

OUR MISSIONS.

Shanghai Mission, China.

LETTER FROM BROTHER M. T. YATES.

APRIL 24th, 1869.

Dear Brother Taylor:

This has been a pleasant, and I trust a profitable day in connection with my work at Shanghai. At my morning service every seat in the chapel was occupied by very attentive auditors, while I preached from Luke 9th: 23: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." During the service I saw the tears flow freely from the eyes of more than one person. This is rather an unusual sight to witness in a heathen congregation. Others showed evident signs of deep solicitude.

After service I opened the door for the reception of members, when three females presented themselves, all of whom, after examination, were received as candidates for baptism. One of the three is the mother of two of my church members, and seventy-nine years of age. I sent you some account of her conversion a few months ago. I think I see evident signs of the presence of the spirit in my congregation. May it be yet more powerful.

May 9th.—To-day I baptized two. The old lady did not shrink from baptism by immersion. Our present type of Christians is much better than that of former years. The grand daughter of the old lady is ready for baptism, but her husband opposes it. The Lord, I trust, will bring her into the fold soon, and thus permit us to see three generations of one family rejoicing together in the fold of Christ.

May 17th.—And still they come. Yesterday I baptized two other females, one of them the grand daughter of the old lady, the other was a relative. Truly the Lord is in our midst to bless. At my morning service, the chapel could not contain the people. At the morning service, another sister, (Mrs. Yates' chambermaid), was received as a candidate for baptism next Sabbath. Others are waiting for the opposition of friends to cease. Thus when the churches have utterly forsaken me and my work, the Lord is verifying his promise: "And lo! I am with you always, even unto the end of the world."

Shantung Mission, China.

LETTER FROM BROTHER J. B. HARTWELL.

God continues his blessing upon us and our labors. On the 24th of January I baptized the eldest girl in Mrs. Hartwell's school. She is an intelligent, amiable girl of about sixteen years. Her conversion was very clear and satisfactory. She is the daughter of one of my assistants.

A year or two ago, she and her mother and sister, were haters of the doctrine, and made all kind of fun of it, to the deep mortification and pain of her father. She has been in school five months, has been well behaved, and studies all the time.

Her conviction for sin was deep and pungent. She wept and prayed, and sent word to her mother how she felt, and begged her not to fear the scorn of the world, but to plead for forgiveness and salvation. She told her father, Mrs. Hartwell and myself, of her anguish of spirit, and begged us to pray with and for her. In about a fortnight she obtained relief, and for a month or two now has seemed a happy young Christian.

Letter from Brother Crawford.

It had been often said that women are more religious than men, and it may be true. The history of Christian effort among the heathen, however, will show that heathen women embrace the religion of Jesus more slowly than the men. I know of no mission church in which the males do not far exceed the females; and this, too, wherever extra efforts have been put forth for the latter. Those belonging to the churches are mostly widows, or the wives of men who have already become Christians. Their seclusion, the tyranny of husbands and parents, besides the deep ignorance in which they are kept, make the obstacles to women becoming Christians far greater than those to be met by the men.

Mrs. Crawford has continued to endeavor by always being present herself at the chapel services, and by urging it upon individuals, to build up in the congregation a due proportion of women. These persistent efforts have succeeded thus far in this city, only to a very limited extent. Many women visit her, however, who refuse to go in to public services, whom she instructs privately. These visitors vary in number according to seasons and circumstances. At great festivals and holidays, they are very numerous, particularly for the first month after their new year, and during the fifth month. At the last new year they averaged from ten to twenty per day for many weeks, so there was no need to go out in search of work. During seasons when few come, she goes out every afternoon to visit them with the message of salvation. It is her opinion that they listen more seriously at their own homes than when they come here. Since sister Holmes, who was for several years Mrs. Crawford's companion in these labors, left last spring, an efficient helper has been found in a native sister *Lieu*, who was baptized last year. Though very poor, and supporting herself by her needle, this woman willingly devotes two or three hours of every afternoon to this visiting, often being obliged to make up the deficiency at night. We could, by a little pecuniary aid, enable her to do without this sewing at night, but we think it might do harm rather than good. Let her feel that she is making some sacrifices for Christ—it is good for her, and will have a good effect upon those who know her. She is constantly asked, "how much does the foreign body give you for your services?" to which she replies, "not a cash, I do this work for my Saviour, who has redeemed me, because I love to do it."

Thus the gospel is carried into many houses it might never otherwise enter. Missionaries themselves cannot do this, nor the native brethren, except to a limited extent; it must be done by the sisters if done at all. Men have often been known to hide

in an adjoining room to hear the sisters talk—men who would be ashamed to be seen at church.

Our servant woman, recently baptized, was formerly nurse at different periods, in two of the wealthiest families in the city. She now goes to visit them, taking the gospel to those poor, proud, secluded women, to whom the other sisters cannot get access.

In May last Mrs. Crawford opened a day school for boys, taking over some of the pupils that had been in sister Holmes', and finding a few others. There are eight boys, with a promise of five or six more for the next year. They have made better progress in their own classes than the average in Chinese schools, besides being taught Christian books. Mrs. Crawford hears them recite a lesson every morning. They also recite a Bible lesson to her on Sabbath afternoons, after the women's Bible class. The teacher of this school is a graduate of fine parts, and believes in the truth of the Bible. If we can procure suitable buildings, for which we are now negotiating, and the Board can send us funds, we wish to change this into a boarding school. Conversions are very numerous among boarding scholars, while rare in the day schools. Some of these are very interesting boys, who would, I hope, soon become Christians if taken from under the evil influences of heathen parents. To these boarding schools we must look for an educated native ministry.

Since the wife of our brother Wong Wha Yuen, was baptized, Mrs. Crawford has been holding family prayer meetings, at this brother's house, every Thursday afternoon, for the benefit of the native sisters, and a few heathen neighbors who attend. Once a week she goes to Mrs. *Lieu's* to teach a number of heathen women who collect there. Thus two more little lamps are lighted amidst the gloom of this heathen city.

An interesting girl of sixteen, who has been under instruction in our family for two years, has recently been placed in Mrs. Mills' boarding school. A lame youth, of about the same age, spends every Sabbath here learning scripture truth, and is seeking salvation through Christ.

Thus brethren we are plodding on. Very little fruit is yet apparent. This is sowing time, the harvest will be for our successors to reap. This is what we have been saying ever since our mission was established in China twenty years ago, and it is what we may have to say for years to come—aye, possibly for generations. But it is God's work. Do not be in a hurry—do not cry out for converts by the score or hundred. Do not take as your standard the Koreans, or some of the islands of the sea. China is a very different hemp to be leavened. Make up your minds for a life time's work without very great perceptible results. Let us put our shoulders to it in earnest. Do not wait for glowing letters from your Missionaries; they have not the time to write them, even if they had the exciting incidents to relate.

My motto is deal faithfully with the churches at home. Let us go on with the work, it is a work for all time.

Yours, very truly,

T. P. CRAWFORD.

Canton Mission.

LETTER FROM BROTHER GRAVES.

CANTON, May 13th, 1869.

DEAR BRO. TAYLOR:

Your letters of February 8th and March 9th, reached me by late mail. I am thankful for the assurance that we are remembered in your prayers. I, too, pray for you, that God may bless your efforts to arouse the churches to a sense of their duty to the heathen.

On May 1st three candidates, all women, were baptized into the Lord Jesus at Canton. One of them is eighty-five years of age. Ho Mai, one of our deacons, visited this old woman's home to speak with the inmates; this woman was urged to give up her idols, but refused. He then prayed for her, and during the prayer God's Spirit enabled her to do her duty. When he was through she at once said to him, "I have made up my mind; I will worship the God you worship. You may pull down my idolatrous shrine." He at once tore down her idol paper, and since then, (some three months ago), she has been attending our services regularly. Her happy face, as she sits before me Sabbath after Sabbath, shows that she has indeed chosen the good part. One of the others baptized is a nervous old body, and was very much afraid of telling her experience before the church. She said she felt in her heart, but shrunk from standing before the church, and feared she would break down when questioned in public. I was afraid she would not come forward, but the day before the church meeting she said to the Bible woman, "I know what to do now; I will pray earnestly to Jesus to help me to talk—I know he will help me not to be afraid." She came before us and did very well.

These poor old folks live well, and show the reality of the work of grace in their hearts. Do we not see the working of the self-same Spirit in America and in China—among the wise and the unwise—sustaining the fearful and strengthening the irresolute?

While I rejoice that God has given some grace to come out on the Lord's side, my heart has been made sad by others who have been not able to stand the test. Nothing is more painful than to see men almost Christians, and then turning back to the weak and beggarly elements of this world.

A man attended our services almost every evening for some months, and asked me for baptism. I declined unless he would give up his concubine, and live with one wife only. He could not bear this, and went away sorrowing, and has since put up his idols again, thinking that Christianity is a good thing, but impracticable in China.

A young man related his experience lately before the church, but as he was not clear as to trust in the atonement, I felt obliged to advise the church to decline receiving him. This offended him, and he ceased to attend. I have some hope, however, that he will join us, and I have spoken to him since, and he has begun to attend our Sabbath services again.

I have been rejoiced lately by seeing seed sown years ago by my dear wife, springing up. A woman has been coming to our services for six weeks who heard the truth eight years ago at the services for the women. She gave up her idols, and has been worshipping God for all these years, but does not seem to understand salvation through a crucified Saviour. I trust God will soon reveal this truth to her, and that she will soon be fully identified with the people of God.

I find much delight in preaching in my new chapel. The building is the coolest and most pleasant of any in Canton, and our congregations are large. I trust that among the hundreds who daily hear the word of God there, some will come out on the Lord's side. Will you and the brethren not join me in praying that God will fulfil the desires of our hearts, and pour us out a blessing.

I feel much hampered through want of funds. I hope to have a room for the sale of tracts and books in connection with the chapel, but though the additional expense will be small, and the benefit very great, I do not feel justified in undertaking it while I am so much in debt.

I have been translating portions of the New Testament into the Canton colloquial. This is a work much desired by almost all the Canton missionaries. I have finished Romans, and am now engaged on the pastoral epistles, which I hope to finish next week, being now engaged on Titus.

The women and the common people need a version of the Scriptures which they can understand when read to them. I trust that God's blessing will rest upon our efforts to supply the people with His word, in a form that all can understand. Other missionaries are engaged upon other portions. We each use our own terms for baptism and for God; in other respects the version will be the same.

The Convention, I suppose, met last week, according to appointment. I hope you have had a blessed time. I should have enjoyed being with you and grasping brother Phillips by the hand again. I suppose he will have returned to Africa before I reach America.

My health is good so far this year, but I am quite weakened by a sultry day. We have had a cool spring, of which I am very glad, as I hope to have strength enough to carry me through the summer.

You ask for my estimates for the year. We shall need about \$1,700 for current expenses. Besides, there is some debt from last year, as you will see by my report as sent last January.

I am feeling very much hampered for want of money, and I do hope a speedy remittance will be sent.

I enclose a few thoughts on "money."

Pray for us. Christian love to all who love the Lord Jesus.

Yoruba Mission, Africa.

LETTER FROM BROTHER STONE.

JERSEY CITY, July 14, 1869.

Rev. J. B. Taylor, D. D.:

DEAR BROTHER—A protracted illness, during which I was incapable of any business, finally culminated in brain fever. As the Colonial Surgeon declared my case incurable without a change of climate, the Wesleyan Missionary, Mr. Rhodes, kindly transferred me, with my baggage, to the English steamer, where Mr. Roper assisted me in the remaining things connected with my passage. Though still afflicted with chills and fever-head while in England, I was able to get immediately aboard another steamer leaving for America. My health has improved very rapidly in the latter part of the voyage, but I am not yet able to read without being made quite dizzy and sick. I have not enjoyed this precious privilege of reading for several months. I feel as one waked from an unpleasant dream. Though somewhat bewildered by the apparently circuitous movements of the Shekinah of my faith, I still feel assured that it will lead me to the place where the ark will go over before me. Fully assured that it is the will of the Lord, the same grace enables me to return that enabled me to go. I left funds in the hands of Mrs. Harden to carry on the school until you could send her instructions. Mr. Rhodes, assisted by an ordained and experienced native preacher, will preach for the converts twice on every Sabbath. Twenty were baptized during the year, one candidate remaining.

BOOK NOTICES.

THE GALAXY. SHELDON & Co., New York.

We find this Magazine regularly upon our table, and recommend its circulation, not only because of the intrinsic value of the Magazine, but because we know the publishers to be liberal in heart and hand, and Baptists.

CLOSE COMMUNION, as practiced by the Baptists, explained and defended. By W. W. Gardner, Prof. of Theology in Bethel College, Russellville, Ky. Geo. S. Blanchard & Co., Cincinnati, O. Price by mail, \$1.25.

We have not had opportunity as yet to peruse this book, but it has met with the highest commendation from the most eminent defenders of our faith, and the Baptist press generally.

Receipts of Foreign Mission Board, from June 18th to July 16th.

MARYLAND.
H. Woods, 7th Church, Baltimore, 500 00, H. H. Chapman, 7th church, Baltimore, 100 00, G W Wolf, Broadway church, 12 25—\$612 25.

VIRGINIA.
H M Eggleston, Amelia co, 1 25, M E Self, Amelia co, 75c., G T Pritchard, Richmond, 10c., South Anna church, Louisa—Rev. L T Heley, 23 40, an old colored woman, 25c., Union church, Culpeper, 4 50, Friendship church, Washington co, M M Morris, 3 00, collection at concert of prayer, Richmond, 4 85, Mrs A E Dickinson, Richmond, 1 40—\$39 30.

WEST VIRGINIA.
Bethlehem church, D Hoffman, 11 30, Little Sandy church, by Rev D-W Rogers, 8 00—\$19 30.

NORTH CAROLINA.
Anonymous, Hertford, 1 00, collected by Rev R Newton, Emily P Newton, 2 00, others, 16 66, State Convention, J S Purefoy, 39 65, Mrs C A Lewis, Raleigh, 5 00, Rev W Brant, 2 00, Sale photographs, J H Mills, 18 55, Sawyer's Creek church, J D Hoffman, 7 00, N E Mathews, Fayetteville, 3 40, collected by John Ammons, 3 45, sale of photographs, J H Mills, 10 00—\$108 71.

SOUTH CAROLINA.
Rev W D Beverly, Anderson C H, 9 92, Anonymous, Greenville, 5c., A W Lanier, ditto, 1 00, S S., Edgefield C H, 10 00, Mrs Griffin, ditto, 1 00, B C Bryan, 1 00, Mt Zion, Newberry, S C, J D Pitts, 30 00, Broad Run Association, 20 00—\$77 92.

GEORGIA.
Athens church, Rev F H Ivey, 16 25, J N Coil, Writterville, 15 00, Dr J M Griffin, Bardstons, 5 00, McBean church, R W Knight, 7 70, collected by Rev J C Brown, Cave Spring, Ga., 5 50—\$49 45.

ALABAMA.
J M Scott, Wilsonville, 10 00, Rev J H Foster, 50 00, Beech Grove church, Rev G W Carmichael, 3 63—\$63 63.

KENTUCKY.
E Poindexter, Olivet church, 1 00, Thos H Coleman, Bardstons, concert collection, 10 00, Rev R L Thurman, collection, 100 00, A L Carter, Long View, 1 00—\$122 00.

MISSOURI.
Rev M M Modisett, annual contribution, 80 00, I W Halley, Fulton, 2 00—\$82 00.

TENNESSEE.

Salem church, by Hatchie Association, 10 16.

LOUISIANA.

Gilgal church, 13 15, Sparta church, 7 24, Red River church, 6 70, Salem church, 11 85, Newhope church, 15 55, Rev R Martin, 1 00, Rev S Winham, 3 00, Liberty Hill church, 4 00, In Canfield, 5 00, Mrs Hartwell, (not to be accounted on salary, 50 00, Mt Lebanon concert, 12 51—\$130 00.

TEXAS.

T J Gowzales, 3 00, collection by J E Brooks, 4 82—\$7 82.

MISSISSIPPI.

State Convention, W S Perry, 101 00, B W Griffith, Jackson 2 50, a lady, Sparkville, 40c., Salem church, 15 00, Carolina church, Cold Water Association, 4 25, Philadelphia church, ditto, 3 65, M J Jordan, ditto, 2 20, Mt Zion church, ditto, 19 00, Pleasant Grove church, ditto, 5 00—\$144 00.

ARKANSAS.

Lewisburg church, Rev J G Bledsoe, 23 00.

FLORIDA.

A. McHair, Waldo, 1 00.

Japan.

"The Japanese are an intelligent people. They are most eager, moreover, to acquire an insight into the various arts and sciences which are known to Europeans. Not, indeed, that printing is unknown in Japan. Though unacquainted with movable types, they have for a long time made use of a kind of stereotype in wood, by means of which they have produced various works of science, moral philosophy, poetry, travels, and even encyclopedias. They have the greatest respect for literary men, and the facility with which the missionaries have acquired their language will greatly tend to command their respect and attention. This facility is owing, not to the simplicity of the language, but to the perseverance and unwearied exertions of the missionaries.

"The Japanese language is not, as is often supposed, a mere dialect of the Chinese, but is said by philologists to be so dissimilar to all known languages in structure, grammar, and every characteristic, as to prove that the nation who speak it must be a distinct race and colony. The Chinese language is monosyllabic. The Japanese is polysyllabic. It has a sweet mellifluous sound, and has an alphabet of forty-seven letters, which may be written in four different sets of characters; in addition to which the Chinese is used as a kind of learned character. Another means of attaining to closer intimacy with the natives, and indirectly promoting the cause of Christianity, is the medical dispensary.

"This institution is open daily, except on Sundays, the number of patients averaging about thirty; and as they come from all parts of the country, the opportunities thus afforded for good are incalculable. On entering the dispensary you may see the ten commandments and various passages of Scripture translated into Japanese, and suspended from the wall, showing that the balm of Gilead occupies a prominent place among the healing medicines of the missionary.

"There is also a class of medical students, bearing eight persons, who take the greatest interest in the instruction given to them by Dr. I. Medicine, indeed, is a science which is much taught in Japan, and original works on this subject are often published in that country.—Miss. Gleener.

Primitive Missionaries.

Let this type of the missionary stand, that he is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends, or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought—the Gospel of Christ; a man of one purpose—the glory of God; a fool, and content to be reckoned a fool for Christ; a madman, and content to be reckoned a madman for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to denominate him. But still let him be a nondescript, a man that can not be classed under any of their categories, or defined by any of their convenient and conventional names. When they can call him a pensioner, trader, householder, citizen, man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent, and unaccountable character to which he surrenders himself mainly. The world knoweth the missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God; he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthliness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it, and some of our self-sufficient spirits may scoff at it. But our fathers held it in reputation when they suffered the loss of all things, and counted them but as nothing, that they might win Christ; and the missionaries who came to our fathers were accustomed to it. And what is a missionary who shrinketh at it? Can he stand the stake or the cross, who can not bear hunger, thirst, and nakedness? Was any man a martyr who could not be a hungered for Christ? What are purse, staff, scrip, raiment, and friendship, but the help and sustenance of life, taking their value from the love we have of life?—Edward Irwin.

An Example to be Heeded.

St. Louis, with a large German and Catholic population, having experienced for years the demoralizing effects of the continental Sabbaths, which they desire to introduce into all our large cities, has recently elected, by a large majority, a mayor who pledged his influence to shut up the dram-shops, theatres, and beer-gardens, on the Sabbath,

"Lord, remember me," saved a dying malefactor. "God, I thank Thee," condemned a proud Pharisee.

Domestic & Indian Missions.

MARION, ALA.

Rev. M. T. SUMNER,.....Cor. Secretary.

All communications to the DOMESTIC AND INDIAN MISSION BOARD should be addressed to the Secretary, MARION, ALA. Funds can be sent by Express, Checks on New York, Post-office orders on Selma, (nearest point), or by mail.

Domestic and Indian Mission Board.

LOCATED IN MARION, ALA.

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Preamble and Constitution of the Southern Baptist Convention.

We, the delegates from the missionary societies, churches, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan of eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the Gospel, agree to the following rules, or fundamental principles:

ARTICLE I. This body shall be styled the "Southern Baptist Convention."

ARTICLE II. It shall be the design of this Convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist Denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

ARTICLE III. The Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body; provided, however, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars paid within the current year; but the number of representatives shall never exceed five.

ARTICLE IV. The officers of this Convention shall be a President, four Vice-Presidents, a Treasurer, and two Secretaries, who shall be elected at each annual meeting, and hold their office until a new election; and the officers of the Convention shall be, each by virtue of his office, members of the several churches.

ARTICLE V. The Convention shall elect at each annual meeting as many Boards of Managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote—all which Boards shall continue in office until a new election. Each Board shall consist of a President, Vice-presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object of whose interest it shall be charged, all of which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer as it may think right; fill the vacancies occurring in its own body, and enact its own by-laws.

ARTICLE VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention whenever it shall be in session, and to his Board as often as required. He shall also, on entering upon the duties of his office, give competent security to the President of his Board for all the stock and funds committed to his care. His books shall be open at all times to the inspection of any member of the Convention and of his Board. No moneys shall be paid out of any of the Treasuries of the Board, but by an order from the Board from whose treasury the money is to be drawn, which order shall be signed by its presiding officer.

ARTICLE VII. The Recording Secretaries of the several Boards shall maintain intercourse, by letter, with such individuals or public bodies as the interests of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

ARTICLE VIII. The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

ARTICLE IX. All the officers, boards, missionaries, and agents appointed by the Convention, or by any of its Boards, shall be members of some regular church, in union with the churches composing this Convention.

ARTICLE X. Missionaries appointed by any of the Boards of the Convention must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

ARTICLE XI. The bodies and individuals composing this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

ARTICLE XII. The Convention shall hold its meetings annually, but extra meetings may be called by the President, with the approval of any one of the Boards of Managers. A majority of the attending delegates shall form a quorum for the transaction of business. The President, or in the event of his death, any of the Vice-Presidents of the Convention, may, at the request of two of its Boards, postpone or alter the place of meeting of the Convention, when it may be deemed by him expedient to convene at the time or place appointed.

ARTICLE XIII. Any alterations, which experience shall dictate, may be made in these articles, by a vote of two-thirds of the members present, at any annual meeting of the Convention.

What can be Done?

The best thing for the interests of truth in the South, is to place the Domestic Board in a position to respond favorably to the many calls upon it from our poor ministers and feeble churches—to give it the means to meet the spiritual wants of the Indian, the colored man, the German and the Chinese—the latter of whom are expected by thousands to come to our cotton States to till the soil, and work our plantations. If we, as Baptists, take our place among the great and potent agencies God is pleased to employ for the moral and religious elevation of the people, we must do more than we have done, be more systematic, and constant in our benefactions. With the assets on hand and promised to be paid in a few months, the Board can easily liquidate all claims against it. Only \$2,700 are wanting to pay every dollar due to July 1st, 1869. Thus we can do some-

thing worthy of the objects before us, and creditable to the denomination. Let a united, prayerful, and determined effort be made, by every Baptist of the South, to come up to the full measure of our responsibilities.

Baptisms.

Brother E. Heddon, Towns' county, Georgia, reports 21 Baptisms for the last quarter; brother M. P. Lowry, Mississippi, 2; brother D. G. Darnell, Georgia, 2; brother Peter Falsom, native Choctaw preacher, for quarter ending March 31st, 20 Indians and 4 colored persons, and for quarter ending June 30, 22 Indians.

One of the Results

Of our embarrassment is the secularizing of our ministry, forcing them to business, in order to a support for their wives and little ones. One brother, formerly under our appointment, says in a recent letter: "I will say nothing of my need, only I am forced to business all the week, and no time to read; but try to preach to three churches on the Sabbath, walking to my appointments." Another brother says: "I have been so secularized the present year, that I have not been able to bestow that pastoral care upon my little flock at O., which was necessary, and I am fearful our cause here is languishing."

We hear much of sympathy for our poor missionaries, but who cares for them to the value of 5 or 10 dollars, that they may go fully about their Master's work, and be relieved of many a sorrowful hour?

The Baptist Associations

Of the South will soon be in session. The Domestic Board cannot have a representative in them all, but will not some good brother in each volunteer his services to present our claims to the body, and take up a collection for the missions, and specially, if he chooses, to pay our indebtedness to brethren suffering for the want of the little due them? We do hope that every association, no matter how many objects may claim their attention, will give the Board the benefit of a generous collection, and send it to Marion, Alabama.

REMEMBER THE DESTITUTION OF THE SOUTHERN STATES WHEN YOU MAKE UP YOUR CONTRIBUTIONS.

Rev. J. T. ZEALY, will perform some agency work for the Board in Texas during the summer, free of charge, except his traveling expenses. We commend him to the sympathy and regards of our churches in that State. Brother Zealy was long known to us in South Carolina, as an able instructor of youth, a good preacher, and an honest man. We hope he will succeed in his new field of labor.

Rev. C. C. TIRTON, our agent in West Tennessee, is receiving the confidence and Christian esteem of our churches, and we hope will be the means not only of obtaining funds for the missions, but of doing good spiritually to the churches he may visit.

Rev. WM. HAFF is spending a few months in Kentucky, as agent of Domestic and Indian Missions. He has been kindly received, and writes encouragingly. We earnestly request the brethren and churches of this State not to forget our wants. Kentucky can and we hope will greatly relieve our financial pressure. A little from all will do much.

Rev. HENRY PETTY is spending a part of his time, and we hope he will the whole of it soon, in North Carolina, as agent of the Board. We hope the pastors will rally to his aid, and that brother Walters will not find that his efforts are interfering with his success. The fact is, the more a people do for Christ, the more able are they to do. Arkansas and Florida, and Louisiana, and the Indian Territory, and all these great and impoverished States of the Southwest, want the assistance of North Carolina, to build up the cause of a suffering Saviour in their midst. Brethren, unite with the sister States of the South in this great and increasing labor.

Rev. WM. N. CHANDON will represent our interest in Georgia, as far as his health will justify, and we know the brethren and churches of this old State will bid our brother C. a cheerful welcome, and do for the Board all they can. Georgia has never abandoned the Convention that found its existence within her borders, and has been nourished by her care and liberality.

Indebtedness.

The spirit manifested at the Convention in Macon, in reference to the liquidation of the debt still due our missionaries, was admirable, and we felt assured that the money would flow into the treasury without delay to meet this obligation, and thus relieve many a faithful and careworn preacher. But how much, to this time, has been received for this object? We are not aware that a dollar has, since the meeting of the Convention.

We hope the brethren who pledged each to secure one hundred dollars for this object, will hasten the amount forward as speedily as possible. Three thousand dollars are due on those subscriptions. We are exceedingly anxious to pay this entire debt by the next meeting in May.

OBTAIN SUBSCRIBERS FOR THE HOME AND FOREIGN JOURNAL.

Who Will Send

Us a dollar to pay a poor missionary what is due him for work performed on the credit of Southern Baptists? We will credit in a separate column the name of every donor to this object.

Will Not

Our old missionaries interest themselves in making collections for the Domestic Board, and retain the amount still due them for missionary service, sending us a receipt for the same? Most of you can pay yourselves very soon in this way, and at once free the Board of this annoying hindrance to our forward work. Brethren, let us be in earnest about this thing, and it can be accomplished with credit to the denomination South.

Report of Committee on Indian, German, and Colored Missions.

Below we give the report of the Committee on Indian, German, and Colored Missions, as made to the Southern Baptist Convention, in Macon, that the churches and brethren individually may see some of the work expected to be done by the Board during the year before us. Either of these missions will require not less than \$10,000, to be prosecuted with any results commensurate with its importance and demands.

The offering of a report is easily done, to carry out its design, *hoc opus, hic labor est*. Think of this, brethren.

REPORT:

The committee to whom was referred so much of the Report of the Domestic and Indian Mission Board as relates to the Germans, Indians, and Colored people, respectfully report:

That this body has cause to be thankful to God for such a zealous, self-denying laborer as Brother Schneider, and that it is our duty to co-operate with the Maryland Baptist Union Association in sustaining this missionary and his small but faithful church.

The Indians, as the aboriginal owners of the land we occupy, are objects of great interest, and ought to awaken our tender sympathies. As opportunity offers and as resources are furnished, your Committee recommend that the Board meet the renewed aptitudes and wants of the Creeks, Choctaws, and Cherokees.

The portion of the report which embraces the colored people is very brief, but it demands our instant and most prayerful attention. Before the late war, Southern masters, with few exceptions, and these made most odious by the common instinctive verdict of our entire native land, were the friends of the colored people; and whatever changes the war has wrought, they are not accountable for them. As those to whom we once sustained most close and solemn relations, these people should now be regarded as having peculiar claims upon us. The colored race are exceedingly disposed to religious excitement, and are alarmingly exposed to the artifices of fanatics and demagogues. Preachers they will have. Already, as the report intimates, they are beginning to open their eyes to the aim of designing men—from the South as well as from the North—who have crept in among them to preach Christ, not in sincerity, but for filthy lucre, or from political ambition. Our love for our country; our regard for our peace, prosperity, happiness; our allegiance to the truth; our vows of consecration—all, should engage us to feel that we have come into Christ's kingdom "for a time like this," all summon us to send missionaries into a field which is at our doors, in which the enemy is so busy sowing poisonous seed, and from which our contributions and toils must reap a blessed harvest.

Before concluding this report, your committee would suggest to this body that they instruct the Board to avail themselves of any opening which the head of the Church may provide, for giving sound theological instruction to colored brethren who may desire to enter the ministry. In the present condition of the South there must arise a class of such preachers. The members of this Convention well know the zeal and integrity which some of them have manifested in former days; and if the general education of this large element in our population, is desirable, it is far more important than in religious faith, doctrine, practice, those should be enlightened and qualified who, as teachers, are to exercise such influence over the minds, and consciences, and hearts of millions allied to them by a common origin—color and constitution.

To carry into immediate and energetic practice these views as to the colored population, your committee recommend the following resolutions:

Resolved, That we, as Baptists at the South, recognize the high and sacred duty of giving a pure Gospel and enlightened ministry to the colored population now living among us.

Resolved, That we recommend to the churches and District and State Associations to pay special attention to the religious instruction and spiritual interest of the colored people in their midst.

R. FULLER, Chairman.

Report of Committee on Indebtedness.

Will our pastors read the request as found in the report below, and can any voluntary agents be found to solicit contributions to aid in meeting the obligations of the Convention to their brethren, who have devoted themselves earnestly and faithfully to the work of the missions? These missionaries are suffering for their pay. They can be paid if brethren will act.

REPORT:

The Committee on the Indebtedness of the Domestic and Indian Mission Board respectfully submit as their report, the following resolutions:

First, That the Southern Baptist Convention cannot do otherwise than meet with equal magnanimity the movement of our Missionary brethren to remit their salaries for past services, by our emphatic declaration to accept the over-generous offering of our self-sacrificing brethren, touchingly described in the Secretary's report as "bowed down with the weight of poverty."

Second, That our Convention should hold this obligation to our Missionaries as having a peculiar and sacred claim upon our pecuniary resources; and that, in order to its speedy liquidation:

1. Our pastors be earnestly requested to make immediate and vigorous efforts in their churches to raise funds.

2. Voluntary agents be solicited from among the members of our body to collect, for this purpose, in their respective States.

3. And our Board be instructed to appropriate also, moneys otherwise received, as far and as fast as they judiciously can, and to devise and put on foot the most effective measures to carry out the intent and spirit of these resolutions.

H. A. TUPPER, Chairman.

REV. W. C. CLEVELAND, Dallas Co., Ala., July 1st, writes: "I am making collections occasionally in all my churches, for missions, and hope to send you some money next fall. I could succeed much better if I had the JOURNAL to distribute among my membership. The brethren, some of them, are very anxious to see it."

Brother C. subscribed for twenty copies in Macon, and has received them, we hope, ere this. No doubt of what our dear brother says; all our pastors could raise more money for the missions if their people read the JOURNAL. Why not let them? Send to "Home and Foreign Journal," box 130, Richmond, Va.

BRO. R. H. WHITEHEAD, Oxford, Miss., speaking of the Convention at Canton, says: "Our Convention was quite a success this year. A greater spirit of liberality and zeal for the cause of our blessed Master was never witnessed in our Convention before. Mississippi is waking up, and, I hope, will never fall behind her sister States again in the great work of Christian benevolence."

A GOOD minister in Arkansas says: "I am well pleased with the JOURNAL. Can you have the ten copies continued to my address?"

It has been continued. We would like to send it to every minister in the State. Will they not send for it? The JOURNAL will preach when they are away, and inspire the readers with a more ardent desire for the furtherance of the blessed Gospel at home and abroad.

BRO. C. C. TIRTON, our agent in West Tennessee, says: "I succeed well with some churches, with others it is almost a failure." We hope the former will increase and the latter diminish.

Letter from Brother H. F. Buckner.

INDEPENDENCE, TEXAS, June 16th, '69.

DEAR BROTHER SUMNER:

I have delayed answering your last letter some time, because the subject of it was of such moment as to require reflection. I have concluded to make my desire to return as a missionary to the Indians public, that I may in this matter cast myself fully upon Providence, and upon the liberality of the denomination, and thus cut off the possibility of retreat, except in case of utter inability to go forward.

I hope that no church will call me to the pastorate, for it has always been my weakness to be unable to say no to the unanimous invitation of a Baptist church; it is this weakness, perhaps, that has kept me in Texas so long. I love all the churches, and all places that I have ever lived at; and hence it is hard for me to get about from place to place, except as I seem to be providentially driven. My heart has been with the Indians all the time, but I have had doubts that have distressed me because I could not see how Providence would drive me out, and then invite me back. But it does seem to me from the destitution of the Creeks, and the letters I receive, that I am invited back. As I cannot see clearly into the designs of Providence yet, I propose this plan: As soon as my engagement with this church ends, (December) I will start out as agent for Indian Missions, until I get an outfit and salary for one year, return to the Creeks and stay as long as Providence indicates that I am positively needed there, and when I think I can accomplish more for the cause of Indian Missions by traveling as agent than by remaining on the ground, to do so. I think I can be an evangelist in the way I have suggested two years, before it will be imperatively necessary for me to settle down to educate my two little daughters. By that time my duty may be made plain to me. I want "sea room"; by this I mean I want the privilege of traveling from place to place, as duty may seem to require, without engaging to locate at any special place until I survey the field and see the indications of Providence.

It is reported of Archimedes that he said he could move the universe, if he had leverage and a place to stand upon; this is what I lack now in order to return to the Indians—an outfit. I have never been really able to return since I left, and to beg I was ashamed. I can beg for the Marion Board with a good grace, but to beg for an outfit for myself, requires more brass than I have been able to command. I must have two stout mules or horses, and a spring wagon, to take my family. Please write to me often.

H. F. BUCKNER.

Rev. M. Ellison, Raleigh, W. Va., June 29th, writes: "We are now having a little revival. Within the last ten days I have baptized ten persons, all white; others expected."

Something Pleasant,

Such notes as these:

"Enclosed I send you P. O. money order for \$18 25."

"The pleasure of enclosing you \$500 for Domestic Missions, falls to my lot this warm morning."

"I am directed by the Baptist church here to express to your Board \$20."

"I send you \$100 for your missions."

Brother Wm. Haff, our agent in Kentucky, writes: "I am succeeding pretty well in my work." We hope he may be able soon to drop the "pretty," and succeed well.

Destitution of West Florida.

LUMPKIN, GA., July 1st, 1869.

Elder M. T. Sumner:

DEAR BROTHER—Permit me, if you please, to call your attention to a place of destitution for which I feel much concerned. I speak of West Florida. The West Florida Association was a live, working little body of Baptists before the war, and occupied nearly all of West Florida. There were about fifteen churches, some of which, were very good ones, especially Greenwood, Campbellton and Orange Hill. But others were small churches, scarcely able to maintain their existence. The war desolated every thing. The ministers are nearly all gone, the property is gone, many good Baptists were killed or died during the war, others have moved away, and some have gone back to the world, and the sad state of things there on account of Radical rule—all these things being true and well known to me, make me present this petition on the behalf of West Florida. I have preached for those people five years, and do not hesitate to say that there are some as good Baptists there as I ever knew anywhere, but they are too weak to walk alone.

If the Board can afford them aid, do grant it. If you can send a good minister there for a part, or all the year, he will be well received and can do great good. Some people there are able and willing to help support a minister, but they are not able to support one entirely themselves. I served that people as long as I could without ruin to my own interest, and left only when I was obliged to do so. I am now engaged in a new field of labor, that engages all my time, or I would offer to help any missionary you may send. I write thus because I feel for my destitute brethren, and because I know much good can be done there.

Yours in Christian bonds,

W. M. HOWELL.

A Missionary at Work.

BLAINSVILLE, GA., June 27, 1869.

Rev. M. T. Sumner, Marion, Ala.:

MY DEAR BROTHER,—Herewith I send my report for quarter ending June 30th, or second quarter of the present year.

You will see by reference to my report, that I am rendering some pastoral service as well as missionary service. This is absolutely necessary in my field of labor, as the war has wasted much of our strength in the ministry and in the churches, and I find it needful to adapt myself to the necessities of the times, and verily I am happy in so doing. "To feed the flock of God," how vast the idea, and how sacred the responsibility.

The subject of vital religion is my theme wherever I go. I have spent thousands of hours in the family circle, where generally I am accompanied by Deacons, clerks of churches, Sabbath School teachers, and other friends of the cause of religion. In these councils I have tried faithfully to answer the thousand and one questions that are brought forward for solution. This will account for the great number of addresses which have always been reported, as my book shows every day, and the manner in which I spend it. These social meetings take the place of night preaching, which I seldom ever do; for me this is much the better plan. I spent about two hours in counsel with the Cherokees at my last meeting with them, upon the subject of building a meeting-house, and obtaining a minister of the gospel among them, all of which was conducted by interpretation, and Providence permitting I shall go again next week to attend to this business. The cause of religion is planted here at Buffalo, with undying firmness, though some of their best members have fallen by the pestilence and the sword, and some alas I have seen pale and poor with hunger. Oh! what a mercy peace is to such a people; "how long shall this people see the standard and hear the sound of the trumpet?"

Long may the gospel banner wave,
This grateful people's soul to save;
Long may the Board of Missions live,
This precious boon the world to give.

Yours in Christ,

ALFRED CORN.

Report of Missionary—New Sunbury Association, Georgia.

WALTHOURVILLE, GA., July 1, 1869.

REV. M. T. SUMNER,

Corresponding Secretary D. M. B.:

Dear Brother—The following is my report for quarter ending yesterday:

Sermons,	36
Addresses,	11
Meetings,	25
Visits,	55
Pages tracts and papers,	2,600
Baptized,	2
Received on salary from the field,	\$14 25

The persons baptized were whites—a man and a woman; one at Jones' Creek, the other at S. Newport. The congregation at the latter place has steadily increased from my first meeting unto the last. New faces are appearing in the congregation every meeting, and at my last visit a very unusual number of colored persons were present. As yet I am at a loss to account for it. It is thought that, at my next visit to that church, one or two more will come

before the church for membership. The congregations at all my preaching places are good—rather improving, more especially in the colored element. I preach to our church (Macedonia) on a week day. The congregation is quite as large as week day congregations could be expected. I expect to resume my appointment at Owens' House neighborhood this month, where, I learn, they have completed a house of worship.

At Johnson's Station—the place of worship formerly of Doctor's Creek church, now dissolved—there seems to be a little waking up of the people to the importance of religious instruction. I have procured a Sunday-school library for them, and they have a Sunday-school in operation, and are anxious to hear preaching; but alas! where are the preachers? or, where are the preachers who can and will work?

I have not forgotten your request of me to write something in regard to my field; and expecting to do in a short time, I will say no more now.

Heaven's blessings rest upon you in your arduous labors, and give you health and strength to prosecute them.

Affectionately yours, &c.,

D. G. DARNIELL,
Missionary, &c.

A Lion in the Way.

Every person who aims at doing good, finds obstructions directly across his path. Natural indolence is one. Doing good is up-hill work. It calls for effort and self-denial. It sometimes demands all the energy a man can summon. The listless, lazy, selfish disposition says, "It's asking too much of me." It is easy thus to give Christian duty the go-by, and leave its discharge to more heroic spirits.

Another impediment is, the belief that it's of no use. We decide thus ere an attempt is made. We give the devil credit for more strength than is possessed by Almighty God. "The strong man armed" is, in our view, capable of holding the citadel against the strongest party in the universe. So we sit down under a conviction that it's of no use to try. By an intimidating unbelief, we suffer the devil to have things all his own way.

Again, we dread opposition. Knowing that men are not in favor of religion—that sometimes they are bitterly opposed—we retreat behind this cowardly idea, and sit still in inaction. "It will do more harm than good," says one. How do you know that? Perhaps you are mistaken. The enemy of all good may have sent this lion across your path to frighten you back from duty. Go forward, and see if the lion isn't muzzled.

Another barrier to Christian usefulness is, the belief that we are not adapted to do good in certain directions. It may be so. But how can we know until we have tried? Let us, in God's strength, go to work; and if we fail the responsibility will not lie at our door. God accomplishes some of his mightiest works by the weakest instruments.

ILLUSTRATIONS.

Here, for example, is a clergyman who says, "I preach and preach, and yet my words seem but as idle tales. None are converted." Don't you know why? Perhaps you are not following up your preaching by personal and individual application. Many a man is affected under preaching; but the enemy is there to catch away the Word, or the rush of worldly things drives it out of the soul.

Go to the hearer on whose face you have seen depicted a solemn interest. Talk with him on the subject. If the way is opened, pray with him; and very likely you will gain that soul.

Ah! but this is hard work. We know it is; but preaching is not worth much without it. We asked an old clergyman once, why it was that so many of the influential men of his parish were church members? "I'll tell you," said he, "I went to them personally; sat down with them; inquired into their spiritual state, and prayed with them. In this way, by God's blessing, they came into the Church." It is the hand-to-hand conflict that does the work. Long reaching guns are apt to miss the mark.

Again, the minister soliloquizes, "That man, I see, is going astray. He comes no more to the prayer-meetings. He is evidently growing worldly, and losing his relish for divine things. I ought to go to him and affectionately apprise him of my fears."

This is what conscience says. "But a lion is there. I shall displease him—perhaps drive him away to some other Church." Oh, these lions! But go, servant of God, and do your duty to that man. God will stop the mouth of the lion; and you will have gained your brother.

The Sunday-school teacher says, "I am discouraged. My efforts seem to be lost on my scholars; they are frivolous and careless." But, let me ask, have you made each one a subject of prayer? Have you taken them apart and talked with them? Have you studied the character of each, and applied the truth accordingly? Perhaps you have thought that simply sitting with them an hour and teaching them the Scriptural lesson was enough. More than this is needed if you ever expect to see them in Christ. There must be deep, personal, prayerful interest, with faith in God and corresponding labor. "But this is hard work," you say. Of course it is. But that is just what is needed. Don't let the lion take possession of the path.

"O," sighs one, "I wish I knew how I could do some good. What a useless life I am leading!" Well, what hinders? Have you prayed earnestly for direction? "Yes." Very well, then look around and see over whom God has given you an influence. Some of them are impenitent. Go to work upon them, and see what, by God's help, can be done for their salvation. This will be taking up a cross, we know. But the cross is the way to usefulness. Take it up, and don't sit moaning any longer, that you have nothing you can do for Christ. Look out for these lions.—*The Christian at Work.*

Chinese Immigration.

The following we clip from the *Central Baptist* as worthy of attention:

"Thus far in history the main tide of human migration has swept westward. From Central Asia—the cradle of the human race—successive floods of humanity followed the sun in his westward course till Europe was overspread, our own shores were populated, and on to the Mississippi and across the mountains the tide advanced till it reached the shores of the Pacific. But the westward course has been merely that of historic migration. The aborigines of our Atlantic must have come eastward in their unrecorded journey. Nor was the westward course an inherent necessity. The Asiatic tribes went westward because in that direction alone was the road open to them. But since commerce has bridged the wide Pacific, they have begun to show that the tide can flow against as well as with the sun. The eastward emigration has commenced. Our immigrants, hitherto, have

been European, but we are now to have an Asiatic invasion, compared with which the Irish and German immigration will be as nothing.

"We have not at hand any accurate statistics of the population of China. Suffice it to say that it is immense. Cities of the size of New York and St. Louis, are scattered over that country almost like villages in our own land. Even in the rural portions the population is so crowded that every square inch of land must be subjected to the most diligent cultivation to sustain the inhabitants. A large portion of the people can gain only a bare subsistence, the teeming millions so crowd upon each other. Our own country, on the other hand, offers to them a possibility not only of existence but of accumulation of property. They are beginning to find it out. On our Pacific coast there is already a Chinese population of some seventy-five thousand. They are already an important feature in the social affairs of that region. Each month brings new importations, and when we remember how recently this immigration has commenced, we must look upon the few tens of thousands who are already here as merely scouts connected with the principal force. Even the picket line of the main army has not yet come in sight. When the main force does come, strange will be the condition of affairs with us. The Pacific coast will, of course, be overspread. The great central plains, which seem so sterile to those who have seen the rich bottoms of the Mississippi Valley, will all be brought under cultivation by those who never could own a foot of land at home. By the various Pacific railroads they will pour through into this great valley till the Asiatic countenance will be more familiar than that of the African. To the Atlantic coast the tide will extend, and there may be ground for supposing that, at a period not very remote, the Asiatic population in our country will be in a vast majority.

What profound questions do these possibilities suggest to the statesman, the philanthropist and the Christian. The introduction of such an amount of cheap labor is the very thing we need in this country. But is our political system of sufficient fixedness and pliability to adapt itself to such a state of affairs? These Asiatic millions come with all the low vices of heathenism. Is the moral tone of American society such that a pure atmosphere can be preserved amidst this in-rushing flood of corruption? They come with their idolatry and superstition. Already is the Chinese pagoda erected on the Pacific coast. Is this country to become a heathen land?

Whether we welcome this immigration or shudder at it, one thing is certain—it must come. The cruelty and abuse with which the Chinaman has been received on the Pacific coast cannot be supported by a Christian sentiment. If they wish to come, we must admit them and trust God for the result. Let the church of Christ prepare for the contest with Paganism. Let the gospel be preached so thoroughly that our own population will be thoroughly leavened by it. Then, when the Mongolian horde arrives, they will meet a brighter influence, a higher power, and their vices will be driven away from the light. They will be themselves forced to yield to the power of the gospel. Thousands of them will return to preach the gospel to the heathen, and so God is bringing the heathen to us. Are we ready for our new duties?

Romanism at Home.

J. G. Holland, writing from Naples to the *Springfield Republican*, after speaking of the degradation of the masses in that city, says:

"Of course these people have been forsaken by priests, and have enjoyed no Christian privileges." Do you think so? There are six thousand Roman Catholic priests in Naples, and three hundred churches, and a better dressed, better looking set of ecclesiastics than one sees in Naples, he will not see anywhere else. Passing one day through but little more than half of the principal business street, called the "Toledo," two ladies in my carriage counted upon the two sidewalks, more than one hundred and fifty priests and ecclesiastics of various sorts, and that without meeting or seeing a procession. Naples is devoured by priests, and has been for centuries; and it is an everlasting shame and disgrace to the Catholic church that they have done nothing for a people from whom they have drawn the means to build a city full of churches and to educate such an army of priests as are not to be found in any other city but Rome. There are five thousand priests and ecclesiastics of various orders in Naples who are of no earthly or heavenly use to anybody. They teach nobody, they produce nothing: they live upon the ignorance and superstition of the people. They go through their ceremonies in their splendid churches, in the presence of a dozen beggars and a few strangers, when the whole city is in want of the rudiments of a common education, and the simple gospel of Jesus Christ. The Gospel is not "preached to the poor." Naples, dirty, vicious, poor, and ignorant, is just what the Catholic priesthood of Naples has made it or permits it to be. Who wonders that the priests are the first to run and hide in all the revolutions that take place in these Catholic countries? I should think they would—hide from the awful work they have done upon the people; and from the people's indignation over sacred trusts betrayed. I hesitate to tell you the trouble they make in families, their abuses they make of the confessional, their raptures of the restraints imposed upon them by their vows of chastity.

Who doubts that if the priesthood of Naples had the good of the people mainly at heart they could revolutionize the whole region in a generation? If they would leave their nunneries, and go to work, teaching the people, they would themselves find safety and happiness in their new pursuits, and be a blessing instead of a curse to the world. But no: they are alike the creatures and the tools of a system that thrives on popular ignorance, and never exercised, in any country, for any considerable length of time, a controlling influence, without depressing the people into ignorance and superstition, or driving them into infidelity. That is a broad statement, but it is sadly true. There is no hope of Italy but in Protestantism. It has been in the hands of Catholics from the first, and what have they made of it? The fairest land under the sun, the old home of the highest pagan civilization, the land of art and song, it should be now—it ought to be now—the freest, purest, noblest country in the world, and would be, were the religion which has held it in thrall heeded what it claims to be. As it is, that new land—so full of heresy over the sea—my own dear, Protestant country—puts it to shame by the freedom of its people, by their prosperity, their morality, their public enterprise and their self-devotion.

Romanism in the United States.

What is Rome doing as an ecclesiastical organization, with a view to the control of this country?

1. She is largely engaged in church erection—building massive churches and cathedrals in the most eligible localities all over this great country.

2. Wherever she builds a church she also builds a school-house, or an expensive seminary. The design of these schools is two-fold—first, to keep Roman Catholic children away from our schools; and secondly, and mainly, to educate, in her way, the children of Protestant parents, with a view to their becoming Romanists. Seven-tenths, it is said, of the Protestant girls who are educated in these schools, do become Romanists.

3. Rome is endeavoring to break up our Public School system, and to secure separate grants for her own schools. She has already succeeded in banishing the Bible from most of our public schools, and in silencing the voice of prayer in them; even

the Lord's Prayer. The text-books, too, must be purged of every fact or principle offensive to Rome.

4. She is building asylums and ecclesiastical hospitals for the benefit of sick Protestants, to be nursed by the Sisters, all with the object of proselyting the patient to Rome if he lives, and if he dies of getting his money, if he be rich. It is remarkable, too, that Rome is building her charitable institutions, so-called, with money obtained from Protestants! Mark her shrewdness in this, for every dollar she obtains from Protestants to establish these institutions, is just so much of her own money saved for building her churches, seminaries, &c. Rome is by far too cunning to go to Protestant individuals, and Protestant legislatures or common councils for money to propagate Romanism. No. She gets her appropriations on the plea of charity; and yet every Protestant ought to know that every dollar he gives or votes to Rome for her charitable institutions, goes, indirectly, it may be, but in reality, to the establishing of Romanism in this country.

5. Rome is endeavoring to familiarize the American mind to religious processions, so-called, on the Lord's day.

This is done to break down our Protestant reverence for the Sabbath and its solemn services, which Rome knows is one of the strongholds of evangelical Christianity on the public mind. True religion or vital godliness stands or falls with the proper observance of the Lord's day, and Rome knows it.

6. Rome is now scattering broadcast over the land, mainly in the form of tracts, her false dogmas, artfully disguised under the garb of some truth held in common with Protestant Christians. In these publications Rome assumes the tone of injured innocence, with a view to awaken public sympathy. These documents are well calculated to deceive the unwary Protestant. These are some of the things that Rome is now doing as an ecclesiastical concern, with a view to the control of this country.—*W. B. Sprague.*

What is Wanted.

The Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power that we need. Mental power may fill a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God, we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.—*C. H. Spurgeon.*

The Gospel Sickle.

God's harvest must be gathered with His own implement—a full, unadulterated, undiminished Gospel! Human nature may incessantly devise improved implements of labor. Our implement was invented by Omniscience eighteen hundred years ago; it was made perfect, and no room left for skill to alter it!

We hear much nowadays of adapting preaching to the age in which we live. If by that be meant the sterner and more rigid Christian system of by-gone ages, I say let us have it; but if by "adaptation" be meant more philosophy and less Christianity, more mystic spiritualism and less evangelical simplicity, may God, in His great mercy, save us from it! It is treason against truth, and against the God of truth. You may as well attempt to reap a harvest with a lady's scissors, as to save souls by some men's preaching. It may have the polish of eloquence, and all the keenness of wit, but be as nothing after all.

We want men that *labor in the closet*, which must be the spring of all our labor: we should all be better preachers if we were holier men. We must sharpen our sickle on the whetstone of the Bible in our closet! We want men like Owen, Baxter, and Martin. These were the men!—*Rev. J. A. James.*

The Nashville *Advocate* says that a missionary in the South resolved, at the beginning of this year, that he would try to establish one new Sunday School for every Sunday of the year; and to gather in a scholar for every mile traveled. In less than five months he organized forty-seven schools, with 300 teachers and 2,250 scholars.

The California Baptist Education Society met at Petaluma, on the 7th ult. It was resolved to raise \$15,000 to erect buildings and purchase apparatus for their college. The friends of this institution were encouraged by the meeting.

The Baptists of Arkansas have 18 Associations, with some 350 churches, about 250 preachers, and perhaps 15,000 communicants.

Receipts

Of the Domestic and Indian Mission Board for June.

VIRGINIA.

Rev T B Evans, 25 00, Fredericksburg Baptist church, 80 00, W. G. Dandridge, Treasurer General Association of Virginia, 400 00, Rev G F Adams, 10 00, I C Schofield, Treasurer Domestic Board, General Association of Va, 62 50.

NORTH CAROLINA.

Rev Henry Petty, 9 00.

GEORGIA.

Elim and Mayfield Baptist churches, 8 30, Athens Baptist church, Domestic Missions, 15 25, Indian Missions, 3 00, Antioch Baptist church, Lee co., 10 55, Sister Wallace, 5 00, First Baptist church, Macon, 86 50, Dr J M Griffin, 5 00, Rev D G Darnell, 44 25, J J Slade, 10 00.

ALABAMA.

Mrs D A Wills, 5 00.

TENNESSEE.

Jackson Baptist church, 20 00, Rev C C Tipton, agent, 311 78.

MISSISSIPPI.

Rev M P Lowrey, 408 85—amount collected.

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