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HOME & FOREIGN JOURNAL

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Our exchanges will please note the change
of our address from Richmond to Charlottesville,
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A MYSTERY EXPLAINED.

How was it that the Christians at Corinth, themselves so poor, gave so readily and so liberally to supply the wants of the Saints at Jerusalem? Without argument, or appeal, of their own accord, in proportion to their ability, and beyond their ability, they brought in their offerings. They did not wait to be pressed to give; they pressed their gifts upon the reluctant collector, who was unwilling to see them so utterly self-forgetful. What was the secret of this great liberality? The Apostle makes us understand the whole matter when he says, "They first gave themselves to the Lord." What a man has once given himself to a cause, the gift includes all his possessions. He will withhold no labor and no sacrifice; all his plans and all his aspirations look to the success of the cause to which he has devoted himself.

An illustration of the effect of personal consecration is found in the life of the Apostle Paul. For the sake of Christ he suffered the loss of all things and counted his losses as nothing. When his friends would prevent him from exposing himself to the fury of the Jews, he said: "What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." When he gave himself to Christ, his heart, his soul, all his affections were included in the gift. We have before us another illustration in the example of a young missionary recently entered upon the work of the Lord in a foreign land. This missionary (whether man or woman we know not) sends a liberal donation for the chapel at Rome, and says:

"As far as possible, I wish to carry out my Saviour's command, 'Go ye into all the world and preach the gospel to every creature.' To Him I have given my life, my time, my energies, but I shall be happy if through this small contribution, I can preach the gospel in Rome also. Would that I might in this way 'go into all the world and preach the Gospel to every creature.'"

This spirit of consecration is both the proof and the characteristic of the new life. To a greater or a less extent all the disciples of Christ have it. If we find ourselves withholding anything from him we may well doubt whether we have fully given ourselves to the Lord.

FRUIT GATHERED.

There has recently been a remarkable religious awakening in the mountain region immediately west of the University of Virginia. Some of the students of that noble institution (whose religious are scarcely second to its distinguished literary advantages) have been conducting Sunday Schools and prayer meetings among the people, who had no stated preaching, a rain or shine, heat or cold, they have walked to their appointments, a distance of from four to six miles. The seed sown by these students as spring up and brought forth fruit. In September last the people were moved to hold religious meetings, and for two weeks the Spirit of the Lord was with them and about seventy persons were converted. The editor of this paper had the privilege of baptizing forty-seven of them one Sunday afternoon, and others have since been baptized. Nearly all of them have joined the Pine Grove Baptist church, of Albemarle county. They are a rising people. Many of those baptized are young men; and we may expect that they will exert a great and beneficial influence in their neighborhood. They have an excellent house of worship in process of construction, and have called a pastor to preach to them.

THE SEVEN YEARS' COURSE.

We do not refer to the seven years' course, four years in college and three years in seminary, which some denominations think necessary to qualify a young man to preach the Gospel. It is the seven years' course of Sunday-school instruction to which we refer. The National Sunday-School Convention of last year thought proper to appoint a committee, a very able committee, too, to prepare a series of lessons extending over seven years. The plan is for these lessons to be studied simultaneously in all the Sunday-schools in Europe, Asia, Africa, America, and the islands of the sea. The lessons prepared are called the "international series"; and hundreds of schools have already signified their intention to adopt them.

The seven years' course seems to excite a good deal of enthusiasm among advanced Sunday-school men. They have no doubt that they have at last discovered that "royal road" of whose existence many experienced educators have all along been so skeptical. It was a happy thought to have uniform lessons from year to year. This was a notable advance on the old-fashioned way of adapting lessons to the capacities of the scholars. But the uniform lesson system needed one thing to make it perfect--there must be a seven years' course of uniform lessons. This we now have and it would be unreasonable to expect any further improvement in Sunday-school machinery.

This perfect system is the very thing to secure the permanency and prosperity of Sunday-school papers. It makes it necessary that there should be special expositions of the lessons, and the Sunday-school papers furnish these expositions, which, of course, all the Sunday-schools must have. Very many excellent Sunday-school journals, the delight of old and young, have been floated on the sea of public patronage by the buoying power of their uniform lesson expositions. The superintendents of schools, too, have had their work marked out for them; and have luxuriated in edifying speeches made to hand by the *Sunday-School Times* or *World*. But the class most benefited by the course of uniform lessons is the great army of Sunday-school teachers. By the payment of a few cents each, they are now fully equipped for a whole year's work. They have each lesson expounded to them, the questions which they should ask indicated, and the answers to the questions given. They are told how they may apply the truth to the consciences of their pupils; and, in addition, they are furnished with illustrative anecdotes. Unless they choose to be extraordinarily thorough in their study, they need not have Bible Dictionaries, Commentaries, or even Bibles and Testaments, so complete is the working apparatus furnished by the exposition papers.

Such are some of the great advantages of the seven years' course of uniform lessons. If it is not presumption to criticize a perfect system we would like to mention one thing about which our mind is not perfectly at rest. The system evidently suits the Sunday-school papers, the superintendents and the teachers, but we are not quite sure that it is the best thing for the scholars. It requires them to study Bible topics rather than the Bible itself; it sometimes calls upon them to explain facts before they have learned them. Sometimes the soup is served in shallow dishes, and sometimes in narrow-necked jars, and this, of course, does not suit the foxes and the storks equally well. But our readers must not suppose that we are going to be so unreasonable as to say anything against Sunday-school methods simply because they are not adapted to the wants of the thousands of Sunday-school scholars. We are far from being so stupid as to object to a perfect system for the slight circumstance that it fails in the application.

A HUNDREDFOLD.

"In three counties in Northwest Missouri, where a few years since there was not a Baptist church, and where Rev. G. W. Huntly, when sent there as a missionary of the American Baptist Home Mission Society, had to find a home in a hotel without Baptists or Baptist sympathy to assist or encourage him, there are now fifteen Baptist churches, and these churches are united in what is known as *The Northwest Missouri Baptist Association*. At a late meeting of this association it was found that over two hundred had been baptized into the churches within the year past."

Facts like this, stated in the *Macedonian and Recorder*, show the importance of our Domestic Mission work. The more we know of it and the more we think of it the more its importance grows upon us. Our labor in the new and growing parts of our country always yields good and speedy returns. In leaving their old homes the people leave behind them old customs, and long standing prejudices. They are disposed to take candid and independent views of things; and to decide every question upon its merits. This we believe to be the disposition of heart most favorable to the reception of Baptist principles. We must not fail to exert an influence on these new settlements during their formative period. They will, after a while, be great centres of influence, and the seed we now sow on them will spring up and ripen into an abundant harvest.

UNEXPECTED FRUIT.

From "Recollections of Old Ministers," in the *Christian Intelligencer*, we find the following incident:

At a session of the General Synod of our Reformed Church, held in the lecture-room of the North Reformed Church, in the city of Albany, more than thirty years ago, Mr. Bourne was a delegate, he was the writer. The clerk was calling the roll, when the Rev. Dr. T. B. Welch, then pastor of the Baptist Church in Pearl street, came in and seated himself by me. Soon the name of George Bourne was called, and the answer was given, "Here." Dr. Welch turned to me, and said, "Is that George Bourne who was formerly pastor of a church in Germantown, near Philadelphia?" I replied, "Yes, sir." "Do you know him?" "Very well, sir." "Will you introduce him to me?" "Certainly, sir." At the recess the introduction was given, when the following conversation ensued:

"Dr. Welch asked Mr. Bourne: 'Do you remember, when you were in Germantown, your preaching a sermon to young men in Dr. Stoughton's church, in Sansom street, Philadelphia, where there was an immense assembly present?'"

"Yes; very well," said Mr. Bourne.

"Have you that sermon with you?"

"Yes, here," putting his finger up to his head.

"Will you preach it in my pulpit next Sabbath evening?"

"Where is your church?"

"In this street, sir."

"Then I will do as you wish." The arrangement was made.

On the Sabbath morning Dr. Welch, then in the height of his popularity, drawing large congregations, invited the great assembly to attend in the evening to hear the same sermon under which, more than twenty years ago, their pastor had been converted unto God.

The church was thronged. Mr. Bourne preached the sermon. At the close Dr. Welch rose and told the congregation that they had now heard substantially the same sermon which was God's instrument whereby he had been brought to receive Jesus Christ as his Saviour. Then turning around, he addressed Mr. Bourne, and told him that when he preached "that sermon in Sansom Street church, about twenty years ago, he was brought to Christ, of which number I am one, and nearly all of us have become ministers of the Gospel of the blessed God"--when Mr. Bourne, deeply moved, said aloud: "I never heard of it before. Bless the Lord, O my soul!"

A prayer of devout thanksgiving then followed from the lips and the heart of the overwhelmed congregation, which was joined in which Mr. Bourne was ascribing all the glory to God.

BAPTIST PREACHING HONORED.

The pastor of the Baptist church at Fincastle, Va., an efficient and honored brother, says that of two hundred and fifty persons who have professed conversion in Botetourt county during the past year, two hundred and twenty-five were converted in Baptist meetings. At meetings held by other denominations there was comparatively little interest, but whenever Baptists preached, the power of the Lord was present to convert. He says, too, that the same thing has occurred in other counties around him; the people have shown a marked preference for Baptist preaching. It is a noteworthy fact and should excite us to gratitude, humility, and diligence. In proportion as we feel that our principles are in accordance with teachings of our Lord should we seek to disseminate them, and rejoice in the effect they produce and the favor with which they are received.

LOOKING AHEAD.

A friend of ours once visited a well-to-do farmer in one of the Southern counties of Virginia. The farmer took him out to show him his hogs, of which he was a successful breeder. "These," said he, pointing to some large, fat fellows, "are my hogs for this fall's killing." Turning to some smaller hogs he said, "and these are for next year's pork." Then pointing to some pigs, he added, "and these are for the year after the next, but where my pork is to come from after that the Lord only knows."

It is such looking ahead, such carefulness for the distant future, that robs the present of its sweetness and closes the heart against the appeals of benevolence. How much better it is to be content with such things as we have, and to trust to the future to provide for its own wants! He who feeds the fowls of the air will take care that to-morrow shall yield its own supplies.

A CHILD'S ANSWER.

The King of Prussia, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then taking an orange from a plate, he asked: "To what kingdom does this belong?"

"The vegetable kingdom, sire," replied a little girl.

The king took a gold coin from his pocket, and holding it up asked: "And to what kingdom does this belong?"

"To the mineral kingdom," said the little girl.

"And to what kingdom do I belong, then?" asked the king.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty should be offended. Just then it flashed into her mind that "God made man in his own image," and looking up with a brightening eye, she said: "To God's own kingdom, sire."

THE VOICE OF THE PAST.

These are clear, strong utterances from the *Reflector*:

The progress of the Baptists in North Carolina has been something remarkable. The first church of the denomination was organized in 1727, at which time the Quakers and Episcopalians constituted the great majority of the people. In 1790 the Baptists had increased to seven thousand; in 1812, to thirteen thousand; in 1845, to about seventy-nine thousand; and last year, to over one hundred thousand--or one communicant to every twelve of the population and about as many as the aggregate of all other Christian denominations. The Episcopalians and Quakers now number together just about the same as the Baptists did in 1790, and not quite as many as were added to the latter by baptism last year.

It is calculated to fill us with holy awe thus to see fulfilled that great law of Christ's kingdom by which the last becomes first and the first last. And it has been seen over and over again in Baptist history, as 'conspicuously in Virginia as in North Carolina; and almost as much so in our denomination as a whole. Luther, Melancthon and all the other leading reformers would have stamped out the Baptists of their day, and did not hesitate to invoke the sword against them. But their successors relying on that sword more than on Christ, Lutheranism has become the chief source of modern infidelity, while the chief hope of spiritual religion in Germany is, directly and indirectly, in the Baptist churches of that land. Moreover, from the master minds of Germany, the profoundest and most pains-taking scholars in the world, comes the almost unanimous testimony that in the primitive age infant baptism was unknown, and that baptism was by immersion, in accordance with the very meaning of the word.

The law we have referred to works both naturally and supernaturally. "The first" become self-satisfied; recline at their ease; are governed by worldly considerations; cater to the great (of whom there are but a handful anywhere); substitute the form of godliness for the power; become proud, domineering, and if the time favor it, seize the sword of persecution. He who is head over all things to his people, sets the laws of human nature against them, works against them in the combinations of His providence; and withdraws the shekinah of his own presence. Zeal, activity, self-denial, those universal elements of success, die out. Their children wander off hungry to other folds. Public sympathy turns to the other side. Advance ceases. Death does the rest.

"The last" are humble; know that they are nobody; go out of themselves to Christ; are disinterested; and to each other, by the world's contempt; are cheered and stimulated by the success the Master gives them; are lifted to moral heroism by the persecutions to which they are subject; become themselves living proofs of the power of the Gospel; compel the empty, the dissatisfied, the bereaved, the famished prodigals around them to feel the mighty magnetism of their faith, and hope, and love, and peace, and joy. And so, at length, they pass up to "the first rooms at the feast."

But let them not forget that the working of the same law may carry them clear back from the first to the last again, to be supplanted by a scattered few they are now in danger of despising.

NEVER TEMPT A MAN.

The late celebrated John Trumbull, when a boy, resided with his father, Governor Trumbull, at his residence, in Lebanon, Conn., in the neighborhood of the Mohegans. The government of this tribe was hereditary in the family of the celebrated Uncas. Among the heirs of the chieftainship was an Indian named Zachary, who, though a brave man and an excellent hunter, was as drunken and worthless an Indian as could be found. By the death of intervening heirs, Zachary found himself entitled to the royal power. In this moment the better genius of Zachary assumed sway, and he reflected seriously: "How can such a drunken wretch as I aspire to be the chief of this noble tribe? What will people say? How shall the shades of my glorious ancestors look down indignantly upon such a successor? Aye--drink no more!" And he solemnly resolved that he would drink nothing stronger than water, and he kept to his resolution.

Zachary succeeded to the rule of his tribe. It was usual for the Governor to attend at the annual election in Hartford, and it was customary for the Mohegan chief also to attend, and on his way to stop and dine with the Governor. John, the Governor's son, was but a boy, and on one of these occasions at the festive board occurred a scene which I will give in Trumbull's own words:

One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table I addressed the old chief:

"Zachary, the beer is very fine; will you not taste it?"

The old man dropped his knife, and, leaning forward with a stern intensity of expression, and his eyes sparkling with angry indignation, fixed on me:

"John," said he, "you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? Shall I become again the same contemptible wretch your father remembers me to have been? John, never again while you live tempt a man to break a good resolution."

Socrates never uttered a more valuable precept. Demosthenes could not have given it with a more solemn eloquence. I was thunderstruck. My parents were deeply affected. They looked at me, and then turned their gaze upon the venerable chieftain with awe and respect. They afterward frequently reminded me of the scene, and charged me never to forget it.

He lies buried in the royal burial place of the tribe, near the beautiful falls of the Yantic, in Norwich. I visited the old chief lately, and above his mouldering remains repeated to myself the inestimable lesson.

EASILY FLATTERED.

There was once a Scotch drover who, though he could neither read nor write, had nevertheless made a large fortune by sheep farming, and was open to any degree of flattery, as to his abilities in this department of labor. A purchaser, knowing his weakness, and anxious to ingratiate himself into his good graces, ventured one evening over the whiskey-toddy to remark: "I am of the opinion, sir, that you are a greater man than even the Duke of Wellington!"

"Ho! ho!" replied the "sheep" farmer, modestly, hanging his head with a pleasing smile, and taking a large pinch of snuff, "that's too much--too much by far--by far."

But his guest, after exhorting for a while upon the great powers of his host in collecting and concentrating upon a southern market a flock of sheep, suggested the question: "Could the Duke of Wellington have done that?"

The sheep farmer thought a little, snuffed, took a glass of toddy, and replied: "The Duke of Wellington was, no doubt, a clever man; very, very clever, I believe. They tell me he was a good eger; but then, d'ye see, he had reasonable men to deal with--captains, and majors, and generals, that could understand him, every one of them, both officers and men, but I'm not sure, after all, if he could manage, say twenty thousand sheep, beside black cattle, that could not understand one word he said, Gaelic or English, and bring every hoof o' them to Fa'kirik Tryet? I doot it--I doot it--but I have done that!"

The inference was evident.

JOTTINGS.

A Boston paper estimates the loss by the great fire in that city at \$80,000,000. Of this amount, \$20,000,000 was in buildings and the remainder in goods of various kinds. It was at first reported that the office of the *Watchman and Reflector*, was burned. We are glad this is not the case. It is one of our best exchanges, and one of the best papers printed in this country.

In view of the fact that Maryland is the most destitute State in the Union in Baptist membership and ministers, the Maryland Baptist Union Association, resolved to raise this year (1872) \$10,000 for missionary purposes. Dr. J. W. M. Williams undertakes to raise this sum without cost to the Association. By the way, Dr. Williams always reminds us of a man of whom we once heard him tell. A little man got into a difficulty with a very large one. The large man, looking down on his adversary, contemptuously said, "and pray, sir, how much do you weigh?" The little man replied, "ordinarily I weigh one hundred and twenty pounds, but, sir, when I get mad, I weigh a whole ton!" We think "a whole ton" is about Dr. W.'s usual weight.

The *Religious Herald* is to have a Science column, with Dr. J. L. M. Curry as editor.

REV. T. A. RIED, formerly a missionary to Africa, has become pastor of the Baptist church at Pine Bluff, Ark., where his appearance has created great joy and enthusiasm.

The total receipts of the Woman's Baptist Missionary Society, from April 1st to October 1st, 1872, amounted to \$7,553.

The Memorial Committee of the Virginia Baptist General Association are meeting with encouraging success in their efforts to raise \$300,000 for the endowment of Richmond College.

MR. CORCORAN, the Washington banker and President of the Board of Trustees of Columbian College, has given to that institution a tract of land valued at \$250,000.

THE BAPTIST QUARTERLY.

The October number came to hand too late for notice in the November number of the JOURNAL. It contains two articles touching Baptist history in America--one on Roger Williams as an author, by Dr. Caldwell, of Providence, R. I., and the other on Dr. John Clarke, the friend and faithful co-worker of Roger Williams, by Rev. C. E. Barrows, of Newport, R. I. Both articles are interesting and valuable. In an article on Homer and the Old Testament, Rev. J. B. Howe, of New Jersey, mentions a number of recent literary, more or more remote, in the utterances of Homer and the inspired writers. Dr. Sawyer discusses the Theses and Methods of Apostolic Preaching--a suggestive and important topic. The article that most interested us is by Rev. R. H. Graves, of Canton, China, on the Three Systems of Belief in China. The QUARTERLY is very handsomely gotten up, is interesting and able, and ought to be generally supported. Address Bible and Publication Society, 430 Arch street, Philadelphia. Subscription price \$3.

A SEMI-CENTENNIAL.

1823-1873. The fifty years of the New York Observer are completed, and to signalize the event the publishers are about to present to each subscriber a memento in the shape of a Jubilee Year-Book, which is to be embellished with appropriate illustrations and historical remembrances. Fifty years of unceasing prosperity in a public journal, while pursuing the same unvarying course, may well inspire its friends with confidence and strong attachment. We are informed that the subscribers to the Observer are usually subscribers for life. It has never gone backward since its first appearance on the stage; and it bids fair, judging from its present position, to double its circulation and influence in the near future. \$3 a year. Sidney E. Morse & Co., 37 Park Row, New York.

FOREIGN MISSIONS.

FIFTEEN THOUSAND DOLLARS.

Dr. Jeter has been telegraphed to draw on the Board of Foreign Missions for FIFTEEN THOUSAND DOLLARS on account of the ROME CHAPEL. Brethren who have funds on hand for this object, however small the amount, will do well to remit at once to the Corresponding Secretary, Box 130, Richmond, Va.

TURNING IN OLD AGE.

We are indebted to the kindness of Mrs. A. J. Graves, of Baltimore, whose heart is fully in the work of Foreign Missions, for the following

EXTRACTS FROM CANTON LETTERS.

Large and attentive congregations attend the preaching of the word in our chapel. We are not without some tokens of good. I baptised an old man a fortnight ago, the father of Ho Mui, one of our young preachers who has been very much concerned for his father's conversion for a long time. We all rejoice that his prayers have been fulfilled.

One who witnessed the baptism says of the son: "He looked so happy that I thought as I watched him I had rarely seen a person whose face expressed more beaming satisfaction. He told me—he would be 'wholly happy' if his mother would only turn from idols to serve the living God." There are several women among our inquirers whom we hope will be baptised before long. One of these is quite an interesting case. She lived with one of our members in the Old Women's Home, but had always resisted the truth and refused to hear the Gospel. Ho Mui visited her a few weeks ago, but she said she was too old, and refused to have anything to do with his message. After he left, her room-mate said: "The fact that you are old is the very reason why you should trust in Jesus. You must soon die and what will then become of you?" This word was used by the Spirit to arouse her, and she immediately tore down her idols and began to pray to Jesus. Since then she has come every Sunday to our chapel and now desires to be baptised. I hope the Spirit has, indeed, begun a work in her heart.

TO THE LADIES OF THE BAPTIST CHURCH WHO SUPPORT THE BIBLE WOMAN.

First report of Mrs. Ling, the Native Bible Woman in Canton.

Mrs. Ling (né Lo) sends this greeting to the Church in America:

May our Heavenly Father bless you and give you the money for my monthly support. In the doing (sending funds) you are not forgetting the merits of the crucified Jesus, but remember the command of the risen Saviour, "Go into the world and preach the Gospel to every creature; he that believeth and is baptised shall be saved." You have not forgotten the command of the Master whether you yourselves come to our middle kingdom to the people in darkness, or whether you subscribe your money to help the progress of the Gospel and save the souls of many. All is fulfilling the words of Jesus when he said: "Whoever giveth a cup of cold water to one of these little ones because he is a disciple shall in no wise lose his reward."

My husband, Ling Fung Liu, was a preacher for several years, and died three years ago, (written in 1867). He left a mother now nearly 70, who has been a believer for many years, and me his widow, now about 50 years of age. I have four children—two sons and two daughters. By the calling of God and the teaching of the Holy Spirit I have a hope of Heaven. I received the Gospel without price and I wish to give it to others without price. It is my duty to tell others what I know. I, therefore, every day tell others to repent and believe in Jesus, and be baptised, that their souls may be saved from hell and may attain the happiness of Heaven.

On Monday I speak to the women in my own neighborhood. On Tuesday I go to Shek Ki Li (my house R. H. G.) On Wednesday to the small South Gate (our city chapel), and Thursday is the day for church prayer-meeting. On Friday I go to the "Old Women's Home," and on Saturday attend to my domestic affairs. At the Old Women's Home there are a dozen or more old women who are believers. The work there is not in vain. On Sunday I go to church and hear our pastor preach and explain the Scripture. I hope God's blessing may rest on my efforts. May our Heavenly Father bless you all. This is my heart's desire.

Widow Ling (né Lo).

THE WORK IN ITALY.

From a long letter from Dr. Cote we make such extracts as will doubtless interest our readers. We take first an item from the report of the evangelist

AT BOLOGNA.

"The work of the Lord continues to be blessed of Him. Every one knows that where the Gospel has been preached for twelve years the places of worship are not usually frequented by new comers, but mostly by persons who believe in the Lord Jesus. Thanks be to the Lord, I can say, however, that here in Bologna the hall where I preach the Gospel of Christ is always attended by persons from outside the spiritual church, and we greatly rejoice

to know that in the course of the last three or four months two entire families have come over to the truth. To one of them belongs a Jewish woman who became a Roman Catholic sometime ago, but, led by the spirit of the Lord to our place of worship, she found at last the fullness of His grace. A truly lost sheep of the house of Israel. 'In our church reigns most consoling peace.' 'Common consent' is always found in all things, in virtue of that love which our Father has planted in our hearts, without our neglecting, however, to exercise discipline when required. The Lord keeps us in this condition, making us to grow in sanctification as individuals and as a church."

Signor Honori Ferraris, who labors in the Waldensian Valleys, gives us an account of several

INTERESTING CONVERTS.

"I have visited several times the family G—. The father is convinced on the subject of baptism, and will wait until you return before receiving the ordinance. I hope to baptise a sister in the faith next Sunday."

"The lady of General D—, after studying the word of God for more than a month, has been gained over to the truth. She imagined she had sinned against the Holy Ghost. I lately called on her and urged her to put her trust in the Lord Jesus Christ. The next day I started on my way to Pinerolo and was praying the Lord to bless my efforts and that lady under conviction of sin. On my arrival, I had hardly taken my dinner, when in called the General, accompanied by his wife, who was now rejoicing in her Saviour. After the reading of God's word and prayer, it was decided to receive her for baptism on Sunday morning at half-past ten. The church was assembled in the room for prayer and singing; we then repaired to the river Angrogne for the administration of the ordinance. Without fear and full of joy she went down into the water and was immersed in the name of the Father, of the Son, and the Holy Ghost. After which we sang the hymn 'Du Rocher de Jacob,' and returned to the room where we usually meet and celebrated the Lord's Supper."

"At the close of the meeting the General said: 'Two years since I was baptised. I have not joined any church, because my wife was not with me; but now that she has been buried with Christ in baptism, we both enter into His church with joy and happiness.'"

PRESSING DEMANDS.

"The brethren in Bari are still without a pastor. They write:

"We are still hoping the Lord will send us a pastor, and we will gladly receive him. The Lord will help you in securing one, and for this we pray unto him."

"There are hundreds and hundreds of converts throughout the length and breadth of the Peninsula who are Baptists in sentiment, and would gladly receive the ordinance were an Evangelist sent to them as Phillip of old to the inquiring Eunuch. But funds are wanting. What must I do? At times I feel discouraged or rather ashamed, to be forced to say in answer to the appeals for help coming from all sides, 'I cannot'; it is both disheartening and humiliating. May the Lord move our brethren in the South by His Spirit and give them the will to do for this important mission all in their power, in order to prosecute it more energetically."

STATE OF THE MISSION.

"There are at present two Baptist churches in Rome and six in the provinces, making in all eight regularly organized churches of Baptist believers. And if to these we add the meeting at La Spezia, under the direction of Rev. M. Clarke, an English Baptist Missionary, and a small band of believers at Leghorn, under the lead of Colonel Carlton, a devoted English layman, you will see that we have in Italy ten Baptist churches, and that they all deserve the sympathy and aid of their sister organizations of America."

"Mr. Van Meter has rented two shops in the Leonine city and will fit them up for a school and for preaching. He has requested Brother Gioja and myself to take charge of this new interest, which we will gladly do. Thus we hope to have soon the Vatican church to add to our list. Let us rejoice that we Baptist are thus permitted to occupy this post of honor. The new rooms are at No. 130 Borgo Vecchio, in sight of St. Peter's."

THE GOSPEL IN ITALY.

If one should land in Italy where Paul landed at Puteoli, he would go now direct to Naples, and there finding brethren, might tarry with them seven days. Besides English-speaking Christians, he would see on the quay over a store in a prominent position, a sign—

"THE SCRIPTURES IN VARIOUS LANGUAGES."

He would learn that the Vaudois have a congregation there, besides two others in the vicinity; and three in Sicily, namely, in Catane, Messina, and Palermo. And traveling northward to the very heart of the Apennines, he would find in every place where he stopped a Vaudois Church or a Free Italian Church, or both; and in many places spontaneous congregations meeting to read the Scriptures, and pray, and break bread, without any formal church connection with any denomination. In Rome there are four congregations, Vaudois, Free Italian, or Chiesa Libera, Baptist, and Methodist. Dr. Newman Hall addressed one of these on Sabbath evening. I spoke a word of greeting to the Vaudois, and Drs. Hall and Theo. L. Cuyler, addressed the weekly re-union of the four on Monday evening. These churches meet in private houses, two or three rooms open-

ing into each other, so as to hold 150 people, and were well filled. The Baptist church meets in a house on the Forum of Trajan, recently excavated so as to show the ancient pavements and columns, and nearly opposite Trajan's Pillar. But it is no easy matter to rent a house for such a purpose in Rome, where most of the property is owned either by the church or by people who have made, or hope to make, their living out of it. There is no other way of securing any permanent place of Protestant worship in Rome, than to buy an old palace, and use the grand hall for a church. We find the Plymouth brethren to the number of 26, meeting thus in a large chamber near Count Guicciardini's palace in Florence, the Count continuing his evangelic activity, though he and his friends also support an evangelist.

In fact the Italian societies are already beginning to experience the necessity of the ministry of the gospel under some name or other, and are devoting its duties upon their evangelists. Hence it has come to pass that in 1870, thirty-three societies united themselves into a body known as Chiesa Libera, or the Free Church of Italy, with a simple evangelical creed and a representative form of government. To this body constant accessions are being made, of societies already existing, and of new stations from their own evangelic activity. The Baptist and Methodist Churches need no description. The Vaudois is an ancient Presbyterian church, claiming unbroken succession from the Apostles' days.

BIBLE DISTRIBUTION.

The Word of God is the great weapon for overthrowing the Man of Sin, and the bread of life also for feeding the church. Time was when the traveler's trunk was searched, and all save a single copy confiscated. Now one sees the Bible openly exposed for sale in all the chief cities, and in many places meets the colporteur hawking it about the quays and streets. The Bibles are sold for a franc and a half, and the Testaments for half a franc, just about the price of similar editions in America. In Florence 4,000 francs worth of tracts, about 100,000 were sold to eager readers; 1,470 Bibles, 3,728 Testaments, 13,638 Gospels.

THE INFALLIBILITY DECREE

excites more attention everywhere than in Italy. The people seem only to regard its political bearings; many being shrewd enough to perceive that by disgusting other nations more thoroughly with the Pope, the proclamation of the dogma may strengthen the cause of Italian liberty. The Italians do not get that Protestant powers have more than once interfered to keep the Pope on his throne. When I told the usher of the Parliament house in Turin, that I was an American, he took me in at once into the ante-room of the Hall of Deputies, and directed my attention to a very striking picture of a naked man undergoing torture by the Inquisition. Such a picture, in such a place, preaches volumes.

EVANGELICAL TEA PARTIES.

Many Italians are curious to hear the gospel who do not care to come to the church meeting. The ready-witted Italian Christians have devised a plan to please them. On Saturday or Sabbath evening, a Christian family invites a number of friends to tea. The pastor or Evangelist is also invited. The subject of religion is at once introduced, and the tea-talk becomes a gospel-talk, an evangelization. I commend this plan to many of our American Christians, who have non-church going friends, prejudiced against long sermons, but quite willing, as one of them said to me, "to give shot about." It must be hard upon an unbeliever to listen all the time, and have no opportunity to reply.

Dr. R. Patterson, in Sunday-school Times.

A WOUNDED CONSCIENCE.

Dr. Cote, in writing from Rome under date of September 30th, 1872, says:

"The other day, when I was in the Waldensian Valleys, an evangelist who is held in high estimation, offered to work in connection with us; 'for,' said he, 'every time I am obliged to administer baptism to a child I feel a remorse of conscience.' Want of funds prevented me from accepting him, though we require his services for the pastorless church at Bari. Our brethren in America should understand that this mission cannot be carried on with their best wishes. The spirit of self-sacrifice must take possession of their hearts and purses, and then, and not till then, will the necessities of our mission in Italy be adequately supplied."

THE CHURCH GROWS.

Signor Giannini gives a good account of his work among the Italians:

I have delayed writing you on account of my weak condition of health, and was anxious to see you and consult with you about the church. The work of the Lord goes on from blessing to blessing. Fraternal love prevails in the church, together with the peace of God, and in all things there is but one heart; so we can truly say, "The Lord is in our midst."

The chapel is always attended by new comers, who hear the gospel assiduously. Besides recent proselytes made, we have two entire families that have not been baptized as yet, nor admitted to the Lord's Supper, but all believe them to be truly converted to the truth. Lately I administered baptism to six candidates, who will never, I hope, return to the slough of sin. Thanks be rendered unto the Lord that our church, which seemed dead and inert, has, through His grace, risen to new life and power by my humble instrumentality, and we can say, without boasting, that our work is more blessed of the Lord even than the two other churches in this city.

OUR SCHOOLS IN ROME.

Our schools in the Trastevere, at Civita Vecchia, and at Bari, are in a prosperous condition. They are of great importance for the well being and development of the church with which they are connected. An impression is made upon the children which a long life cannot efface. Under the influence of a kind treatment the very expression of the countenance becomes changed, and one can read in those eyes, no longer sullen and suspicious, but frank and cheerful, that the child has recovered itself. Some who had come from Roman Catholic families, trembled at first at the idea of being made Protestants. Now they are by no means the last in love of the Gospel.

BAPTIST PRINCIPLES IN ITALY.

Unless Dr. Cote is very much mistaken in his estimate of the views and feelings of Italians, there is special reason why Baptists should push their work among them. He says:

"The project of Dr. Jeter of spending next winter in this city is one that gives me great satisfaction. He proposes to employ his able pen in the preparation of tracts suited to the capacities and wants of the Italians, to be translated into their tongue, and printed for gratuitous distribution. This is an important work, calculated to do much good. We have already two or three tracts in Italian, on Scripture baptism, and had I the money, I would have them reprinted and distributed by thousands. There is no doubt but that our views on the subject of baptism are beginning to excite considerable inquiry among the converts of the other churches. Add to this the fact that our form of church government is eminently adapted to a people like the Italians, who have, as a rule, strong democratic tendencies, their government being in fact a republic, with the name of monarchy. The government of the church by the church resembles too closely that other principle, the government of the people by the people, not to commend itself to the judgment of the Italians. They feel instinctively that we Americans are their best and truest friends, who seek after their highest good. They are beginning to see that our Baptist principles are not only the most democratic in fact, but are also the best adapted to their wants and aspirations, and respond the most fully to their sense of justice and equity. Infant baptism is a contradiction too palpable not to grow every day more unpopular, as the Scriptures become better understood, and the fundamental principles of the Gospel of our Lord Jesus Christ more clearly apprehended. Truth is mighty, and must prevail."

LETTERS FROM MISSIONARIES.

CANTON, CHINA.

CANTON, CHINA, Sept. 18th, 1872.

Dear Bro. Tupper:

The mission seems to me to be advancing slowly. Three have been baptised since my arrival and two old women who recently applied for membership, and who are thought to be sincere seekers after the truth, are cautiously held aloof for a time that they may know the way of the Lord more perfectly.

It is gratifying to see that every precaution is used in our mission, which prudence can devise, in the reception of members. The Chinese Christians are, themselves, very strict in their examination of candidates; doubtless made so by the instructions of Bro Graves and their past experience.

As to vital godliness in its membership, I presume the Canton church will compare favorably with most of our churches at home.

Bro Graves is daily at work, at home and in the chapel, teaching and preaching the Word. Bro Simmons is making initial efforts in instruction, gradually "feeling his way" along as he gains a knowledge of the language. He is, I believe, desirous of opening a school for boys at the commencement of the Chinese new year.

The newly arrived missionaries are closeted day after day with men with long queues, at the same time the teacher and the taught; for it is incumbent upon the aspirant after a knowledge of the Chinese language to teach his teacher how to teach him. And as it is very difficult to know which is the best way to learn the language, especially before he has advanced at all in it, the aspirant is sometimes non-plussed as to ways and means.

Pray for us that we may be divinely sustained in the work to which we feel the Lord has called us.

Your brother, in Christ Jesus,

N. B. WILLIAMS.

CANTON, September 16th, 1872.

Bro. R. H. Graves writes Sept. 16, from Canton: Bro. T. J. Roberts, who deceased last December, has left his property here to our mission under certain conditions. I enclose a copy of his last will concerning it.

It consists of a chapel and dwelling-house, the latter out of repair but habitable; worth, with the land and chapel, I should think, about \$2,500 or \$3,000 at most. The situation is a fair one for a chapel, but few foreigners would reside in the dwelling, as it is in a very bad neighborhood—about the worst place in the city for gambling-tables and brothels.

Preaching is kept up in the chapel under our supervision, and the congregations are

good. A little church of about a dozen members meets here regularly on the Lord's day.

Our work here goes on without much worthy of note. A fortnight ago I baptised an old man, the father of Ho Mui, one of our young preachers, who has been very anxious for his father's conversion ever since he himself believed.

The examinations (government) are in progress, and we have many students, both civil and military, at our chapel services. Some listen attentively, but the most of them deprecate the doctrine of a crucified Saviour.

I have resumed my Bible-class. Having spent a week in the review of Genesis, we are now studying the 1st Epistle to the Corinthians.

Yours, in Christ,

R. H. GRAVES

TUNG CHAU, CHINA.

TUNG CHAU, (P. O. Chefoo), CHINA.

August 26th, 1872

Dear Brother Tupper:

My chapel is almost completed, and by the blessing of God, I hope to dedicate it to his holy service in about three weeks from this day.

Everybody, both native and foreign, say it is a most beautiful little structure, and from present indications the acoustics will be very fine, an essential point in a chapel you well know. My workmen are wholly ignorant of church building, and I have had a very busy season of it, to prevent them from making all sorts of mistakes.

I wish now to resume my trips to the country. I have a few inquirers who encourage me, but some of my members are just now showing an ugly spirit, and causing me some mental trouble.

Miss Moon is progressing with the language very rapidly. She has good health and continues to impress us all most favorably. I hope you will send out an independent, thorough-going young lady to live with her on the remainder of the chapel-plot, and aid in laboring for the salvation of these thousands of heathen women. Those who christianize one woman will christianize the men.

Mrs. Hartwell has had a painful spell of sickness, and we have for several weeks, been fearful that she might not recover.

Mrs. Holmes is as well as usual, and driving on with all her might.

Yours, fraternally,

P. S.—I failed to say above that Mrs. Hartwell is now somewhat better. T. P. C

ACKNOWLEDGMENTS OF W. N. COTE

Of money received by him, when in America, for the Rome Chapel.

VIRGINIA.—W. H. Gwathmey, \$35; W. D. Picher, \$40. Total, \$75.
GEORGIA.—Missionary Society Quiltman church, \$20; Rev. A. Cloud, \$10; Atlanta Mission, \$20; Rev. J. E. Swann, \$75; E. Allison, \$10. Total, \$105.
NORTH CAROLINA.—A. Brother, Raleigh, 50c. Total, \$1.
NEW YORK.—N. G. Gifford, \$10. Total, \$10.
CANADA.—Rev. T. H. Henshaw, Montreal, \$5; 1 stitute Longueville, \$5. Total, \$10.
Total, \$163.90.

RECEIPTS FOR FOREIGN MISSIONS

FROM OCTOBER 10TH TO NOVEMBER 8TH, 1872.

MARYLAND.—Seventh Baptist Church, by W. T. Brantley, \$20; quarterly contribution at Court St. Baptist Church, by Rev. M. T. Toland, \$12; E. K. Ewing, Treasurer at Maryland Baptist Union Association, \$20; collected by Mrs. C. M. Schuler, of Cumberland Church, \$20. Total, \$42.
MASSACHUSETTS.—J. R. Bruce, \$5; Skin Quarter Church Sunday-school, \$3; John Ryland \$50; First Baptist Church, Norfolk, by Rev. W. D. Thomas, \$20; for Liberty Church and Brother Nels, by Dr. Tyree, \$50; County Line Church, by W. J. Boyd, \$5; Little River Church and Sunday-school, by William Hutchinson, \$5; received by F. W. Horton, Treasurer of the Virginia Association, \$20; by R. R. Coghill, Treasurer, \$25; children of Farmville, "circus money," by H. J. Handy, \$1; Leich Street Church, by J. R. Garlick, \$10; Berea Church, by J. A. Saunders, \$10; C. I. Cooke, Enon, \$20; J. H. Harrison, \$15; N. M. Leslie, \$20; Newton-Switzer, \$2; J. M. Matthews, \$5; Lynchburg Church, \$20; J. L. Johnson, for Liberty Church and Brother Wood, \$20; brother J. T. Brightwell, \$30; A. F. Lank, for A. C. and T. Parker, \$1 each; George K. Griggs, \$10; Mt. Ed Sunday-school, by N. M. Page, \$5; Professor Harrison, \$5; James A. Shuler, \$5; Black Church, \$10; S. B. Butler, for Mt. Holy Grove and Union Church, \$15; M. W. Bonds, subscription Roanoke Association, \$5; W. T. Graham, \$10; J. C. Hamilton, \$50; George B. Steel, Treasurer, \$10; Rev. Mr. Garlick, for his church, \$10; Lynchburg Church, \$5; collected by H. T. Eason, \$20; C. M. W. B. Picher, \$5; "A Cheerful Church," by J. R. Coghill, \$25; W. N. Bond, \$5; Albany Church, by order of D. A. Brown, \$5; Spring Creek Church, by D. P. Carter, \$70. Total, \$2,406.10.
WEST VIRGINIA.—Judson Association, by J. C. Garrett, \$20; Centre Branch Missionary Society, by J. W. Holton, Corresponding Secretary, \$10; Union Association, \$11; from Broad Run Association, \$31.41; Simpson's Creek Baptist Church, per J. D. Leachman, \$7; Rev. J. A. Lighthouse, J. S. Herr, \$5; brother Smith, \$5; Sarah E. Heck, \$5; cash from others, \$40.41; Phillip Thompson, by M. Bond, \$25. Total, \$434.30.
NORTH CAROLINA.—J. G. Williams, Treasurer North Carolina Convention, as reported in *Bible Record* of November 6th, \$1,011.01; William Brant, for Fayetteville Sunday School, \$25.50; reported by Dr. Cote, "A Brother," \$50. Total, \$1,086.51.
SOUTH CAROLINA.—Harden Church, by L. Broadus, \$10; Barnwell Church, by C. C. Buchanan, \$9; Corinth Church, by J. Sander, \$5.50; Santee Church Sunday-school, \$1; by W. G. Dandridge, total, \$23.50; J. A. Broadus, \$1; brethren Kennamer, \$1; Latham, \$1; Wellburn, \$1; Watkins, \$1; King, \$1; Leonard, \$1; G. A. Norwood, \$1; for several, \$5; M. and D. Mize, Saluda Association, \$16; Miss S. Lyles, for Rocky Creek Church, \$3. Total, \$66.06.
GEORGIA.—Collected by C. M. Irvin, \$124.25; collected by M. Callaway, \$32.50; Mrs. L. E. Ross, by R. W. Warren, \$10; Rev. Mr. J. S. Ponce, \$33.40; "N. B. R." Agents, \$5; collected by C. M. Irvin, \$176.65; T. J. Burney, Treasurer Georgia Convention, balance D. E. Butler's subscription, \$25; Georgia Association, \$12.02; \$37.02; reported by Dr. Cote, Missionary Society Quiltman Church, \$20.50; Rev. A. Cloud, \$1; "A Lady," \$10; "A Brother," \$50; Cash, Savannah, \$75.40; E. Allison, \$1; Houston Association, \$7; Ebenezer Association, \$5.12; Coosa Baptist Association, by H. S. Moore, Jr., \$7.50; Mrs. Howes, Manassas, from three little girls, \$25.40; Madison Baptist Church Sunday-school, \$5. Total, \$624.07.
ALABAMA.—Shuckelford, for Sunday, \$41; J. L. S. Foster, \$12; Foster's Creek Church, Tuscaloosa County, \$24.50; J. J. D. Renfro, from Coosa River Association, \$47; Union Baptist Association, from Coosa River, \$25.50; Central Association, by G. E. Brainer, \$1.85. Total, \$117.00.
LOUISIANA.—Santa Fe River Association, by brother Tomkins, \$22. Total, \$22.
MISSISSIPPI.—W. T. Ratliff, \$20; H. W. Turney, \$10; Cold Water Association, by J. W. Loper, \$60.51; Oxford Church and Oxford Association, \$29.75. Total, \$140.76.
LOUISIANA.—By Dr. Tinsdale, \$5; collected by J. M. Chambers, \$162.20; collected by A. P. Dickinson, \$21; Enon Association, by J. M. Phillips, \$7.50; Rutland Missionary Society, by A. Sperry, \$5; Bradley's Creek Church, \$10; Mt. Hillman, \$45; Judson Association, by E. Evans, \$6. Total, \$283.30.
KENTUCKY.—Augusta Church, by G. W. Green, \$9.30; collected by R. L. Thurnham, \$200.00; Mrs. A. J. Graves, \$100.00; for Woman Mission, Louisville, \$20.00; Jos. E. Carter, \$10.00. Total, \$239.30.
INDIANA.—Galveston Church, by A. E. D. \$7.25; Pennsylvania-New York Mission, Pendleton, \$10; W. F. Brockway, \$20.00. Total, \$120.00.
NEW YORK.—N. G. Gifford, \$10.00.
NEW JERSEY.—Jas W. Willmarth, \$5.00.
CANADA.—Rev. T. Henshaw, Montreal, \$5.00; Institute Longueville, \$5.00. Total, \$10.00.
Received by Corresponding Secretary, \$5,559.59.
Received by Treasurer, \$227.00.
Grand Total, \$5,786.59.

FROM AFRICA.

Bro. B. P. Yates, at Monrovia, sends a very warm appeal for the African mission. It is hoped that what he says will awaken interest in that important field.

It was a new era then in the history of our missionary operations, and one fraught with perilous dangers, when the Southern Baptist Convention, in resuming their operations here, once pushed boldly into the interior and planted the standard of the cross eighty or one hundred miles from the coast. And the few scattered stations that were employed, were mostly in the interior, and which, in all past missionary operations, had never been occupied.

The stations on the Mchlin river at Little Bassa, at the head of the Junk river; Gray's Bassa, at Taylorville, and Phillipsburg, are all the greatest possible importance. These, it is not, for one moment, to be suspected or abandoned; even if it is found necessary to their undisturbed maintenance, to remove the missionaries to other stations. The station at Taylorville deserves special mention, on account of special effort put forward by the teacher there, Miss Early; and forward by the school-house, by her influence with the county people, and in the erection of a dwelling-house, which the natives are furnishing the materials themselves and at one half the usual price, which shows about an equal interest taken by these people to establish a mission there. A most unusual and interesting feature in this station, is the female school. There are fifteen pupils in the school, seven of whom are girls. It is most difficult to obtain native girls at mission stations on the coast. Miss Early has succeeded in collecting seven promising girls, and her skill in the native language, and her interest and zeal in the work, give promise of very interesting results. I would be a great pity to turn these girls loose and subject them again to the tenacious clutches of their heathen training. Bro. Yates, who began at Zee Town, could effectively occupy an important point a little nearer the coast, for several years, the people have been most importunate in their application for instruction.

Liberia is an off-shoot from the United States, principally from the Southern States; and three-fourths of the people who laid the foundation of the Republic were from Virginia. We have succeeded, by the grace of God, in establishing a nucleus of civilization and Christianity here. We are a feeble people; but, providentially, our influence among the aborigines, for hundreds of miles, is greater than that of large European colonies on the coast. The whole interior is accessible to us. "The fields are white unto harvest." The people are calling from every direction to us for assistance, and any retrograde movement now in our attempts to take possession of the land, would be a great sin. We cannot do this work unaided. We must call upon our wealthy brethren and friends in the United States to help us.

"Shall we, whose souls are lighted
By wisdom from on high,
Shut the door to men so needy?
No, we cannot do this."
The deliberations of the committee may be indicative of the provisions of the constitution, not only to continue and expand the mission in the future, but to prosecute their operations now, without any suspension.

I remain yours,
in the bonds of the Gospel,
BEVERLY P. YATES.

WHAT WOMEN CAN DO.

The time when it was thought that Christian women could do nothing in the work of missions among the heathen except as wives of missionaries, has passed away. Pious, zealous, and devoted single women, under the supervision of Woman's Societies, are now engaged as Bible readers and teachers among their own sex in heathen lands. They find access to the women, as missionaries cannot do, and as missionaries' wives have not the time or freedom from domestic cares to do. "This work is denominational work," from the name of the living room of the better class of families in India, where the women of the family pass their time. The visits are not allowed to enter these houses, and the women here exclude themselves from society and intercourse, passing their lives in dreary idleness, or petty scandal, or demoralizing talk. And through these laborers poor, degraded heathen women are instructed and brought to Christ. When this system of labor has been more enlarged, and thus more efficiently prosecuted, the work of converting the natives will receive a fresh impetus, and the work of the world's redemption will be sensibly approaching.

This work is engaging the prayerful attention of our Foreign Mission Board. In their report to the Southern Baptist Convention, Raleigh, N. C., in May last, they say: "The necessity of Christian women to carry the Word of God, as we cannot do it, to the women of heathen lands, is increasingly felt. Women Societies are organizing to support Bible women at our mission stations. The sisterhood of our Southern Convention should be aroused to the grand mission of redeeming their sister-women from the degrading and destroying thralldom of Paganism. Among the pious and devoted women in our churches, there may be some who are qualified and so instructed that they can at once offer themselves for this work and enter upon it. They may feel assured that the Lord will accept of their consecration, and bless them in it."

But many who cannot go themselves may nevertheless become efficient helpers in many ways in furthering the glorious work. They can contribute of their own means, and interest others who have means to do likewise. They can pray for the success of those who are in the field, and enlist the prayers of others for them. They can warm into new life the spark of interest still existing in the church of which they are members, which, for the want of attention, has nearly expired. In many other ways, such as female ingenuity and tact will readily suggest, they can be invaluable helpers in the work, than which there is none more grand and Christlike.—*Christian Index.*

"Thy Sufficiency."—"Fear not! I will help thee." Fear not! If there is an ant at the door of thy granary, asking for help, it would ruin thee to give him a grain of thy wheat; and thou art nothing but a tiny insect at the door of My all-sufficiency. "I will help thee."—*Spurgeon.*

DOMESTIC AND INDIAN MISSIONS.

WILL THE PASTORS

Continue to do what some have been doing, take collections up for the Domestic and Indian Board? Go on as you have been doing for the past few weeks, my dear brethren, and all our indebtedness and current expenses will be paid by the meeting of the Southern Baptist Convention; and we shall be able to present you one of the most encouraging reports ever submitted by the Board to the Convention. And this is what all true men desire. Pray for it and give for it, and continue to do so till the work shall assume the proportions that are called for by the wants of the country. We are encouraged, and our heart rejoices in prospect of what we can see before us. Come up, one and all, to this noble enterprise.

S.

THE SUPERIOR BLESSING.

A devoted pastor, who had been in the habit of forwarding frequently and at regular times, liberal contributions from his church in M., and who has been prevented from enjoying this privilege since entering upon his new relations in A., says: "You have not heard from me as usual since my removal to this place. I have been laboring to bring order out of confusion, and solvency out of apparent insolvency. My church debt, I hope, will be paid by the first of January, when we expect to begin to enjoy the superior blessing of giving to the cause of Christ. That we may lose no time, we have already appointed a committee on Missions, to have a system ready for practical adoption at the beginning of the year. I long to be able, as heretofore, to enjoy an outlook upon the ripening fields of the world, and feel that we are doing something towards harvesting them for the heavenly garner."

S.

NEWS FROM THE FIELD.

CHATTANOOGA.

Rev. T. T. Eaton has resigned his professorship in Union University, and his pastorate of the Lebanon Baptist church, Tenn., and has removed to the growing and important city of Chattanooga to take charge of our church there. We have flattering hopes of our brother in this new, widening field of labor. Writing from his home in Chattanooga, he says: "Chattanooga claims 12,000 inhabitants and it is rapidly growing. Our congregations are increasing in a way that is quite gratifying. On Sunday before last (October 31) three joined the church. I find a large number of Baptists here standing aloof from the church, for as many reasons as there are individuals. These I am trying to work in, and think I can ere long get most of them enlisted. There is no doubt in my mind, that a large, efficient and self-sustaining church can be here built up in a year or so, at farthest. The material here is abundant."

AUGUSTA, GA.

Rev. William Henry Strickland, the young and promising pastor for many years of our churches at Stone Mountain, Decatur, and Indian Creek, Ga., has just resigned the care of those churches to accept the charge of the Second Baptist church, Augusta, Ga. He has the sympathy of many friends in this move, and their prayers for the Divine blessing. The field thus left vacant is one of great usefulness, and appeals to the active and earnest ministry of our denomination.

SHELBYVILLE, TENN.

Rev. J. M. Phillips has resigned the care of the Baptist church in Shelbyville, Tenn., and entered on the discharge of his duties in Hartsfield, Tenn., as President of the Literary Institution of that place. He has been succeeded in Shelbyville by Rev. T. D. Jones, who is one of the most promising ministers of our faith in the State. This church since the war has had the services of Huff, Nelson, Phillips, and Jones, all under the appointment of the Board, and we hope permanency may be the characteristic of the present incumbent. All have been first-class men, and are occupying important positions.

MISSIONARY TO THE INDIANS.

Rev. J. A. Preston, formerly missionary to the Creeks from Greensboro, Ga., and who was obliged to return and abandon the missions under the pressing circumstances of the war, has been re-appointed to the same field and will enter at once upon his new duties in connection with Brother Buckner. He will be sustained under our appointment through the generous contributions of the Old Georgia Association. This body, that has enjoyed the influence of Dr. Mill and his noble band of coadjutors, is the earnest and devoted supporter of the Boards of the Southern Baptist Convention. It is satisfied with the present organization of our mission work, and disapproves all changes that are the off-spring of a mere spirit of discontent and fickleness. All honor to the "Old Georgia!"

RESUMING LABOR.

Rev. W. T. Russell, who was obliged in July last to leave Texas as our agent, after a few months change of climate and rest, at his home in Georgia, has returned to resume his active labors in the great State of the South-west. He is the favorite of agents among the Baptists of this rapidly increasing Commonwealth. He has our prayers for his continued health and success.

PENSACOLA, FLA.

Rev. P. H. Lundy, of Alabama, has been called to the care of the church in Pensacola, Fla. This is a mission field. Our cause is weak here, but the Bethlehem Association is anxious, in conjunction with the efforts of our Board, to make a vigorous effort to revive our interests and place the church beyond the reach of failure. Some noble and worthy brethren and sisters are found here hard at work, and look to the denomination outside for help. Pensacola is destined to rank high among our coast towns, and enjoy, with Mobile and Savannah, a reputation as a commercial depot.

AN IMPORTANT POINT.

Rev. J. A. Hackett, for some years an efficient pastor at Jackson, Miss., has resigned and

goes to Hazelhurst, Miss. Bro. H. has done a good work in Jackson, and ranks among our ablest men in the State, and deservedly. He has few, if any, superiors in Mississippi as a preacher. He has been one of our most earnest missionaries, and we wish him success in his new position. The church at Jackson is thus left without a pastor, but we hope for a short time only. This is an important point for our cause.

BLACKSBURG AND CHRISTIANBURG, VA.

Rev. W. R. Glitsfield, Montgomery county, Va. He says the Board has done much for me, and I shall ever feel profoundly grateful for it. The field I occupy is one of great distinction, the churches are feeble and generally they have no houses of worship. I have long felt that unless we had houses our cause could not advance as we would like to see it, and with this in view, I have labored hard for years to secure a house here (Blacksburg) and one at Christiansburg. And I am happy to say our house here is completed and nearly paid for, and the one at Christiansburg will be ready to occupy in a short time. Both of these houses are good ones, and will, in time, add greatly to our cause in this region.

A GREAT WORK.

Rev. T. A. Higdon, who has been laboring in the mountains of East Tennessee, writes from Ducktown, his residence: "The work on my field is very encouraging. I have been laboring day and night in as rough and mountainous a part of the country as there is in the South. Since the first of August I have witnessed about one hundred and fifty conversions, and baptised one hundred and twenty. The Lord has surely visited his people in this region again. During the past year I have baptised one hundred and sixty-two with my own hands, and besides, a number have been baptised by others who were converted at my meetings." And speaking of his necessities, personal, and fearing he will be compelled to stop work unless help comes, he continues: "It is hard to think of the work stopping, and there is no one else nearer than Bro. A. Corri, of Town's county, (one of our missionaries too,) that is preaching regularly. My desire is to continue my work. I feel that it is the field that the Lord has assigned me. If there is a field that needs help, it is this. Can you not help us some?"

Who can resist such an appeal? Bro. H. must be kept at work, and the churches must not suffer such a laborer to stop.

A GOOD REPORT.

Rev. Joseph Flora, of East Tennessee, the past year has labored 283 days, preached 260 sermons, delivered 226 addresses, visited 366 families, witnessed the conversion of 75 persons, baptised 25, organized one church, ordained two deacons, collected for church buildings \$600, and succeeded in completing two meeting-houses, worth about \$1,800, traveling 1,740 miles. He says "I am getting old, and nearly worn out—(we should not think so), in the good cause."

Rev. T. J. Walne, of Vicksburg, Miss., says "The Lord is still blessing us at Vicksburg. Have baptised for three consecutive Sabbaths, and others to baptize next Sabbath."

ALABAMA ASSOCIATION.

Rev. T. N. Coleman, a recent graduate of "Crozer Theological Institute," has been appointed a missionary to travel in the bounds of the Alabama Association, Alabama. And the Association, at its last session, assumed the amount of his salary for the year. This body is fully alive to the importance of our missions, and is in full co-operation with the Board. Bro. C. is a young and vigorous man, and we may look for his steady advancement in the work of the ministry. Our Theological Institutions are turning out men that mean business, the kind we need. Pray ye, the Lord of the harvest, that He would send laborers into his harvest, already white for the reapers.

Rev. Wm. C. Batchelor has been appointed to labor among the colored people in the Providence Association, Ala. This is in accordance with a resolution of the Association. This body sustained two missionaries last year, and are doing a great work about Mobile and the counties adjoining.

Rev. Joseph Mitchell, our missionary laboring in the bounds of the Providence Association, Ala., and whose salary is paid by this body, reports labor for the year, ending October 12th, 1872, as follows: Miles traveled, 4,800; sermons preached, 340; addresses, 41; baptised 33; standing over for baptism, 2; received by letter, 22. This brother is one of our most industrious and successful workers, and universally beloved on his field. May God give us more of such men.

S.

CHILDREN IN FRANCE.

An exchange gives the following in regard to the children of France:

"While the Sabbath-schools of America and England are by no means all that is to be desired, and fewer children are in them than should be, the contrast of either of these countries with poor France indicates the terrible need in that land of religious culture for the little ones. It is stated that 'in Paris alone there are three hundred thousand children between the ages of seven and thirteen, who go to no school, but are plunged in the grossest ignorance.' And at Lyons, on the occasion of a recent tract given 'to the children of the anti-religious schools of that city,' there seems to have been little benefit to them over their neglected companions at Paris. They were marched out, accompanied by battalions of the National Guard, with drums and cantinieres, to the *Pte d'Or Park*, where bread, meat, sausages, and wine were distributed—they drank in such superabundance that in a short time most of them were rolling in a state of drunkenness, or roaring out revolutionary or obscene songs. The number of children seized with illness was so great, that all the medical staff of an ambulance [corps] had to be sent for. That, surely, is worse than doggerel music, dime novel library books, baby-house theatricals, and other follies and excesses sometimes disfiguring the American Sabbath school."

That is true; but that is no reason why we should tolerate any evil. For our Sunday-schools, even with all their advantages, we need to adopt the Quaker boy's prayer: "Make them gooder, and gooder, and gooder, until there is no 'bad left.'"—*Sunday-School Times.*

FROM KENTUCKY.

Things still move in Kentucky. Dr. Boyce is now in the State, making efforts to raise Kentucky's portion of the half million dollars (\$300,000) to locate the Southern Baptist Theological Seminary at Louisville. According to latest news he is meeting with satisfactory encouragement. Some of our people, especially in the southern part of the State, do not sympathize with the enterprise, but those about Louisville, in the middle and eastern parts, are anxious for its location in our State.

Our two colleges are doing well. Bro. Noah K. Davis, President of the Bethel College, is universally beloved and regarded as one of our very best educators. With an excellent faculty, and trustees of more than usual financial ability, good endowment, plenty of students, thorough discipline, etc., there is nothing to hinder the school from prospering. Dr. B. Manly has become a general favorite since he became president of Georgetown College. The school was never in a more prosperous condition than now. Its faculty is full and able. Here at Georgetown is a female seminary under the care of Prof. J. J. Rucker, of the college. It is as near a model school as we have in the South. They are crowded to overflowing with pupils. Dr. Robert Ryland (so long president of the Richmond College), has charge of the Baptist Female College in Lexington; in fact he has bought the college property and has a flourishing school.

I have been here a little over two years in the Sunday-School work. Our people are trying to carry on the work without any pecuniary help from abroad, but it goes very hard. Yet they mean to succeed. As superintendent, I have got the State about half organized into Associational Sunday-School Conventions. During the year, ending August 1st, I preached and lectured over 650 times, traveled about 1,500 miles, organized 50 to 80 Sunday-Schools, put in circulation some thousands of books, and distributed some 70,000 pages of tracts, besides collecting statistics of the schools in the State. I formed about 125 Sunday-Schools, that keep open the whole year. Not more than three hundred churches in the State ever had a Sunday-School at all. I got reports from only about 80 schools. Out of the 7,000 scholars and teachers reported, there were 437 conversions, nearly all in the schools that keep running the entire year.

By the above, you can see what a work is on my hands among the 40 Associations, 1,000 churches, 80,000 white and 40,000 colored members. But I was never fuller of courage than at present; never loved the work more; never loved children and the brethren more; and never loved Jesus as much as now. Why should I not, when he leads me on so gently and gives me such success in the Gospel. "Oh that men would praise the Lord for his goodness, and for his wonderful works unto the children of men."

L. B. Fisk.

State S. S. Superintendent.

LEXINGTON, KY.—[Nat. Baptist.]

BAPTIST CHURCH AT WILMINGTON.

The editor of the *Biblical Recorder* has been to Wilmington, and was not a little pleased with the Baptist church and its pastor. See what he says:

"Let us peep at the Baptist church, built of elegant pressed brick and covered with black slate. The carpeted court extends across the end and receives the people going in or out, with its ample doors which are so arranged as to avoid confusion or delay. There is a door at each of the four aisles. The benches seem to rest the whole body. The inside is finished with pine, oiled and varnished; the pulpit and all the wood in its vicinity being made of curled pine, the handsomest wood in the world. No other house on the globe contains so much of that beautiful wood. It surpasses any exhibited at our fairs. The Baptist church in Fayetteville is to have a pulpit of the same wood in time for the Convention."

Elder James C. Hiden is pastor of the church which worships here. During the last twelve months he has preached 143 sermons, delivered 133 other addresses, and made 1,100 visits. What wonderful work for one year! Pseudo-baptists once despised the Baptists in Wilmington, but now Elder Hiden very quietly and very frequently baptizes them. When Baptists preach the Gospel faithfully, in handsome and comfortable houses of worship, the Lord always blesses and prospers them."

MITES GATHERED.

The following note from brother H. J. Handy, of Farmville, Va., may suggest how, by thoughtfulness and self-denial, much may be contributed to the cause of Christ, and others be made far richer and we none the poorer:

"Enclosed please find one dollar and thirty-five cents, money saved from the circus. I told the children Sabbath morning previous that I wanted those of them who intended going to the show to make the sacrifice of staying at home, and give me the money for the chapel in Rome. And this is what I collected Sabbath morning after. It is but little, I know, yet it will put a brick into the building; besides, as given in self-denial, it is more for this reason to be appreciated than for its intrinsic value."

PERFECTION.—The *Northwestern Christian Advocate* has no confidence in the profession of perfect love and holiness in certain cases, or in the case of certain persons:

"When we find a brother professing this high grace, talking it, and urging it upon others as the perfecting grace of Christian character, and, at the same time, find him, though blessed with plenty, grasping and greedy for money, driving hard bargains with his neighbors, and giving a mere pittance to the cause of God—five dollars a year to the missionary cause, one to the Bible Society, and to other benevolent objects in decreasing proportion—we conclude that he is a deceived man; and we know that his influence is injurious to the cause of Christianity. When we find a sister making such a profession, and yet self-indulgent, dressing extravagantly, and living luxuriously, flashing her diamonds, and rustling her silks, we conclude she is also deceived, and knows not whereof she affirms. There are such cases in the ranks of those who profess Christian perfection."

A TEST QUESTION.

There are times in almost every one's daily experience when the question arises in our hearts, "Is it right for me to do this or that?" Or, taking the benefit of a doubt, "Where can be the harm if I enter into this or that amusement, or indulge in this small gratification?" For I remember well that when I was young I was fond of social pleasures, and dancing parties in particular, were a source of great enjoyment to me; and after I became a professor of faith in my blessed Saviour, I could not bring myself to realize that I must take a stand either for him or against him, in my daily life and practice.

I was at one time visiting at the house of some gay and fashionable friends, who tried to do everything in their power to make my visit pleasant. I did not think it right to set myself up as holier and wiser than they, and I so, really following my own inclinations, I entered into all their festivities, and was the gayest of the gay.

But all the while there was an uneasy feeling in my heart, and I would say, excusing myself, "Where is the harm? It is nothing wicked that I am doing." Then conscience would put in her solemn pleading, "Are you not trying to serve both God and Mammon? Where is the religion of the meek and lowly Jesus, whom you profess to follow?"

Finally I thought I would set my doubts at rest by candidly discussing the matter with a very kind and indulgent friend, who, I knew, would deal as leniently as possible with me, and yet would tell me plainly what was right. So I took the earliest opportunity to lay my case before him.

Meeting him one day he said to me, "Miss Lizzie, how bright and happy you always seem. Do you never have any troubles?"

"No," I answered; "Not many real troubles, but anxieties, and a great many doubts that distress me. Perhaps you can set my mind at ease on these unsettled questions. I am now visiting with very pleasant friends. Do you think it wrong for me to go about and enjoy myself with them?"

"Oh, no," he answered; "far from it." "Well, do you think it wrong for me to go to concerts and theatres when they invite me, and do you think it wrong for me, a professing Christian, to dance at their social parties, if I do not carry the thing to excess?"

"I may not judge for another," he answered, "and arguments on such subjects are useless; but I will give you a test question, which I wish that every Christian man and woman would carry in their hearts, and when a doubt arises as in this case, put this question closely—a test question it will prove: 'Am I losing my soul on God? Is not this pleasure, or this temptation, or this indulgence, coming in between me and my Saviour?' Think of this, my dear Lizzie; ask your own conscience the question, and then decide for yourself; and I pray that God's grace may enable you to decide aright."

I did think about it, and I looked upon my past life since I had become a professor of religion; how I had allowed myself to be led into frivolous indulgences, and how I had been daily "losing my hold on God." Oh, what constant striving, what careful watching, what earnest praying, we all need, that we may keep in the heavenly way. This test question has proved an invaluable aid to me in my doubts, and I hope that it may help others when in doubt and perplexity. It is a question which each conscience must answer for itself—a question between God and the heart of each of his children.

This question proved a turning point to me in my daily experience and life. I fear that if I had not paused in my career, I might have wandered farther and farther from the straight and narrow road, and finally have found myself upon the road that, though pleasant at first, leads on to destruction. That road was opening before me, with its many alluring temptations, and "my feet had well nigh slipped." But the hand of the gracious and merciful One led me back, and set my feet once more in the heavenly way; and, by earnest striving, I pray daily that I may not "lose my hold on God."—*American Messenger.*

TAKE heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth—but rather seek ye first the kingdom of God, and all things shall be added unto you.

RECEIPTS FOR DOM. & INDIAN MISSIONS,

FROM OCTOBER 10 TO NOVEMBER 14, 1872.

ALABAMA.—Rock Mills Association (Indian), \$22; Grant's Creek church, \$19.50; W. B. Bowdon, \$1; Rev. J. E. Bell, family offering, \$4.50; Mrs. S. A. Meriwether, 25c.; Alabama Association, \$143.85; do. (Indian), 87c.; do. Sunday-school cause (Greek Indian), \$11.25; do. education colored minister, \$5; Grace church, \$13.50; Phil. Baptist church, \$20; Mrs. Henry Ware Seale, 25c.; Tuskegee Association, \$14.85; do. (Indian), \$1; Barna's house, \$33.30; George Young, \$5; Balafula Association, \$125.20; do. for Barna's house, \$50; do. for J. Sam's salary, \$500; Professor Union Association, \$2.85; do. (Indian), 50c.; education colored minister, \$1; Marine-Street church, Mobile, \$1.75; John Borders, \$100; Female Mission Society (Seale), \$5; Rock Spring church (Indian), \$6.50; Mill Town church, \$5.60.

MARYLAND.—Baltimore church, Baltimore, \$21.18.

GEORGIA.—Mrs. J. E. Rose, \$10; Flat River Association (Indian), \$106.67; Rev. D. C. Daniel collected \$161.43; Sarepta Association, \$35.60; Prof. R. D. Mallory, \$10; Rev. W. N. Chaudron, District Secretary, \$100; do. \$745.60; do. \$126; do. (Indian), \$224; Ebenezer Association (Indian), \$75; Hawkinsville church, \$7; First River Association, individuals for Baker, \$10; T. J. Barney, treasurer, \$12.05; do. for State mission, \$32.30; Coosa Association, per Rev. W. T. Russell, agent, \$111.86.

MISSISSIPPI.—Dr. H. W. Turnip, \$5; Rev. T. J. Walne collected \$30.

TEXAS.—Rev. W. T. Russell, agent, \$133.79.

MISSOURI.—Rev. W. T. Russell, agent, \$213.75.

NORTH CAROLINA.—Prof. Charles E. Taylor, \$20.

MIDDLE TENNESSEE.—Rev. A. D. Phillips, agent, \$200.

KENTUCKY.—Bethel church, per E. N. D., \$50; East church (Dr. Helen's), \$57; Shelbyville church, per Dr. Pratt, \$100.

