTON, E. TENN., April 21, 1872.

Brother Boykin:

We have organized a Sunday-School Convention in Watauga Association, to have its first meeting in September next, T. E. R. Hunter, president; L. L. Maples, of Taylorsville, corresponding secretary; M. M. Wagner, of the same place, treasurer; and J. P. Van Huss, of Elizabethton, clerk. New schools are being organized this spring in our bounds. The Watauga Church has three schools in its bounds. The Watauga school numbers over two hundred, myself superintendent; Colwell school one hundred and fifty, G. P. Crouch, superintendent; and the Neck school, fifty, organized last Sunday, J. P. Van Huss, superintendent. Elizabethton, Carter county, E. Tenn., post-office of each.

I am much pleased with "Kind Words," and will do all I can to have it circulated, and will try soon to have its number increased in our school. I regard it the best "Sunday-School paper."

I send you one dollar (\$1) for Bible lessons. They are very popular with us, and are a great help to our school.

T. E. R. HUNTER.

"KIND WORDS."

The late Convention especially recommended our Sunday-school paper, *Kind Words*, to the Sunday-schools, commending it in high terms. It also recommended its series of lessons and its lesson papers. These lessons will be written during the remainder of the present year by Dr. Toy, Dr. John A. Broadbent, and Dr. B. Manly. The series will be very interesting indeed, and will be adapted to the capacity of children of fair abilities. The series embraces some of the most interesting parts of the Old and New Testaments, and when schools cannot afford a full supply of *Kind Words*, they can subscribe for the *Kind Words Lesson Papers*. These are small sheets or tracts, on which are printed the same lesson as that contained in the paper, one lesson on each slip of paper, and a lesson for each Sunday in the year but the fifth Sundays.

The following is the price of the lesson papers: Weekly Lesson Papers will be issued monthly, and furnished at the following low rates—payment, in all cases, in advance:

100 copies, one year	\$10.00
50 " " "	5.00
25 " " "	2.50
10 " " "	1.00

For six months they will be sent at one-half these rates.

CONSECRATED HOMES.

It was once the custom in England, as it still is to some extent in Switzerland and Germany, to place over the door of the dwelling a text or a motto, telling to the passer-by the faith and the hope of the dwellers within. At Temple Newsome, in Yorkshire, there still exists a specimen of this public profession of faith. "A battlement around the lofty roof," says a tourist, "is composed of capital letters, each more than two feet long, standing in full relief against the sky. I walked around the towering walls to decipher this code of moral and religious duty which has stood so many centuries, reminding the noble proprietors of that holy religion in which their fathers lived and died. 'All Glory and Praise be given to God the Father, the Son, and the Holy Ghost on High. Peace on Earth. Good Will towards Men. Honour and Allegiance to our Gracious King. Loving Affections among His Subjects. Health and Plenty within this House.'"

It seems as if no wicked man would dare to call the house thus dedicated, "home," to go in and out, to feast and to sleep there, regardless of this solemn declaration in stone, by the holy men who made it "a house of God." Could there be any one so dead to the solemn responsibilities of immortal beings as to boldly defy God under such a holy dedication; to raise the shout of wild victory, to quaff the foaming wine, to take the holiest name in vain; to hate a fellow creature, or to prove false to his country, with these words over his head between him and heaven?

And yet every home which has been made such by the mercy of Him who setteth the solitary in families should lift up its banners in His name and proclaim thus the faith of the dwellers there in God. And thousands of homes in all Christian lands are just as truly dedicated to

God as was Temple Newsome, although the proof of it may not stand out so boldly to the eye of the world.

When Christian parents pledge their homes and all within them to the God whom they love and serve, praying for peace on earth and good will towards men, and for health and plenty within, theirs is a consecrated dwelling. Children may not realize it, but still they go in and out with these pledges and these prayers above them; and in their most thoughtless moments, and in all their wanderings from purity and peace, there stands the father's and the mother's vow plain to the eye of Heaven?

What should we think of a son of this old English home who would go rudely up and destroy this time-honored pledge of his godly ancestors? What shall we think of those who openly scorn and break the pledge given by a sainted parent that he and his house should serve the Lord?

It is no small blessing to be "the seed of the righteous." Let us, over whom have been placed a holy dedication, be careful how we break it down, or how we walk with our eyes so fixed on the earth as not to see it.—*Watchman and Reflector*.

SCHOOLS AMONG THE INDIANS.

The Creeks have thirty-two neighborhood schools, and two manual labor schools filled with pupils. Soon after the late war was closed, the Methodist manual labor school took fire and was destroyed. The Creek council appropriated \$10,000 to rebuild it. When completed there were eighty scholars admitted, and over fifty additional applicants rejected for want of room.

Mr. Pythclyn, chief of the Choctaws, at the same meeting said: "Mr. Kingsbury, our first missionary, came with the Bible, and said it was the word of life. The Choctaws received him with open arms. He established manual labor schools. We were in our original Indianism. We organized temperance societies, and had a liquor law. The first liquor law of our country was established among Choctaws by themselves. We had then a code of written laws in 1826. In 1828 we had a great revival, amidst great rejoicing. Old warriors, fighting men, joined the church."

"We went to our new homes in the Indian Territory, not to hunt buffalo, but to build churches, schools, etc. The missionaries went with us; we loved them. We prospered; had cattle, sheep, and corn-fields. Then the war came, and down we went. The missionary Boards deserted us, and darkness surrounded us; but now we are reviving again. I was there last summer. I heard the same old Gospel again. One native Choctaw man, a blacksmith, preached the Gospel, and had five hundred converts. He worked at his trade in the day, and preached in the evening; sometimes he preached day and night. He got no pay for preaching. The Bible has saved us with its precious Gospel. It is the politicians who ruin us. I shall always remember with gratitude the 'American Board,' and the 'Presbyterian Board'; they saved me."

The Choctaws have thirty-four free schools supported by themselves, besides those carried on by missionaries. The Choctaws have sixty free schools, and have just established an orphan's school, appropriating \$10,000 and two miles square of land for its support.

Three-eighths of the income of the nation is devoted to education, and one-eighth to the support of orphan children. They have an agricultural society, and last fall held an agricultural fair. The Chickasaws have fourteen free schools, and the Seminoles four, besides those carried on by mission boards. Yet a proposition is now pending in Congress to take from these people some ten million acres of land that belong to them by just the same right of purchase that any man in Philadelphia holds his property, and to give it to sundry railroad corporations, only because they are Indians. At every agency where the Indians are all civilized, Sunday-Schools are regularly kept up, and are largely attended.—*Sunday-School Times*.

ITEMS.

The Berlin correspondent of the *Examiner and Chronicle* writes: "The German Baptists have found a more favorable reception for their petitions under the Empire. In cities they are already exempt, by accident, from taxation in support of the State church. A committee of the Prussian Parliament reports favorably for the legalizing and extension of the privilege. The Diet of the Empire has already recommended that the Baptist churches be allowed to hold real estate; and, as Bismarck has expressed acquiescence, both officially and privately, it is expected that the administrations of the German States will soon carry the measure into effect."

The Baptists of Wales have 541 churches, 336 ministers and 258 assistants, 59,211 communicants, and 54,088 Sabbath scholars. Their Sunday-schools are not so well supplied with handsome and entertaining literature as ours, but they have teachers well-versed in Bible and catechism, who thoroughly indoctrinate them in the foundations of Christian truth.

Some one proposes a new spelling for the word "personal" in the phrase, "personal consecration to Christ," namely: *purse-and-all*. Some good people greatly misapprehend the full force of personal consecration. Perhaps the new style *purse-and-all* may assist in giving them a more correct conception.

Dr. Dixon of Augusta, Ga., will accompany Dr. Mell on his trip to Europe.

THE TWO ANGELS.

Two angels, one of life, and one of death
Passed o'er the village as the morning broke
The dawn was on their faces, and beneath
The sombre houses heaved with plumes of smoke
Their attitude and aspect were the same.
Alike their features and their robes of white
But one was crowned with amaranth, as with light
And one with asphodels, like flakes of light

I saw them pause on their celestial way.
Then said I, with deep fear and doubt oppressed
"Be not so loud my heart, lest thou betray
The place where they beloved are at rest—"

And he who wore the crown of asphodel,
Descending, at my door began to knock
And my soul sank within me, as in wells
The waters sink before an earthquake's shock

I recognized the nameless agony.
The terror, and the tremor, and the pain.
That oft before had filled and haunted me
And now returned with threefold strength again

The door I opened to my heavenly guest,
And listened, for I thought I heard God's voice
And knowing whoso'er he sent was best,
Dared neither to lament nor to rejoice

Then, with a smile that filled the house with light
"My errand is not death, but life," he said
And ere I answered, passing out of sight
On his celestial embassy he sped

'Twas at thy door, O friend! and not at mine
The angel with the amaranthine wreath
Pausing, descended, and with voice divine
Whispered a word that had a sound like mine

Then fell upon the house a sudden gloom,
A shadow on those features fair and true
And softly from that hushed and darkened room
Two angels issued where but one went in

All is of God! If he but wove His hand,
The mistle collect, the rain falls thick and loud
Till, with a smile of light on sea and land,
Lo! He looks back from the departing cloud

Angels of life and death alike are His:
Without his leave they pass no threshold o'er
Who, then, would wish or dare, believing this,
Against his messengers to shut the door?

RECEIPTS OF THE SUNDAY-SCHOOL BOARD.

During the month of April, 1872.
From *Kind Words*, \$1,460.60; royalty on sale of \$255.65; sales Bibles and Testaments, \$123.50. Gr. tions as follows:
ALABAMA.—First Baptist Church, Montgomery, J. W. Hudson, Selma, \$23; W. C. Cleveland, E. J. Padgett, Carlisle, for Inds. \$5.55. Inds. of Ridge Baptist Church, \$27.15—total, \$158.75.
FLORIDA.—Pine Island Sunday-school, \$1.24.
TEXAS.—Marshall Sunday-school, \$16.50; Mount Sunday-school, \$15; Tyler Sunday-school, \$36.75; Link, \$25; Jamestown Sunday-school, \$15.75. At Sunday-school, \$27.40—total, \$158.75.
LOUISIANA.—Arcadia Sunday-school, \$3.70.
MISSISSIPPI.—L. A. D. from Little child, 10c. M. unknown, \$2—total, \$2.10.
TENNESSEE.—Bentley and Paschall, Salem Church, M. Phillips, Hartsville, \$14; Brownsville Sunday-school, Trenton Sunday-school, \$10; Bobbie Taylor, \$2—total, Grand total for April, \$2,259.92.

THOS. J. STARKE. JOSIAH HILL.

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Booklet, Sheep, 75c. (first order, 70c.); Roman, \$1; M-17; Extra Turkey, \$2.40; clasp, \$2.60.

Two, Sheep, \$1.25; (first order, \$1.12); Roman, \$1.50; rocco, \$2.50; Extra Turkey, \$3.25.

Wpigt, Sheep, \$2; Roman, \$2.25; Morocco, \$3.25; Turkey, \$4.

Baptist Hymn and Tune Book—containing 420 Sacred Hymns, \$2.25; first lot ordered by a church 50 per cent; by mail, \$3.00. Extra Turkey, \$5.

Ministers of the gospel will please bear in mind that we are prepared to furnish anything that the Book can will afford on the very best terms.

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PUBLISHED BY THE SUNDAY-SCHOOL BOARD,

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REV. S. BOYKIN, EDITOR

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