

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, May 24, 1860.

The Domestic Board at Marion, Alabama.

This Board has from its organization, occupied a large place in the affections of Southern Baptists. It is true that, in common with the other Boards, it has had its dark hours; but its tendency has been upward and onward from the beginning. It is now spreading its operations over a large territory, and is destined to become one of the most important agencies for the spread of the gospel and the evangelization of the Indian tribes, now employed by American Christians. Almost every Southern State and Territory is enjoying its benefactions, besides the work which is being done among the Indians. But, brethren of Alabama, much has been done and is now doing, it is scarcely a beginning—a moiety of what remains to be done. The most we can say is, that the problem has been solved; the experiment made. The practicability of the plan is no longer doubtful; even those who write against Boards, and would, for the sake of consistency, destroy this, seem, from some cause or other, disposed to cultivate friendly relations with it! But we have not yet attained to a just appreciation of this work, or formed adequate ideas of the immense field to be cultivated. There is an alarming American destitution which is overlooked by American Christians. The proportion of even nominal Christians on this continent to the whole population, including all classes, is enormous, and well calculated, if rightly considered, to arouse the Christian patriot to a just apprehension for the future of his country.

But if we sift out from the masses the real Christians, those who give evidence of genuine piety, and especially those who are actively engaged in the work of evangelization, the contrast becomes appalling. Take the Baptists, and they present as favorable an exemplification as any others, and the proportion of unsanctified, unemployed ability can not be less than ten to one. Think of it, dear brethren, three-fourths of God's manifold gifts to us, gifts deposited in our hands as his stewards; and, for every fraction of which we are to give account unto him, is the sum total of our effort to spread his "glorious gospel," and perfect his stupendous designs. This contrast is necessary to a proper estimate of the destitution.

If every Christian in this country were fully engaged in this work, and our resources fully mustered and concentrated, the destitution would soon be brought within very narrow limits; but, in the present state of things, it is one vast desolation, one immense wilderness. Let the thoughtful Christian take his point of observation, let him carefully trace the outlines of our geographical chart; let him turn his eye within and contemplate the moral condition of society in all its phases; let him count the immense influx from all nations, embracing the offspring of all; let him estimate the power of prejudice and superstition and the cargoes that, in the persons of uneducated, unevangelized foreigners are being vomited upon our shores from nations now nauseated with their own corruptions, let him do this and he may catch a side view, a glance of the checkered panorama as it unfolds its huge folds.

And, having done this, let him muster his resources and aggregate the only antagonism which can resist and roll back this swelling tide, or conquer a peace in the name of Jesus Christ, and if he do not find enough to move his heart to prayer, and his hands to toil; if he do not find enough to untie his purse-string and swim his eyes in scalding tears, then do we mistake the genius of Christianity, the susceptibilities of a converted soul.

The entire contributions to this Board for the year ending April 1st, 1860, including both the Domestic and Indian departments amounts to \$55,560.80, showing an increase over the previous year of \$3,229.70. During the same period there have been 156 Missionaries in the field, a greater number than ever employed before. These are encouraging results, but they fall immensely below the destitution and our ability, and we mention them simply to illustrate the truth of our position.—This Board ought to have and could employ to advantage 300 active laborers. We are not so visionary as to expect such a result at a single step, but we know it is practicable and will be attained whenever Southern Baptists rightly estimate their ability and duty.

The results above mentioned are the more gratifying because achieved under some formidable discouragements. The influence of the anti-Baptist papers and men have been unfavorable; not so much on account of their contributions, for the friends of the Convention are those who now, and from the beginning, have mainly supported the Boards; but because of their tendency to chafe and disquiet the public mind, and to discourage many timid brethren who would have given much more liberally if we had been, as heretofore, a unit in this work. Besides this, some of our most liberal brethren have felt restrained by the conduct of some of the Missionaries of the Board.

They have the impression that, while some of the Missionaries are receiving their support from the Board, and are nominally its friends, they are exerting their influence to cripple the only agencies that are sustaining it, and eventually to destroy the Board itself; by circulating papers, by propagating sen-

timents, and by the advocacy of a new system of church polity, concocted for a single object, perilous alike to the peace and stability of our church, and the efficiency of our benevolent plans. This difficulty has operated against the Board, and may become still more formidable; indeed, it is formidable. No conscientious man will give his money willingly to build up what he knows to be erroneous, or what he believes to be opposed to the gospel and ruinous to his denomination. We do not know to what extent this evil exists, and we are far from censuring the Board we know it to be composed of real Baptists and men of experience and judgment; but those issues have been forced upon us unexpectedly, things have not had time to right themselves; besides, a more discriminating rule would have been embarrassing to the Board. If the friends of these new measures would organize on their own principles and relieve the friends of the Convention of the responsibility, things would soon be easy, and each might work in its own field without embarrassment. But if this is not done, then must our Missionaries be held to a rigid conformity to our established principles and the spirit of our constitution.

The Convention certainly had some object in requiring that its officers and missionaries should be Regular Baptists in good standing. How this object is to be fulfilled by the propagation of sentiments at war with the very foundation principles of Regular Baptists, others may tell, we can not.

The disagreement between the friends of the two systems has become vital, they can not co-exist or co-operate—it amounts to an abandonment of our platform—may, more, to a barter of Regular Baptist principles for a "Bastard Presbyterianism" (to use the classic language of Dr. Crawford).

The truth is, brethren, the plan of sustaining men in important official positions whose sentiments are radically pernicious, is wrong in principle and can never be justified. We have no fears as to final results, we know the Board and have unbounded confidence in its discretion.

We shall urge its claims, especially upon the brethren of Alabama, in a few succeeding numbers. D.

Perplexing.

Some of our exchanges are wonderfully at a loss how to construe the action of the late Georgia Convention, and some of their sapient correspondents are indulging in various and vague speculations. A little cool reflection, spiced with a little candor, would enable them to read through, if they felt so inclined, and had a little of it is, that, Georgia Baptists refused, very courteously it is true, to endorse the "new platform," even with a Georgia underwriter—that Georgia Baptists refused to recognize the Spring Street faction as a Regular Baptist Church—that they did endorse the "old platform"—that they did recognize the Southern Baptist Convention in its entirety.

Gentlemen of the quill, you had better let this thing rest where it is; you can not escape it; you can not amend it; the record is made, the Georgia Convention is erect. It is amusing to see the position in which these writers attempt to place the majority. They will have it, that some body was bent on division, and was quite disappointed at results.

You are bad lands at guessing, gentlemen, and to save you the mortification of missing the mark so far in future, we will tell you the policy of the majority.

Not a man of them did or would have introduced one of these distracting issues, they went to the Convention for other objects; and if these questions had not been brought up by the minority nothing would have been heard of them. They determined to treat the minority with the utmost kindness and forbearance, and they did it to the last, if we except the cutting off of useless discussion. But while they thus felt and acted, they determined to make no concessions, to enter into no treaties for the sake of appearances, which the truth did not permit or demand; and they were as "true as steel." They made no compromises, not one. They planted themselves on the "Old Platform" and by overwhelming majorities voted down every effort at encroachment. This is what they felt and what they did, (they did it as softly as they could) and if the minority are not satisfied they have themselves alone to blame. It is exultingly said, "we do not intend to leave the Convention," "nothing can drive us off," &c., &c.—Glad to hear it, brethren, but do you intend to make a false impression by these assertions?

If you stay, it will be on the "old platform," will it not? On that the majority are quite happy to meet you; but do you expect to bring in your Anti-Boardism? Do you calculate on an endorsement of the Spring Street faction? Do you hope to establish the new theory of Church Polity? Why, then, you may be mistaken. These are results which can never be realized in Georgia, until a new generation of Baptists, under new theological training, shall be raised up; and the spirit of the past be engulfed beneath the wreck and ruin of reformers. And, brethren, do not mistake the signs of the times, what you have seen in the Georgia Convention is but an index to the feelings of Southern Baptists, with the exception of a few comparatively small districts of country; and even in these the reaction is steadily progressing, the result is sure. Regular Baptists never

will submit to courts of appeal, they have fought them regularly on from the close of the second century, and they will fight them, come in what shape they may, and from what source they may, as long as a single soul of them is left. Factions have sloughed off from them of late. Campbell went off, White went, the anti-Missionaries went, others have gone, and their destiny is but a premonitor to others.

The "mountain of the Lord's House" stands unshaken amid these convulsions. A few superincumbents adhering to her sides by a fitful gravity loose their centre and roll along their way until like ground powder they are scattered at her base; but there she stands, the more symmetrical for the loss, sublimely lifting her head among the clouds and throwing back upon the valleys the glorious light of Heaven.

Be not deceived, brethren, these antagonisms will never approach each other, they are divergent lines eternally widening the arch of the circumference. No, brethren, the two theories of church polity now being advocated, can never harmonize, their conflicting principles can never be administered in the same communities; and every experiment will be but a new occasion for contention, a fresh cause of irritation. Better, a thousand times better, that we be peacefully separated, than united only to fret, and chafe, and agitate. Let any man, capable of drawing a distinction, attempt the application of both these theories in the discipline of our churches, and he will soon see the impossibility. According to the new theory, a church member arraigned for any offence, no matter what, is the judge both of the law and the facts, and may, upon his own construction of "the teachings of Christ," refuse to be tried, and estop the jurisdiction of the church—he may, at pleasure, withdraw from the church and appeal to the Association. This is the new doctrine, it was practically acted out in the Nashville case, and is now boldly published to the world as the true Baptist Polity. Can Regular Baptists ever submit to this, or tolerate those who seek to inaugurate this pernicious heresy? Never while the world stands!

Subject Dr. Crawford's favorite theory, as to excluded persons, to the same test; it has been tested; we know of four churches and have heard of others, the result is the same in all. Discord, contention, and heart-burnings have driven out fellowship, and love, and prayer. We have been told that this question has been magnified, magnified by litigious editors, that the difficulty out of which it grew is local.

Magnified indeed; local with a vengeance! A heresy so fatal to the peace and principles of Baptist churches, as to be tested; we know of four churches and have heard of others, the result is the same in all. Discord, contention, and heart-burnings have driven out fellowship, and love, and prayer.

We have been told that this question has been magnified, magnified by litigious editors, that the difficulty out of which it grew is local.

Suppose, brethren, that we or some other should put in motion a proposition to change our form of independent church government, and substitute regular courts of appeal, would it be a small matter, and local simply because it originated in Tuskegee? And yet, disguise it as you may, this is the very proposition that is now being urged upon the denomination, and to which its endorsement is demanded. Establish the right of appeal and courts of appeal become a necessity. And, tell us, if we may organize such courts, may we not constitute them of church officials? What is to prevent?

Thus may we exchange our Baptist church independence for a "Bastard Presbyterianism," as Dr. Crawford would say. Brethren, you profess to love peace, to desire union, can you hope for it, ought you to expect it on such terms? We ask you in all kindness, in all sincerity, with becoming affection for you, with a profound anxiety for the prosperity of our cause, standing on the very verge of the grave, with all its solemnities looking us in the face; is not this requiring too much of us?

Think of it, the principle involved has characterized the Baptists from the days of the Apostles until now; the persecutions of Pagans, the horrors of the dark ages, the thunders of the Vatican, the tortures of the inquisition could not dislodge it—and now, when, under God's fostering care, it has lifted us above our enemies, has imperceptibly infused itself into the very organism of our country—now, when its moral power, its reformatory influence is being felt by all—now, in the nineteenth century we are asked to abandon this cardinal principle. Can we do it? Ought we to do it? Shall we do it? And why? For what? Brethren, we write it with regret, we would not offend, but we must be plain. All this is demanded to sustain one single man, and give plausibility to a single transaction. It is too much! It would be too much if the Apostle Paul were that man!

Brethren, believe us when we assure you of our kindness, and candor. Do us justice! Do yourselves justice! You desire union, so do we. How shall we have it? What shall be its basis? We have a "platform," our Saviour and his Apostles bequeathed it to us, our fathers have tested it from generation to generation, we have mutually subscribed our names to it, upon it we have lived in unity and co-operated as brethren; God has blessed us and the Baptist family has multiplied into scores and thousands: will you abide with us here? Then our union shall be cordial, our co-operation harmonious, our peace enduring. But if not, if these issues are to be thrust in upon every Convention, every Association, disturbing the harmony of their deliberations and consuming the time due to nobler objects, be not astonished if truth becomes more

restive, and protects itself against an evil which it now tolerates only because of those who advocate it. Brethren, we would not offend one of you, but answer us candidly; why were those unpleasant issues introduced into the Convention? You introduced them, and you had a motive? What was that motive? Suppose the Convention had decided differently, suppose it had either opened the desired correspondence or even modified the refusal so as to imply no disapprobation of the party implicated; or, suppose it had refused a seat to HILLSMAN, leaving the public to draw its own conclusions, would you not have been satisfied?

Modify it as you may, disguise or deny it, the truth stands out in bold relief, that the direct or indirect endorsement of Mr. Graves and his new theory, is the only question which interests his friends in these movements, or threatens the peace of our churches. The Board question is settled. Now, with a knowledge of the fact, that a vast majority of Southern brethren never can receive this new theory, or recognize Mr. Graves and the faction excluded from the 1st Church in Nashville, as Regular Baptists; it is manly, it is Christian, continually to urge upon our religious meetings measures which must ever chafe, and fret and alienate? It is better, we repeat, that we each concentrate on our irreconcilable principles than attempt the maintenance of a union whose only result will be confusion. D.

Hon. Thos. Stocks.

A writer in one of our exchanges alluding to the remarks of this venerable brother, in the late Georgia Convention, upon the motion to refuse a seat to the Secretary of the Bible Board, places him in a false position and does him great injustice. The writer represents bro. Stocks as holding, that "we have no right to discuss the acts of the Biennial Convention (being constituents of that body) except upon its own floor." He also insinuates that he pressed the gag law "in behalf of the great monopoly."

What are the facts in the case? A motion was made by bro. WALKER, "that bro. HILLSMAN be received as Corresponding Secretary of the Bible Board."

Bro. LOTT WARREN moved to lay this motion on the table. The objection was not to bro. Hillsman personally, but to the Board he represented. Now, it should be borne in mind that the Bible Board is a part of the Southern Convention, of which the Georgia Convention is a constituent. Bro. Stocks evidently intended to say, as the circumstances all show, not that "we have no right to discuss the acts of the Biennial Convention;" but that he objected to a discussion on the single question of receiving the Secretary while the Convention remained in relation to the Bible Board. He said, "If the objections were entertained toward the Society (Board) which bro. Hillsman represented, the proper place to bring them forward was next year, in the Biennial Convention at Savannah." It strikes us that bro. Stocks was right, the Bible Board is not amenable to the Georgia Convention.

Again, a motion to withdraw from the Bible Board would not have been in order, for the reason that the Convention has no relation to the Board but through the Biennial Convention. If bro. Warren had moved to withdraw from the Biennial Convention, it would have been in order, and he might have presented his objections to the Bible Board as a reason; but no such issue was pending. A motion to refuse one of their officers a seat is certainly a strange proceeding. The effort to make capital of the remarks of bro. Stocks is in bad taste, and indicates a bad spirit. We have known bro. Stocks too long and too intimately to suffer this injustice to pass unnoticed; and, we take occasion to say, that no brother in Georgia is further from wishing to gag his brethren, even "in behalf of the great monopoly." O tempora, O mores. D.

THE EDITOR OF THE INDEX does us very great injustice, we hope unintentional. We commented on the language of Gov. Brown, not on his motives or spirit; not one word have we written of him which is not respectful and kind. We have not even intimated that he indulged in unchristian temper, or made *spurious allusions*, or intended to make an attack on Dr. HOWELL.

Bro. Brown's language was extremely unfortunate and uncalled for; and whatever his spirit, unjust to brethren who are at least entitled to common civility: We are quite mistaken, if a gentleman of his good sense and piety is not the first to make the *amende honorable*.

We can inform the editor on the authority of Georgians, that many of bro. Brown's best friends regretted his remarks, and would have called his attention to them at the time, but for the circumstances of the Convention.

If they had not been published to the world we should not have noticed them. D.

For the South Western Baptist. The Bible Meeting.

The article of your correspondent "Alabama," in relation to the Bible Meeting in Montgomery, pleased me very much, except in one particular.

He proposes that Alabama Baptists make up the sum of two thousand dollars at this Montgomery meeting to print bro. Buckner's translation of the New Testament. If it is the duty of Alabama to do the whole of this work, I have no doubt she will do it promptly and cheerfully. But will it not look a little selfish in one State to take all the stock in this good enterprise? Will not Georgia, South Carolina,

Virginia and other States, complain that we have no chance to what may be in their hearts to do?

By the way, let those States send up a delegation to Montgomery to take their share of the stock when the books are opened there.

We speak what we know when we say the Baptists of Montgomery will give all who come, a cordial welcome to their homes. SPENCER.

The Bible Meeting.

The brethren and friends who desire to attend the Bible Meeting in this place, will find the hearts and homes of brethren here open to receive them.

Let all come who can; we will give them a cordial welcome.

I. T. TICHENOR.

Montgomery, May, 1860.

CORRECTION.—REV. C. D. MALLARY is not the author of a letter recently published in the S. W. Baptist over the signature "M.," nor is Dr. MELL.

Editorial Correspondence.

A Zechariah Revival.

MONTGOMERY, ALA., May 20th, 1860.

BRO. DAWSON: My mind has been greatly exercised upon Zech. 12: 10-14, and I have a leisure moment in my travels, I will say a few things upon the subject.

It will not be denied that we need just such an overwhelming and soul-stirring work of the Holy Spirit as that which is so graphically described by the prophet:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

Churches should be grateful for ordinary refreshments from the Holy Spirit, but he is a blind watchman that does not see that "spirit of grace" is needed to produce that kind of penitence and self-abhorrence which shall make "the land mourn, every family apart." Why should the "land" mourn? Our nation has grievously sinned and abused its means and privileges. Nations, as such, can not be judged in "that day;" they must be judged in this life. God has judged nations from Egypt, the first nation, to the present time. And how fearful have been His decisions! Let our "land," exalted to heaven in part of privileges, fear, lest, like Chozaim, it be "thrust down to hell." It should "mourn apart." Why should "every family mourn apart?" Because of the neglect of family piety. Family religion is greatly neglected. The family altar is "hewn down," and family instruction is much neglected, and, as it is recorded in the book of Judges, "every one does as seemeth good in his own sight." For these, and other family sins, "every family should mourn apart."

While nations and families are responsible to God, as such, and must "mourn apart" for their iniquities, religion is also an individual matter, and every man must "mourn apart" over his own sins and delinquencies. Each one must look upon "him whom they have pierced, and mourn for him, as one mourneth for his only son, and be in bitterness for him, as one is in bitterness for his first born." Whether men sin as nations, cities, communities, churches or individuals, all must repent and "mourn apart." All have "pierced" the precious Redeemer, all must "look upon him," and must "be in bitterness for him."

It is alarming to look upon the present state of things. A crushing weight of guilt is upon us, as a nation, as churches, and as individuals and yet there is but little concern to avert it.—An ominous indifference prevails. Our country is split into party factions, and one section is in hostile array against the other Churches are similarly divided and arrayed, and but few "mourn over this sad state of things." The missionary spirit is quite dormant, Sabbath Schools are sadly neglected, churches thinly attended, there is but little concern for the salvation of souls, and division stalks unblushingly abroad.

Is there no remedy? Is there no balm in Gilead? Is there not a physician here? There is a remedy, blessed be God! PRAY! PRAY! PRAY FOR THE HOLY SPIRIT! It is the work of the Holy Spirit to regenerate, to revive, to make nations, families, churches and individuals "mourn apart." He will come, if sought, and will remove the "horror of great darkness" now upon us, will give "penitent hearts and broken spirits" and will produce a deep "mourning" over past follies, resembling that of the Jewish nation over king Josiah, who fell "in the valley of Megiddon." I want to see a revival that will make men hate and forsake sin; that will make Christians "confess their sins one to another," and "pray for each other," and "love one another," and labor for the salvation of souls, "plucking them out of the fire, hating their garments spotted with the flesh." Shall we see these things speedily accomplished? If we do not, it is our fault. There is a God in Israel, who is willing to give the Spirit to him that asks it—more willing to do so than we are to give our children bread. Children of the most high God, are you not tired of the present wretched state of things? Shall this pall of darkness rest upon the churches of Christ forever? Shall we remain in barrenness and leanness when a "feast of fat things" is ready for us, if we will but "ask"? Then pray for a Zechariah Revival. Pray for it now! NOW!!! NOW!!! H. E. T.

For the South Western Baptist. MESSRS. EDITORS: You will be gratified to learn that the Master is blessing his people here, and affording to them the pleasing tokens of his presence. Our esteemed brother, Dr. Manly, visited us by invitation, during the second week of the last month. The two Sabbath preceding, I had the pleasure of baptizing on each day, an interesting convert. We had, therefore, some evidence of the divine presence, when we commenced a series of daily meetings on the 11th proximo. Dr. M. was met here by his son, Rev. Charles Manly, Pastor of the Baptist Church at Tuscaloosa, and together they labored with us in word and doctrine, for nearly three weeks. God has blessed their efforts, and many hearts are moved with grateful acknowledgments to the Giver of all his abundant grace. The venerable father and the youthful son, alternately unfolding the doctrines of the cross, and laboring together for the salvation of the lost, presented a scene of unusual interest. The daily services closed several days since.—We have occasional meetings, and the work is still progressing. Up to this time, twenty-four have professed conversion, all of whom give

good evidence of a genuine work of grace. Our meetings were marked by deep feeling, and very little excitement. The presence of so large a number of young persons as are assembled here on account of the educational advantages of the place, is felt by us as imposing peculiar responsibilities; and, I trust, we have sought to meet them by bearing the children of our brethren, as our own, to the Saviour's feet.

I will inform you hereafter of the number of baptisms. Yours affectly,

W. H. MCINTOSH.

Marion, Ala., May 5, 1860.

MAY 14.—After writing the above, I concluded to retain it until after our regular conference last Saturday. Yesterday I baptized nine happy young converts, among them a brother and sister, and two sisters. These, with four previously baptized, make the recent additions thirteen. As many more, I expect, will follow soon, and trust that many others will follow them.

Howard College, the Judson Institute and the families of our Church, have been visited by the "Good Shepherd," who came to seek and to save the lost. W. H. M.

For the South Western Baptist. SAN FRANCISCO, Cal. March 26th, 1860.

MY DEAR BROTHER: We are again on the eve of sailing. Capt. Wood thinks he will get off to-morrow or the next day. He has given us a large, comfortable stateroom, and I think will be kind. Besides ourselves there are six passengers, a lady and children among them.—On our first voyage to China there were no children; they materially enliven all on board. If I had the care of them while sea sick I might think differently. There is a possibility of touching at the Sandwich Islands, which will greatly relieve the monotony of the journey.

I feel very solemn in view of the work and the trials before me; yet, relying upon the ever-lasting arm, I do not shrink back. The work is full of difficulties which my weak faith is ill fit to cope with; and unless God see proper to remove me speedily, I know that trials, many and bitter, await me. But though these things may be increased by it, yet are not peculiar to missionary life. If you could promise me a life here in America, without sickness, without difficulties, without bitter sorrow, you might certainly be more likely to tempt me to remain, but as it is, the difference offers me no temptation to sacrifice one single duty. As I launch forth the promises of God are very precious. I know not what may befall me, but I know that he is my refuge and that he rules all things.

Our stay in California has been pleasant, and I believe profitable. The little pastoral church at Lone seemed to appreciate Mr. Crawford's labors very highly, and the night before we left had a weeping meeting. In California there are a great many little churches unable to support a pastor—at any rate such a pastor as they want. Like the churches in the Atlantic States, each little church thinks its own a very important position, and they look out for a very able minister—no other will be acceptable. But the very able ministers are demanded elsewhere, and the little church gradually wastes, until it either dies out or decides to take the best they can get. All this while there may be young men in that very church earnestly desiring the work of the ministry, and rusting out for want of proper encouragement. Before we left Lone, the brethren elected one of their own number to succeed Mr. C.—a young man of decided talent, earnest piety and good education.

Quite a sensation was created some ten days since by the arrival at this port of the Japanese war steamer *Kan-kun muraiki* with a number of Japanese officials. They are now waiting for the U. S. steamer *Powhatan* with the Japanese ambassador to our Government, that they may return and report the safe arrival in America of that dignitary. The people here are favorably impressed with their guests, and have made lions of them. The pleasure seems to be mutual. On all sides we hear contrasts made with the Chinese greatly in favor of the Japanese. All pronounce them far superior in intelligence, refinement, affability, dress, deportment, &c., &c. They put up for several days at our hotel, and we have had ample opportunity for scrutinizing them. In stature they are decidedly smaller than the people in any part of China; there was not a man in the forty as tall as I am. In intelligence I could see nothing superior to the same class of Chinese,—hardly equal—in dress not equal. They are more affable—at least appear so under these favorable circumstances, and I think therefore our people like them better. The Chinese have, as a nation, treated us with such contempt that we do not expect us to hide their faults as they do those of a people disposed to treat us as equals, and offer us all the courtesies of civilized countries. I believe this difference in their treatment to be the sole reason of our preference for the Japanese. The Californians hate the Chinese with a perfect hatred, and are doing all they can to legislate them out of the country. There is already a tax upon those who mine of four dollars per month, and the Legislature is trying to raise it so as to amount to a prohibition. I never thought that the way to convert China was to send missionaries to California, and am more convinced than ever that it is a very poor way. Not that they can do no good here—earnest, devoted men may be useful wherever there are men to operate upon. Brother Shuck has built up a church here of twenty members—so far as I can learn good, faithful men; two of whom are laboring with great success now in Canton. Others have labored here with success, and I think it well for these who have learned the Chinese language and customs, and are unable longer to labor in China, to devote themselves to the work here. "Assertion will not do for argument"—you may say. That is true, but I could give pages of reasons if I had the time and inclination.

Mr. Crawford is just now from the ship, and says the captain will get off to-morrow afternoon or the next day—we shall probably go aboard to-morrow afternoon. So, farewell to America!

Affectionately, M. F. CRAWFORD.

For the South Western Baptist. CORRECTION.

MESSRS. EDITORS: In your paper of last week under the head of "Bible Meeting," it was stated that the publication of bro. Buckner's works into the Creek language has been turned over to the Bible Board. This is a mistake. I deeply regret that there seems to be a misunderstanding in regard to this matter, and which cannot be explained, now as bro. Sumner is absent. During the last week bro. Buckner, with his interpreter, visited us for the purpose of entering at once upon the publication of his works, which he must himself superintend. The condition of his family and the Mission in the Nation under his charge, make it necessary that he should return at as early a day as possible. At the time of bro. Buckner's visit, the only propositions before the Board for publishing, were from the S. W. Pub. Society, and Sheldon & Co., with a suggestion that the Smithsonian Institute would publish the Grammar.

In view of these facts, it was thought advisable that bro. B. should proceed at once to

Charleston, Washington City and New York for the purpose of securing their earliest publication. He had left us before we had had time to discuss the matter, and was simultaneously received with a letter from bro. Hillsman on the same subject. That it is so appears we have been acting in accordance with instructions from the Southern Baptist Convention, I refer you to the accompanying extracts:

At the meeting of the Convention in Louisville, Ky., 1857, the committee on preaching and teaching among the Indians, at the close of their report, make the following recommendation:

"The committee, therefore, suggest that the Convention commend these inquiries to the results to be hereafter communicated, in form, to this body, provided they find the publication of this body desirable in the matters we have adopted."

"On the Translation of the New Testament into the Indian Languages.—The committee to whom was referred so much of the report of the Domestic Board as relates to the translation of the New Testament into the languages of the Creek, the Cherokee, and the Choctaw tribes of Indians, submit the following:

"As your committee have no other means of information, either as to the necessity, the practicability, or the probable utility of the proposed translations, than what they derive from the report of the Domestic Board, they are unable to express any opinion upon the subject; but, as they have the utmost confidence in the intelligence and integrity of the Board, they commend that the whole matter be referred to the Board, and that they be hereby authorized to do in the premises whatever in their judgment the interests and success of the missions among these tribes requires to be done touching the translations proposed."

R. HOLMAN, Cor. Sec.

Kentucky General Association.

We have incidentally heard that this Association convened at Elizabethtown on Friday, and adjourned on Monday last. Elder Coleman was Moderator, and we are gratified to learn that the session was harmonious and pleasant: the only occasion for disturbance (Graves' Sunday School Union) having been referred to a committee upon that subject not admitted. The Association recommended the Bible Board of the Southern Baptist Convention, and advised the formation of Bible Societies in Kentucky.

The Introductory Sermon was preached by Rev. S. P. Forgy. Rev. W. L. Morris was elected clerk.

Our sister State of Kentucky, free from the troubles and embarrassments which prevail elsewhere, is about to become the seat of a new and energetic all. The Home and Foreign Missions were ably sustained by the Association, and by the Bible Baptists of the State. Brothers Taylor and Burrows, of Virginia, Sumner, of Alabama, Buckner and Thomas of Missouri, Hillsman, of Tennessee, and other visiting brethren, were present. The next session is to be held at Lexington.—*Bap. Standard*.

INCREASE OF MISSIONARIES.—It should call forth the devout gratitude of every friend of missions that there are such indications of an increase of our missionary force. It has been the privilege of the Board, during the year closing on the 31st of March, to appoint five brethren: brethren Toy and Johnson to Japan, brother Schilling to Canton, China, and brother Fitzgerald and G. W. Parker, (colored), to Liberia. Brethren Yates and Crawford have left for China, and brother Bowen has been sent to Brazil. In addition, we may state that several others are now in correspondence with us and the number of such is increasing.—We expect the Board will, ere long, make at least four more appointments. While these facts should encourage our hearts, they should lead us to pray for a still greater increase of laborers. The harvest field is great. O, that scores and hundreds were going forth to reap it.—*Home & Foreign Journal*.

WORSE AND WORSE.—The *Christianian* thinks the Baptists guilty of "moral indelicacy," in not baptizing their children. This is a step beyond a grave Pedobaptist divine who, years ago, accused us of doing nothing worse than refusing to "nurture" our children. In a ministerial society, when this divine was present, the discussion of rare texts was the order of the day, and among others, that of Sol. Songs viii. 8, was under consideration. The question was as to who this "little sister" that had no breasts? could be; whereupon this astute theologian pronounced that it could be nobody but the Baptists, for they were the only sect which did not nurse their children. But our neighbor of the *Christianian* goes beyond this, and accuses us, not merely of refusing to nurse our children, but of actually killing them. Is not this too bad?—*N. Y. Chronicle*.

THE EVANGELISTS.—The North British Review repudiates the idea that the evangelists were illiterate men, an idea which has had currency because of their trade, and because Pharisees and Rabbis said so. Illiterate only in the sense being unskilled in the Rabbinic law, they had acquired a knowledge of one, if not of two languages, besides that which they usually spoke, and they knew more than most of their age, of Moses and the prophets. The name fishermen expresses their social, but not their intellectual position.

First Sight of New Orleans.

The following is from a correspondent of the N. Y. Examiner:

We were privileged in approaching the city by sunlight and steam. The levee presents an appearance quite unparalleled in the

Ayer's Sarsaparilla.
Ayer's Ague Cure.

(From the New Orleans Christian Advocate)

INSERED IN Mrs. E. M. McLanahan, on the death of her infant boy.

BY MARY HARRIS.

He is gone—the baby boy,
Gone to seek for pure joy,
Gone to dwell with Christ in glory,
Gone, like a pleasant song.

Like a sunbeam on the wave
The sweet Lord, his spirit gave
And it gladdened life's dark stream
With a momentary gleam.

Then was caught up like a star
To shed its radiance from afar;
And to the galaxy of Heaven,
Now another light is given.

Murmur not, at the bequest,
Trust the Lord, who knoweth best,
Trust him, yes, and thank him kindly—
Human wisdom sees but blindly.

Take sweet Christ, the tender blossom,
Fold it softly in thy bosom,
O it will adorn thy mansion,
Fairer still, in its expansion.

Like a pale, sweet lily, broken,
Like a beauty that is forsaken,
Like a shadowy angel leave,
In the clay which we grieve.

Back to Jesus Christ who sent him,
Back to God who kindly lent him,
Now return the precious token,
With its purity unbroken.

The Family Circle.

The Praying Mother.

Mrs. L. was the wife of a sea captain of French origin, a Catholic in his earlier religious education, but a decided sceptic in his maturer years, tolerating with affability, the religious opinions of others, but utterly reckless of his own.

Mrs. L. believed not only in the moral influence of domestic religion, but in the direct answer, sooner or later, of her prayers in behalf of her husband and children. Years passed away without the realization of her hopes; but she persevered, humbly and hopefully, at her altar, till God answered her, thought in a way she could not have anticipated. He blessed her by misfortune. She had occasion to correct her son one day by confining him to his chamber. The boy escaped by a window, and could not be found. Days passed away, weeks and months elapsed, and no intimation of the missing child was heard. The mother, wrung with anguish, still clung to the domestic altar.

Missing, painful misgivings, met her there during these anxious months. He had embarked in a vessel, and after a long voyage, arrived at Charleston, South Carolina. Here he remained, destitute and dependent, several weeks; but at the moment of his extremity, his father arrived unexpectedly in the harbor from Havre, France.

The boy, subdued by reflection and sorrow, flew to the arms of his parent, confessing his misconduct with tears. The juvenile romance of adventure had died in his bosom, but the tender remembrance of his home still lived, melting his young heart, and disposing him to return to his deserted altar, and mingle his tears with those of a mother's anxiety and love.

The vessel sailed for Havana. It arrived at a time when the yellow fever raged in that city. In a few days the poor boy, predisposed, perhaps, by his anxieties and grief, was attacked by the dreadful malady. And now revived, in overpowering force, the recollections of his early religious instructions. The confused reveries of a fevered brain could not dispel them. The atonement, the duty of repentance and faith, the terrors of death, judgment, and hell, were ever present to his mind. Ah! even in this extremity, the prayers of the desolate mother were prevailing in heaven.

One day, when all hope of his recovery had gone, the father, a man of strong feelings entered with a broken spirit the chamber where he lay. The dying boy, with his tears dropping upon the pillow, was sobbing the name of his mother. "My mother! my dear mother! O that she were here to pray for me as she used to!"

The father bent over him, unable for a time to speak, but mingling his tears with those of his son. Clapping his hands, and casting a look of appalling earnestness at his parent, the boy exclaimed, "Father, I am dying, with my sins upon me! I shall be lost in my present state! Send, O send for some one to pray for me!"

"My child," replied the father trembling with emotion, "there are none but Catholic clergymen on the island, and they cannot help you."

"O what shall I do then, father?" exclaimed the son.

"Pray for yourself, my dear child," replied the father, unwilling to impose the destiny of his son on his own infidelity of the future.

"I do," replied the boy; "but I need the help of others. O can you not, will you not pray yourself for your perishing son, father?"

The captain felt as if the earth shook beneath him. He had never prayed in his life; but his heart melted over his child; he felt, as by consciousness, the necessity and truth of religion. He felt that none but a God could meet this terrible emergency of man. As if smitten down, he fell on his knees by the bedside of his son. His spirit was broken; his tears flowed like rain, and with agony he called upon God to save himself and child. The family and servants of the house were amazed; but he prayed on, and before he rose the child's prayers were heard, if not his own. The suffering boy had found the peace which passeth understanding.

He died, trusting in his Saviour, and full of tranquil hope.

Oppressed with sorrow, the father

did not cease to pray for himself; he was deeply convicted of sin, and before long found peace in believing. He returned to B., his child a corpse, but himself a new man; the one in heaven and the other on the way. He brought to his wife the first news she had received of her missing son. She wept, but with tears of gratitude as well as sorrow, acknowledging that in affliction God had blessed her. Her prayers had not failed. Providence had overruled the misconduct of her child for his own and his father's salvation.

Intolerance of Caste.

The following circumstance was related to me by the gentleman, who is himself a slaveholder, in one of our Southern cities, and whose business calls him very frequently to the North: "I entered the car," said he, "from Boston, to —, and took my seat. A little before me sat a well-dressed colored man, as the cars were filling rapidly, first one, and then another, came in and seeing the vacant seat, would drop into it, but on looking round and seeing who was at their side, he or she, whichever it might be, would instantly vacate the seat and seek another. After this had been done several times, I rose and took the seat myself.

"Why, my friend," said I, "folks do not seem to like to sit by you, I had as soon sit here as anywhere."

"Oh yes," said the negro, significantly, and with some bitterness in his tone, "You can afford to do it, you have them of your own, and know how to treat them!"

"How do you know?" (for I did not remember to have seen him before.) "Ah, Mr. —, I know you well, I used to live in W —, and worked in your establishment, and I know B —, and a good many more of them colored people, what you've been so kind to," and then he envied at those whom he had known, while I gave him all the information in my power. He said he had been foolishly persuaded to come North, where he would enjoy more freedom, but "it has not been the case, not half so free as in dear old W —," and I should go back long ago, but I was afraid they would laugh at me. I barely make a living."

Some in those cars, looked at me, (continued my friend,) in amazement, I laughed in my sleeve at their fancied superiority over his, who muttered between his teeth "poor white trash."

This, Mr. Editor, is only one of a thousand cases which might be mentioned, to illustrate this intolerance on the part of those who raise the hue and cry about slavery.—Consistency—thou art a jewel. H. E. G.

Humboldt's View of Royalty.

In Humboldt's confidential letters to Von Ense, recently published, the public are treated to a series of piquant disclosures which will spread the utmost consternation among the Courts of Europe. Hardly a single crowned head is spared, beginning with Frederick William IV., and ending with the Emperor of the French, of whom Humboldt affirms positively that he is the offspring of an illicit connection between Queen Hortense and the Dutch Admiral Count Verhulst.

Of the King of Prussia a number of amusing anecdotes are related. It seems he was firmly convinced that Henry V. would soon be restored to the throne of France, and was in constant expectation of being invited to pay him a visit at Versailles. His late Ministry are characterized as a strange jumble of knavery and imbecility. M. de Raveur, the Minister of Public Instruction, was, says Humboldt, the greatest fool of them all. The Prince Consort of England also—"the handsome husband of Queen Victoria"—is alluded to in terms of the very reverse of flattery. "I know," he remarked once to Humboldt, "that you have a predilection for the Poles, but the Poles are as unworthy of your regard as the Irish." Altogether, it appears from this correspondence that the author of "Cosmos" was much more imbued with democratic ideas than generally supposed, and that he felt a sovereign contempt for the courtly entourage in which he passed the greater portion of his life.

"What Can I do in Texas?"

MR. EDITOR:—As the tide of emigration is now setting strong towards Texas, many are doubtless asking the above question.

A few years since, in one of the principal cities of the State, might be seen a youth peddling "light literature" through the streets. That same youth is now the owner of one of the largest book and stationary stores in the South, and making a clear profit of perhaps ten thousand dollars a year—still quite a young man—may be said just fairly to have commenced—is erecting a most magnificent three-story business-house.

In many of the larger towns of the State similar openings exist for building up bookstores. Who will make the experiment? Here then is one way in which money may be made by following a useful employment in Texas. I may hereafter specify other modes of doing well in Texas.—Texas

A Variety of Paragraphs.

If a common hen hatches out a clutch young turkeys quite early in the season, she should be cooped up in a large, airy coop, with a board bottom, slightly inclined to one edge. By this means the feet will be kept off from the cold, wet earth, and the bottom will easily be kept free from droppings.

Later in the season, on dry ground, and full of tranquil hope.

Are you the Lord's? If you can honestly and heartily say, Yes, that ought to silence all complaining.

Scratches in Horses.—A correspondent at Portland sends us the following:—Take lime, slack it dry, sift it, and put the flour into a bottle; cork tight and keep in a dry place. Mix with a knife or spatula, one part lime, with three parts lard or butter, cold. Wash the sore clean and apply the salve morning and evening, wrapping a cloth over the part.—Ex.

FOR SALE.

A FINE LOT OF ORGAN GRASSES, recently cut, and for sale cheap. April 5, 1860.

KEESE & SAWYER.

DR. J. H. McLEAN'S

STRENGTHENING CORDIAL AND BLOOD PURIFIER.

The Greatest Remedy in the World, And the Most Delicious and Delightful Cordial.

EVER TAKEN.

It is a scientific and palatable compound, prepared by the distillation of Roots, Herbs, and Barks, and is a most powerful and effective remedy for all diseases of the blood, and for all diseases of the system, and for all diseases of the organs, and for all diseases of the nerves, and for all diseases of the muscles, and for all diseases of the bones, and for all diseases of the skin, and for all diseases of the hair, and for all diseases of the nails, and for all diseases of the teeth, and for all diseases of the eyes, and for all diseases of the ears, and for all diseases of the nose, and for all diseases of the throat, and for all diseases of the lungs, and for all diseases of the stomach, and for all diseases of the bowels, and for all diseases of the bladder, and for all diseases of the uterus, and for all diseases of the vagina, and for all diseases of the breasts, and for all diseases of the arms, and for all diseases of the legs, and for all diseases of the feet, and for all 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