

HOME AND FOREIGN JOURNAL.

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PUBLISHED BY THE BOARDS OF THE SOUTHERN BAPTIST CONVENTION.

BOARD OF DOMESTIC MISSIONS.

MARION, ALABAMA, MAY, 1861.

Aid Still Coming.

A brother in Florida, who writes: "I see from the Journal that your Board pressed for funds, you may draw on \$100, and the draft will be duly cashed."

"Friend of Missions," who says:

"In the last number of the Journal \$10,000 will be needed to meet the calls of the Board by the 1st of April. Reflecting whether it was my duty to give more money, as I had already contributed as much as I thought I was able to this year, these words came into my mind: 'Trust in the Lord and do good, and thou shalt be fed.' I no longer hesitated. I have been endeavouring nearly ever to place my whole trust in Him, and truly say, I have ever found Him faithful God to his promises. Enclosed you will find two five dollar bills, one for the Indian and the other for Domestic Missions."

A brother in Christ, sends \$2 from

Members of the Moriah Baptist Church,

and \$3, one of our Mission churches.

Baptist Church at Louchapoka, Ala.,

\$10, a voluntary effort in view of our

wants.

A brother in Alabama sends \$27, and

and \$25, part for Foreign Missions.

Another in Alabama gives \$2 50 to ease

conscience.

And another in Alabama, an old and true

and, gives us \$500.

Other sums have also been received. We

thank our friends for this timely aid.

Parts of God's children are in his

Increasing Our Circulation. Who Will Try?

We urge upon our friends the duty of securing an extended circulation to our little paper that comes to their homes, laden with news from our missionaries. We venture to say that no other paper in the country contains more valuable missionary intelligence, and certainly there is no paper that contains the same matter. Our articles are principally from original sources, and afford the reader a consecutive view of the missions of the Southern Baptist Convention. We could furnish abundant testimonials of the regard in which the Journal is held, but deem it unnecessary.

Will not the brethren try to increase our subscription list? A new volume will come with the July number, and this will give good time to subscribe and renew old subscriptions. What say you, brethren—do you see what can be done for your Missionary Journal?

Fifty Men Now Knocking at the Door for Appropriations.

Shall they enter and receive a favourable answer? They have been told to wait—how long shall they be kept in suspense? Who can tell us? And thousands of immortal beings are interested in the answer to this inquiry!

Send Up Your Donations!

They are needed. Four Baptist Conventions meet this month, the Kentucky, Southern Baptist, Mississippi, and Virginia—a most admirable time to do this work. Let every delegate bring a donation to the Domestic and Indian Mission Board of the SOUTHERN BAPTIST CONVENTION.

Not the disturbed state of our public affairs longer furnish an excuse for inaction. Brethren—remember souls are too precious to be neglected—the work of death is being done—God will hold every one responsible.

Missionaries Waiting.

Do you know whether the Board can do any thing for them. What shall we say to them?

Shall we tell them to go to work and we will take care of them? Brethren must decide—the Board are shut up to their decision? Missionaries must take care of their families, and unless the Board or some other agency furnish them the necessary means, they must go to work with their own hands, and turn aside from their ministerial duties.

Voluntary Effort—The Right Way.

CONTRIBUTION FOR MISSIONS.

Louchapoka, Ala., March 25th, 1861.

REV. M. T. SUMNER:

Dear Brother—I have recently read your earnest appeals in the South Western Baptist and Home and Foreign Journal, in behalf of the Domestic Mission Board, which has excited an increased interest in my mind and heart, in the mission cause. I was much pained to learn that the contributions had fallen off so much.

How can the Baptists of the South think of deserting the cause of Christ? Shall we in these times, that try the souls of men, cease to labor for the salvation of dying sinners? Heaven forbid! Rather let us resolve that in the name of our God, we will set up our banners. Like Joshua and Caleb of old, let us resolve to go up at once and possess the land, for we are well able. To provoke other pastors and churches to love and good works, I will say that I preached a missionary sermon at the Baptist Church at Louchapoka, after which I visited my congregation *privately*, and gave them an opportunity to contribute; and succeeded in collecting forty dollars, which I now send you. Two dollars and sixty-five cents were given by our colored friends. I hope the Lord will abundantly bless you and the Board you represent. My love to brother Holman.

Yours in Christ, JESUS,

E. W. HENDERSON.

MONROE, LA., March 14, 1861.

REV. M. T. SUMNER:

DEAR BROTHER—Enclosed I send report of labor as missionary of the Board for the quarter ending March 31st, 1861.

I regret very much the falling off of the contributions to aid the Board in this great work. Shall the work cease? or shall the laborers go at their own charge? or shall they be compelled to stay at home and work with their own hands for the support of their families, and say to the numerous applicants who are begging to hear "the way of salvation," I cannot go? Shall the multitude of servants on Southern plantations, who are anxiously enquiring "what must I do to be saved," be neglected? May God influence his children to take pleasure in the work, and aid by their contributions as they did in olden time, when "the people had a mind to work." I am still encouraged to labor with our colored people. A lady, who is not a member of our denomination, told me a few days since that two servants of hers, whom I had baptized, she believed were truly pious, and that they were much better servants than before they possessed religion.

"He that watereth shall be watered."

"God loveth a cheerful giver."

Yours affectionately and cheerfully,

J. A. MCGUIRE.

Noah Davis.

Pastor of the Saratoga Street African Baptist Church, Baltimore, Md., baptized during the last quarter '47. He has been assisted by Rev. H. G. DeWitt. The church has been greatly revived, as will be seen from brother Davis' letter in another column.

J. J. Fleming.

Brother J. J. Fleming, Sumter, S. C., says: "Notwithstanding the political excitement through which we are passing, the congregations never have been larger or more seriously attentive, and we hope that this year will yet be one of signal blessings and mercies, and revival influence."

L. M. Berry.

Brother L. M. Berry, N. C., says: "Some brethren are making suggestions to abandon the Domestic Missions, and throw all our efforts together for the rescue of the Foreign Missions. I do not think this can be done, as past experience will fully demonstrate the fact that our efforts for Foreign Missions always have and always will be in proportion to our efforts for Domestic Missions. Then, if the Domestic Missions go down, the For-

eign Missions must, as a natural consequence, go down.

Cherokee Indians in North Carolina.

FOLIA, GA., Feb. 25, 1861.

Board of Missions, S. B. Convention, Marion, Ala.:

DEAR BROTHERS—I herewith send my receipt of salary for quarter ending December 31st, 1860, and also acknowledge the receipt of a commission as missionary within the limits of the Hiwassee Baptist Association, and to the Cherokee Indians in the State of North Carolina. I have, hitherto, visited only those Indians within the bounds of the Hiwassee Association—about 500 in number, embracing the Buffalo Church, fifty miles distant from my residence.

My present appointment embraces the Indians in Macon and Jackson counties, 50 or 60 miles further. In the latter county is a respectable little church of red brethren organized at Gually Town. A number of these brethren met me at Buffalo in Cherokee county with the Macedonian cry upon their tongues. My work being thus extended to embrace all the Indians in this section, I must of necessity leave off the greater portion of my work in the Hiwassee Association. But this will all be right, as I learn that Elder James Kinzey will supply the destitute portions of that field under an appointment from the Western Convention of North Carolina.

Please inform me in your next if this change meets your approbation. This is one of the poorest fields I could find on earth, and yet one of the richest prospects for doing good in the bounds of my acquaintance. This people have not enough of the world to blind their minds to spiritual things; and, poor as they are, there is not an anti-missionary among them.

My interpreter is an excellent man, a half breed, and lives conveniently to the Buffalo Church. He will take great pleasure in going with me to Gually Town as often as he can.

Brethren, pray for this mission.

Yours truly,

ALFRED CORN.

There is no objection of the change alluded to. Go on, my brother, and may God make you a blessing to these red men!

M. T. S.

Missionary Labors in Missouri.

Rev. J. G. Rutter.

The following item was furnished the Western Recorder by brother R., for many years a missionary of the Marion Board. We republish it as showing gratifying intelligence:

MISSIONARY LABOR.

Brother Otis—I feel assured that your readers will be encouraged to read of the triumphs of truth in the backwoods of Missouri. Eleven years ago the Providence of God brought me to Southern Missouri. I was poor, and have been often sick; I also had the charge of a family, but, trusting in God, and finding a few of the sect every where spoken against, I commenced my labors for the Lord, by an unceasing effort to organize missionary bodies for the promotion of ministerial and general education and the domestic missionary labors of Southern Missouri.

I cannot doubt the hand of God being in the work. We are now well organized, having a Baptist Convention, and several district associations engaged in the good work of evangelizing the State. I have been constantly engaged as a missionary, most of the time under the patronage of the Board of the Home Mission Convention of the South. I have travelled over 11,100 miles; preached 2,684 sermons; I have received, as a pecuniary remuneration, \$270; I have witnessed 1,350 conversions, and of that number, I have immersed 1,030; I have also organized ten churches, and ordained 18 ministers. And, under God, and by his grace, I am yet in the field, with unabated desires, to labor in his vineyard.

J. G. RUTTER.

Stedville, Mo., January, 1861.

Saratoga St. African Church, Baltimore.

BALTIMORE, March 22d, 1861.

REV. M. T. SUMNER,

Cor. Sec'y, Marion, Ala.

Dear Bro. Sumner—You will find enclosed my Report for the quarter ending April 1st; and I am happy to say it is the most cheering I have ever been able to make. Through the kind favour of the Maryland Board, we were supplied with the invaluable assistance of the Rev. H. G. De Witt, who has been labouring during the previous year, with great acceptance and success, as missionary of the state of

Maryland. Brother De Witt commenced his labours with us in the Christmas week, and continued some four or five weeks. The Lord blessed his labours in an unusual manner; sinners soon began to fall under the power of the word, and were led to embrace the Saviour of sinners. The meetings continued until the 16th instant, when we brought them to a close, after having continued them for eleven weeks. During the meeting I baptized every Sunday for nine Sundays in succession; making in all, baptized 47; restored 4; and received by letter 2. The church has been greatly revived and encouraged to continue to labour, and trust in the Lord. Hoping still to share your sympathies and prayers, I subscribe myself, as ever, your unworthy fellow-labourer in the Gospel of Christ.

NOAH DAVIS.

S. B. Convention.

Will meet in Savannah on the 10th inst. We hope to meet there a large delegation—the interests of missions should receive a large share of our attention. Let no trifling excuse prevent our going. It is an important period in our history.

INDIAN DEPARTMENT.

I Wish not to Stay.

A PLEASANTICHI, BY H. F. BUCKNER.

AIR—"The Bower of Prayer"

1. While far from my father and mother I

Far away from kind sisters, and brother,

and home,

My wife now in glory, and I on the way—

In this world of trouble should I wish to

stay?

No—I wish not to stay.

2. Where friends are all leaving, and foes still

remain,

And kindred just meet to be parted again,

I would not continue a pilgrim away—

In this world of parting should I wish to

stay?

No—I wish not to stay.

3. This world is a wilderness, lonely and

dear,

And I must pass through it with trembling

and fear;

So onward I'll hasten, and make no delay,

For on this side of Jordan should I wish to

stay?

No—I wish not to stay.

4. In Canaan I'll meet with my friends gone

before,

And live with them there, to be parted no

more;

O! then, blessed Saviour, haste on the glad

day,

For from those now in Heaven, should I

wish to stay?

No—I wish not to stay.

5. With Abraham, Isaac, and Jacob and Paul,

Apostles and Prophets, and Jesus my all—

Where crowns are unfading, where joys

ne'er decay;

And where is no parting—O! there I

would stay—

Yes—then I would stay.

Micro, Creek Nation, Feb. 25, 1861.

Arrival of the Creek Books.

It will be seen from the following letter from brother Buckner, that his books have arrived. The money for freight has been punctually forwarded, which embraces the last item of expense for the "Translator." Nothing more remains to be paid. The entire cost of publication, including printing, binding, packing, forwarding, insurance, travelling expenses, etc., of brother B., and his interpreter amounts to \$2,600 51. The amount paid into the treasury for this special object is \$1,795 31, leaving a balance of \$805 23, which has been paid out of the general fund in the treasury of the Indian Department. Most of this is already provided for in reliable subscriptions, which we hope to receive in a short time.

Micco, Creek Nation, March 1, 1861.

Dear Bro. Sumner—I have this day received a letter from O. U. Word & Co., Fort Smith, Ark., informing me that my Creek books have been received by them safely, according to direction; and that the freight and charges amount to \$147 80 from New York to that place. I would like to order them as they are greatly needed here, but I have no money, and will be compelled to wait for a draft. Please forward soon. There are 4070 lbs., and freight from Fort Smith to this place (85 miles) is never less than \$1 50 per hundred.

My wife's funeral will be preached April

28th, and if I cannot get them sooner, I will then go for them.

Affectionately,

H. F. BUCKNER.

Cherokees Supporting a Missionary.

The following letter from brother Reed shows a gratifying progress among the Cherokees. The gospel is working its way and producing its fruits. We should be encouraged, not only to continue our labors among them, but greatly to increase it. Who regrets the contribution he has made to Indian Missions? Read this letter and also the minutes of the Convention in another column. Bless the Lord, O, my soul!

LETTER FROM BROTHER REED.

Cherokees—Minister's Meeting—Subscription—First Effort—Opposition—Giving Way—Fruits.

MAKESVILLE, C. N., March 6, 1861.

Dear Brother Sumner,—I have just returned from Rabbit Trap, where the Minister's meeting in the Southern part of the Nation was held.

We had the pleasure of explaining the following passages of Scripture: John 14, 25; Rev. 22, 18, 19; Acts 2, 17; Luke 12, 21; Matt. 13, 31, 32; 1 Tim. 3, 16; Acts 10, 28; and of preaching on the great commission, after which, four persons came forward for prayer.

After intermission, brother Slover preached on the text, "How shall we escape if we neglect so great Salvation," in his earnest manner.

At night we took up a subscription of \$25 50 to aid the Southern Board in sustaining brother Laugh-At-Mush, a Missionary. The week before, was our meeting at Batie's Prairie. Two joined, by confession and one by letter. And we took up a subscription of \$20 for the above object.

Here is the subscription:

AT RABBIT TRAP.

J. A. Slover,	-	-	-	\$5 00
T. Wilkison,	-	-	-	4 00
L. Weaver,	-	-	-	2 00
T. F. Taylor,	-	-	-	5 00
A. Manis,	-	-	-	2 50
J. Fellen,	-	-	-	1 00
Spads,	-	-	-	50
J. H. Owens,	-	-	-	5 00

AT BATIE'S PRAIRIE.

G. Owen,	-	-	-	\$5 00
G. Cockran,	-	-	-	5 00
Walker,	-	-	-	5 00
Isaac Reed,	-	-	-	5 00

It is due we should state, this is the first time our brethren have ever had the opportunity to give aid to our Mission. Considering their poverty, they have responded to this call like Christians indeed. Brother Manis was baptized about 3 o'clock, and at night subscribed \$2 50 to send the gospel to others. Is not this proof of conversion?

But dear brother, turn back and look at the history of our Mission here and see what we have passed through to get to our present condition. Brother Slover began his labors here in January, 1859. He found Northern Baptists, Congregationalists, Moravians and Methodists.

None of these tried to help him any. But the N. Baptists Missionaries told the people "perhaps he is allied to the Mormons of Salt Lake and has come to prepare the people for the extension of the white laws and to vote a pro slavery Territorial Government," and a great many such things. By these means, Mr. Jones has excited the people against us. We think he is the man who caused them to break up our meeting at Delaware Town last Summer. Indeed the whole thing is coming out. O Lord forgive him! Owing to so great opposition, brother Slover labored thirteen months before any person joined the church. In 1858, he got up an interest at two places and constituted a church at Bayou Menard with sixteen members, and one at Bethlehem with ten members.

During this year, five native Ministers were ordained and appointed, by the Board. In 1859, a church was constituted at Rabbit Trap with nineteen members, and when we arrived we found there three churches with one hundred and eighteen members and five native Ministers.

In 1860, four churches have been constituted with forty-six members and three Ministers ordained. Two of which have been appointed by the Board.

We have now two white Missionaries and their families, eight ordained native preachers, seven of which are appointed by the Board, and four licensed preachers. One is very promising. We have seven churches with two hundred and one members. Were

it not for political excitement in the States, we would expect but little opposition from the men who have done so much all the while. We preach and pray, and hope for a better day in the history of our Mission. Brother Slover has been sowing four years, and I have been here about fifteen months, we think of reaping some this year if the Lord wills. Pray for us and our Mission.

Yours truly,

ISAAC REED.

N. B.—We wish the Board to appoint brother Laugh-at-Mush—salary \$100. We ask for our brethren the privilege of paying his salary. They want the pleasure of doing that much for our Missionary.

I. R.

"Abandon it. No, never!"

A long tried Missionary of the Choctaw Nation says: "As for abandoning the work, I have not once thought that that ought to be done. Abandon it! No, NEVER! It will be, soon and the time is just at hand, when there will be more need of a genuine gospel influence in these parts, or at least a greater amount of it than there ever was before. The recent agitation in the States has sprung up a new excitement here, in addition to the distraction that has so long prevailed among themselves. No matter which way things may turn, here is work for us to do. Instead, therefore, of relaxing our hold, greater efforts ought to be made, and every lawful means brought into requisition to lengthen our cords and strengthen our stakes."

From the Creek Nation.

Baptism—Barrenness of the Country—The "Crisis"—New Slave Code—Books at Fort Smith.

MICCO (CREEK NATION),
February 25th, 1861.

Dear Brother Sumner:

I baptized another one of my servants yesterday, and now all of my family that have come to the years of accountability, are baptized. *Bless the Lord, O my soul!* I baptized one, two Sundays ago. Prospects are quite unfavorable now, and many accounts:

First of all, there is nothing in the country for horses to eat, and very little for people; so that it is impossible to travel any distance without suffering. You can form but little idea of the barrenness of our country at this time. Much is said and written about suffering Kansas, but I doubt there being any greater scarcity there than here.

In the next place, the Indians have caught "the crisis," as you term it in the old States; and where this disease prevails, the people neglect the interest of their souls. The Creeks have just enacted a new Slave Code, that causes much excitement among such as thought they would be free on the 4th of March.

1st. All free negroes, who have been set free by white people, have to leave immediately.

2nd. Such as were set free by Indians, have to choose a master and go into servitude twelve months, when they will be free again.

3d. Any slave caught more than two miles from home, without a pass, shall receive 25 lashes.

4th. No negro is allowed to preach to an Indian congregation, &c., &c.

So much for the "irrepressible conflict." The Abolitionists are manufacturing chains and hand-cuffs for Southern slaves.

I learn that my Creek books are now at Fort Smith. I cannot go for them until grass rises in the Spring, for there is nothing for the oxen to eat. Of course I will need something to pay freight—I do not know how much it will be. The books have been on the way from New York to Fort Smith since August; and I doubt not the freight will be considerable. Please send some funds immediately for that purpose, and I will settle according to charges.

Affectionately, &c.,

E. H. BUCKNER.

Missionary Tour—Cherokees.

George Bushyhead—His Object—Good attention from Indians—An open Field—a Sick Man.

TAHLEQUAH, C. N., Mar. 6th, 1861.

Dear Bro. Sumner—The first of last month my interpreter and I made a tour through the Southern part of the Nation. At our first appointment at Flint Court House, we met with brother George Bushyhead, a native preacher from N. C., whom we found to be an intelligent Cherokee gentleman and a Christian; however he preaches too much after North Carolina fashion for these Indians West; yet his ideas were clear and good, so says my interpreter. He had come to look at this country, and said if he liked it and made a favourable report on his return, that about fifty families would come West next fall, and nearly all Baptists.

There are good prospects for a church at Flint; a good congregation on Sabbath, and as cold as it was they gave good attention. From Flint we found our way down Salasaw Creek, leaving appointments for our next tour in March. On Tuesday we preached at Sweet Town in Sequoyah District, to an attentive and respectable congregation of Indians. They certainly deserve

praise for their manifest interest taken in hearing the Gospel preached. This was the first time that I ever was there. Under the kind roof of Mr. Frye we took shelter, ate of the bounties of his table, and reposed for sleep upon a good bed, our ponies being well cared for. Of course we rested contented during the night.

From this point we journeyed toward Webber's Falls on the Arkansas River, making several appointments for the next trip. We reached Webber's Falls Wednesday evening. Arkansas River was very low, not more than knee deep to our ponies. There certainly is as fine a body of land lying around these Falls as ever grew cane. The bottom is high and rich. I lodged with brother Vene, and my interpreter with John Van. I believe brother Vene is the only Baptist in that beautiful bottom except coloured brethren; he has not even his companion with him in the church. His community is destitute of Baptist preaching except occasionally. If some of the opposers of Boards, &c., wish to show their faith by their works, if they will open a correspondence with me I will point to them a beautiful field uncultivated, with Baptist plows, mattocks, sheels, hoes, and reapers, where they may try their skill. Let me say to them, that this field is in a wealthy part of the Nation, and needs cultivation badly. O, brethren, come over, in answer to the Macedonian cry, and help us just now to go up and possess the land.

The people here all talk English. We had a very good congregation for Thursday. We next met at New Echota (formerly Bethlehem) church, on Sabbath. Just before preaching, a messenger approached me and said Mr. Rufus West, some six miles off, sick, wished me to come and pray with him. So, after preaching two sermons, I rode to his house and stayed all night, and found him very patient. We sang and prayed for him. He has been a very wicked man. I trust this affliction may cause him to repent of his past wickedness and believe in Jesus.

May Heaven's blessings rest upon you and your efforts to promote the good cause, is the prayer of your servant.

J. A. SLOVER.

Missionary Wanted—Choctaws.

WASHINGTON CITY, D. C.,
March 13th, 1861.

REV. M. T. SUMNER:

Dear Brother.—I arrived here eight days ago, and do not know when I shall be able to get off, but hope to leave in five or six days. Our claims against the government are allowed, but not as much as are anticipated.

Col. P. P. Pitchlynn desired me to write to you, as he is anxious to have a Baptist minister there. They have a Presbyterian minister in that portion of the Nation, but they have gone down, and therefore Col. P. believes if the Baptists would send them a missionary to rouse them up, it would be the means of saving many souls. It is one hundred and sixty miles from where I live, (Skullyville, Choctaw Nation.) One advantage in this neighbourhood is, that they can talk English. This neighbourhood I speak of is situated on Red River, called Mountain Fork.

I would like to hear from you as soon as you receive this epistle. God bless you, is my sincere prayer. Pray for me and my people.

I am yours in Christ,

PETER FOLSON.

Appended to this, was the following Christian note:

To REV. MR. SUMNER:

Sir.—I am no Baptist, but believing they are as good as any denomination of Christians, I make the request that your Board send us a missionary, whom I will receive, take good care of, and treat as a brother. I pledge to pay him annually one hundred dollars, out of my own means, for two years from the time he comes to my country. This is all I can do.

P. P. PITCHLYNN.

Brother Folson, accompanied by Col. Pitchlynn, has been in Washington, on business of his Nation, and hence the date of his letter. We should be pleased to respond to this call. It is certainly very liberal on the part of Col. P.

Baptism—J. A. Slover.

TAHLEQUAH, C. N.,
March 11th, 1861.

DEAR BRO. HOLMAN:

One week since we closed an interesting minister's meeting with Rabbit Trap Church. Both white missionaries were present, and Cherokees Foreman, Wilkinson, Foster, J. H. and G. Owens, Cochran and Fallen. Large congregations in attendance during the meeting, and preaching in Cherokee, and English interpreted into Cherokee. One man was received and baptized on Sabbath, (a white man.) Could you have been there on that day, you could have seen your humble servant dress in an Indian garb—striped pants, a calico hunting shirt, and in this costume seen him go down with a willing subject, Eunuch and Philip like, into the water, and immerse him. I was told that as I started into the water, the tears flowed from some eyes from whom it was not expected to see them flow.

Dear Brother, the Lord is gathering, by his word and Spirit, the ripe corn into his barn, the church; and the seed is still being sowed, some of it just springing forth,

for there were several mourners come for prayer on Sabbath at the close of brother Reed's sermon preached upon the great commission of Jesus to his apostles. May the Lord convert them, and make them useful to his church here.

I am, as ever, yours in love,

J. A. SLOVER.

We received from brother Slover a copy of the Minutes of the Cherokee Southern Baptist Association, which we publish below, that our readers may see what progress is made in the Nation. Brother S. and his co-laborers, are deserving of our praise for their energy and perseverance. Between three and four years ago not a Baptist church, of our faith, could be found among them.

Minutes of Convention.

The Churches in the Cherokee Nation, under the patronage of the Domestic and Indian Mission Board, S. B. C., having some time since consulted upon the propriety and utility of organizing an association, appointed a convention to meet in Tahlequah, Friday before the 5th Sabbath in September, 1860, to be composed of Delegates from the respective Churches. Accordingly the Delegates from six Churches convened in the basement of the Masonic Hall at 11 o'clock, A. M., Saturday instead of Friday, before the 5th Sabbath in September, 1860.

1. An introductory sermon was preached by Elder D. M. Foreman, Text, Matt. 10: 24.

The convention was then organized by appointing Elder J. A. Slover, President, and Moses Parris, Clerk, and D. M. Foreman, Interpreter.

2. The object of the convention was briefly stated by the President, and interpreted—its object being the organizing an association.

3. The respective Churches were then called, beginning with the oldest, and ending with the youngest, in order of their constitution, and Delegate's names enrolled as follows:

- | | |
|-----------------------|---|
| 1. New Echota Church, | { J. A. Slover,
Moses Parris,
George Parris,
Tanner. |
| 2. Bayou Menard, | { Thos. Wilkinson,
J. H. Owens. |
| 3. Rabbit Trap, | { Laugh-at-Mush,
George Cochran,
Jackson Jones. |
| 4. Batie's Prairie, | { John Foster,
Jesse Fallen. |
| 5. Saline, | |
| 6. Piney, | |

7. These Churches, having acknowledged each other, orthodox in Faith and Practice, then adopted the following Constitution unanimously:

CONSTITUTION.

ART. 1. This body shall be styled the Cherokee Southern Baptist Association.

2. This Association shall be composed of Messengers from Baptist Churches of like faith and order.

3. Each Church shall be entitled to three Messengers to the Association.

4. This Association shall have no ecclesiastical jurisdiction over any Church, nor in any way interfere with the constitution of any Church.

5. It shall be the object of this Association to aid the Domestic and Indian Mission Southern Baptist Convention, in supplying the destitute portions of the Cherokee Nation with the unadulterated Word of God, and the living Ministry; and to impart such statistical information as may be received annually.

6. The Association shall, at its annual meetings, elect a Moderator and Clerk, who shall perform the duties usually assigned to such officers during its sessions.

7. The Association shall provide herself a book in which the Clerk shall faithfully record the Minutes of each annual meeting.

8. The Association shall, before rising, determine the time and place of its ensuing meeting, and appoint a Minister to preach the introductory sermon.

9. This Constitution may be altered, or amended, at any annual meeting, when two-thirds of the Messengers concur in the alteration or amendment.

RULES OF ORDER.

1. The Association shall be opened and closed by prayer.

2. The Moderator shall preserve order, take the vote of the Association, and decide in all cases relating to decorum.

3. Any member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.

4. But one member shall speak at a time, who shall rise to his feet, and respectfully address the Moderator.

5. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person otherwise.

6. No person shall be interrupted while speaking, unless he departed from the subject or use words of personal reflections.

7. Every motion made and seconded, shall be considered unless withdrawn by the mover.

8. No member shall retire without leave of the Moderator.

9. No member shall speak more than twice on the same proposition without permission of the Association.

10. The Moderator shall be entitled to the same privilege of speaking as other members, provided, he first fill the Chair

with some other member, but shall vote only in case of a tie.

5. On motion, adjourned to 2 o'clock.

SATURDAY EVENING, 2 o'clock, P. M.

Met according to adjournment, and proceeded to business. Meeting called to order by the President, singing and prayer by the same—roll called—all being present; proceeded to organize the Association.

MINUTES OF ASSOCIATION.

1. Elected Elder J. A. Slover Moderator, and Deacon Moses Parris Clerk.

2. Appointed Elders Thomas Wilkinson, John Foster and George Cochran to act with the Moderator and Clerk as a committee to arrange business of the Association.

3. Elder Slover offered the Rules of Order as appended to the Constitution, which were unanimously adopted as the Rules of Order of this Association.

4. Committee of Arrangements offered their report, which was received, and the Committee discharged.

5. On motion of brother George Parris, the Bill of Arrangements was taken up, beginning with the first item.

6. On motion of Elder J. H. Owens, agreed to open a correspondence with the following Associations, viz: Creek and Choctaw Indian Associations, Fayetteville and Mount Zion (West) Associations, Arkansas and Spring River Association, Missouri.

Whereupon the following Corresponding Delegates were appointed, viz: To the Creek Nation, brethren George Parris and Jackson Jones; Elders John Foster and J. H. Owens to the Choctaw Nation; Elder J. H. Owens to Fayetteville; Elders Thomas Wilkinson and J. A. Slover to Mount Zion; and Elders George Cochran, Thomas Wilkinson and J. A. Slover, to Spring River.

7. On motion of J. H. Owens, agreed to appoint protracted meetings, and Preachers to hold them, with the several Churches composing this Association.

Whereupon the following appointments were made, viz: Elders J. Reed, J. A. Slover and George Cochran were appointed to hold a protracted meeting with New Echota Church, to begin Friday night before the 2nd Sabbath in August, 1861. With Bayou Menard Church, Friday night before the 4th Sabbath in August, 1861; Elder Reed and Slover and Wilkinson to hold it. With Rabbit Trap Church, Friday night before the 1st Sabbath in August, 1861; Elders Reed, Cochran and Laugh-at-Mush to conduct the meeting. With Batie's Prairie Church, Thursday night before the 4th Sabbath in September, 1861; Elders J. A. Slover, Wilkinson, Foster and J. H. Owens to hold it. With Saline Church, Friday before the 3d Sabbath in July, 1861; Elders Foster, Wilkinson and J. H. Owens to conduct it. With Piney Church, Friday night before the 2nd Sabbath in September, 1861; Elders Reed, Slover and Cochran.

8. On motion of brother Foster, a Committee on Sabbath Schools and Prayer Meetings was appointed, consisting of Elders Thomas Wilkinson, George Cochran, and brother Moses Parris to report at the next annual meeting of the Association.

9. Resolved, That the next annual meeting of the Association be with the Batie's Prairie Church, Friday before the 4th Sabbath in September, 1861, and that Elder J. A. Slover preach the introductory sermon, and Elder J. Reed be his alternate.

10. Resolved, That this Association have 500 copies of these minutes printed as follows: 250 in the English and 250 in the Cherokee Language; and that the Moderator and Clerk superintend the printing and distribution of the same.

11. Resolved, That the Association tender her thanks to the citizens of Tahlequah and vicinity for their hospitality.

12. On motion, adjourned to meet with the Batie's Prairie Church, Friday before the 4th Sabbath in September, 1861.

MOSES PARRIS, Clerk.

J. A. SLOVER, Moderator.

A TABLE SHEWING THE TOTAL NUMBER OF EACH CHURCH, WITH THE DATE OF ITS CONSTITUTION, WITH NAMES OF ITS DELEGATES.

CHURCHES.—1. New Echota, Elder J. H. Slover, Moses Parris, George Parris, 21 members, date 1858. 2. Bayou Menard, Tanner, 22 members, date 1858. 3. Rabbit Trap, Thomas Wilkinson, 65 members, J. H. Owens, 65 members, date 1859. 4. Batie's Prairie, Laugh-at-Mush, date 1860. 5. Saline, George Cochran, 19 members, date 1860. 6. Piney, J. Jones, 24 members, date 1860, Jesse Fallen, John Foster.

BIBLE BOARD.

NASHVILLE, TENNESSEE.

Ought the Work of the Bible Board to be Vigorously Prosecuted?

Crisis occur in the affairs of nations and of individuals which require all the wisdom and power of men to direct and control. Just such a crisis is upon us as a nation. Just such a crisis is upon the Bible Board, and which is more powerfully felt by it than by the other Boards of the Convention. It has reached that point in its history, when the question at the head of this article is full of meaning. Ought the work of the Bible Board to be vigorously prosecuted?

cuted? In an article like this the subject cannot be elaborated fully,—only points be suggested.

The present Secretary has had but little experience in the affairs of the Board, much less than he would otherwise have had, had not the affairs of our nation closed the door to his labors during the period of his official connection with us as the grand work of the Bible Board came before him, his soul swells with emotion, and his heart burns with desire to see its glorious consummation, giving God's blessed word to the people of our own land and of all lands.

We affirm that if the work of the Board is worth the exertion of the energies of the Baptists of the South, they ought to take hold of it in earnest, and let Christ and his church, tan and the world see that they are est about it, and that by the help of Holy Spirit, they intend to leave untiring in their attempts to make the Board a grand success.

But if they do not intend to take earnest; if they do not esteem the work if it proposes to do, worthy of its efforts; if they think it can be helped by others, or that, if it is left to heathen will not perish; the dream not pine away; God will be glorified conversion of the world will be hastened, we should say, *let the Bible Board* and leave the Holy Spirit to the ment of men and other agencies for accomplishment of the promises, "the world is to be filled with the knowledge of the glory of God as the waters cover the sea;" "that his kingdom shall fill the earth."

At no time has the Bible Board properly appreciated, nor worthily supported by the churches of the Southern Convention, and at no time has it relied to its own merits and wants, as at the present. It therefore must leave its claims, its very existence with the Convention at Savannah.

But, ought the work of the Bible Board to be prosecuted? Can it be permitted to without incurring fearful and tremendous responsibility by the Convention? An answer must be made to all such enquiries. *The work of giving God's Word to the people of the earth, by American Bibles, can never be abandoned while we live.* Look at the facilities for Bible distribution among nations, (Brazil for instance) which do not exist in favor of preaching the gospel. Brother Bowen tells us that prevented by law from preaching, he can distribute Bibles and tracts without violating any of the laws of the land. The same is true of Japan, and indeed is so of less true of all Catholic, Mohammedan and heathen nations.

But look at the vast work of Col. Folson to perform in the slave States, nothing of Mexico, Central America, South America, and the Indian Territory. Our Western frontiers, which are fast changing the manners as well as the religious language of the whites.

From nearly every State of the North and West the Board has applications for Bibles, Tracts, Books, &c., and but one answer to give: "The Church have withheld from us the means, and therefore cannot help you."

In view of this mighty, this needed work with all nations lying open before us, free circulation of God's Word in their language, ought not the Bible Board joyfully and triumphantly sustained churches of the Southern Convention?

Let the Convention bid the Bible Board go on; let the churches give them the means; let the Board feel they have confidence, the sympathy, the affection of their churches; let them know they are the hearts of their brethren, that the subjects of their earnest and tender prayers; let all that has past be put all be roused by the inspiring energy of God's Holy Spirit; let the majesty of grand enterprise shine forth; let it go on amid the prayers and praises of the people; let it spread abroad upon the world the light and glory of God's truth, and then we may hope to see it perform original purposes and all rejoice in the existence and work of the Bible Board.

In the name of a ruined world, we entreat that the work of distributing the Bible among the destitute shall not whatever may be the means, or whatever may be the men, God may employ in the Convention of his people and churches to do it.

L. W. J.

An Affecting Story.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday-school Union:—

In the county of Kent lives, or lived, a woman and her lady, who took a very large part in the Sunday-school connected with his church. They had in the school a son, the only son of a widow, who was not only wicked, despising all the earnest exhortations and admonitions of the clergyman, but out of pity for his poor widowed mother, kept him in the school eighteen months. At length he found it absolutely necessary to dismiss the lad as a warning to the others.

He soon after enlisted as a soldier, and it being the last American war, some time after, the poor widow called on the clergyman to beg a Bible of the best size. Surprised at such a request from an individual who was on the verge of immorality, and who he knew had one or two Bibles of large print, which she had used to a good purpose, he inquired she wanted it for. She answered: "My son is going out to America, and I want to send it to my poor boy; and oh! I know what it may do."

He sent the Bible which the clergyman had given to a pious soldier, who upon his arrival at his destination, found the widow's very singular of the regiment in his description of vice. After the soldier made himself known, he said, "James, whether has sent you her last present?" "Ah!" replied he in a careless manner, "she gave me a Bible."

The pious soldier told him he believed the widow was dead. "But," said he, "I have sent you something of more value than gold or silver (presenting him the Bible), and James, it was her dying request, 'I would read one verse at least every day, and you to read her dying charge.'"

"Well," said James, "it is not too much to open the Bible, so here goes!" He opened the Bible at the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I opened to the only verse in the Bible I could learn by heart when I was in Sunday-school; I never could for the life of me commit another. It is very strange, but who is this Me that is mentioned in the verse?"

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the book and invitations of the Gospel. They walked to the house of the chaplain, where they had further conversation; the result of which was that he became a changed man, and was noted for his exemplary conduct as before he had been for his wickedness.

Some time after this conversation, the moment in which he was engaged the soldier, in walking through the field of wheat, beheld under a large spreading oak the dead body of James, his head reclining on his Bible, which was opened at the passage: "Come unto Me, all ye that are weary, etc." Poor James had gone to his eternal rest.

Mr. Dudley said that he had frequently read the Bible in his hand; their were more than fifty pages stained with the blood of poor James.

"Were Baptized"—"Were Immersed."

Dr. Coant, the Reviser of the Gospel of Matthew, gives the following grounds for translating, in Mat. iii, 6, *baptizanto* were immersed.

"I. This word expresses a particular act, viz: immersion, in a fluid or any yielding substance.

"II. The word had no other meaning; it expressed this act alone, either literally, or in a metaphorical sense, through the whole of its use in Greek literature.

"III. Its grammatical construction with other words, and the circumstances connected with its use, accord entirely with this meaning, and exclude every other.

"IV. In the age of Christ and his Apostles, as in all periods of the language, it was common use to express the most familiar and occurrences of every day life; as, for example, immersing an axe in water, or in blood; to besmear it; a ship submerged in the waves; rocks immersed in the tide; and metaphorically, immersed in cares, in sorrow, in ignorance, in poverty, in debt, in sin, and sleep, etc.

"V. There was nothing sacred in the word itself, or in the act which it expressed. The idea of sacredness belonged solely to the relation in which the act was performed.

"VI. In none of these respects does the word baptize, as used by English writers, correspond with the original Greek word.

"I. It does not express any one definite act of daily life.

"2. It is never used to express any familiar act of daily life.

"3. On the contrary, it expresses only a religious act; and that not of the private individual, but an ecclesiastical rite, an ordinance of the Church.

"4. Hence, this word has become an ecclesiastical symbol, representing in itself all the ideas comprehended in initiation into the Christian Church.

"5. And hence, also, it has acquired a certain mystical sense; with which is associated in many minds, and even in large communities, the idea of an inherent virtue in the rite itself.

"VII. The use of this foreign word, of indefinite meaning and purport in English, tends to perpetuate that fatal error of attaching a mystical sense and efficacy to the rite signified by it.

"VIII. It concerns the purity of Christianity, that its rites should be expressed in terms so clear and explicit, as to guard against such a perversion of their true meaning and intent.

"IX. The rendering here given is necessary, to show the true significance and purport of the Christian rite, and the obligations to which it binds those who receive it.

"X. This rendering is also necessary to the correct and full understanding of passages in the New Testament, relating to the Christian life; e. g. Rom. vi, 3 and 4; Col. ii, 12, 13; 1; Gal. iii, 27.

"XI. In rendering the Greek word *immersed*, I follow the example of the leading vernacular versions, made from the Greek, in the languages of Continental Europe, and also of the critical versions made for the use of the learned.

"XII. The correctness of this rendering is attested by the requirements and practice of the Church in all ages till within a comparatively recent time.

"XIII. Its correctness is also attested by the expressed opinions of eminent scholars in all communities.

"The word is so rendered, in translating the New Testament into the English, where the Christian rite is not intended. For example by Dr. Campbell (Principal of Marischal College, Aberdeen), Translation of the Gospels, Matt. xx, 22, and Mark x, 38: 'Can we undergo an immersion, like that which I must undergo?'

"XIV. This is not a sectarian rendering; for that cannot be called sectarian, which is proved, on indisputable philosophical evidence, to be the true rendering of God's word, and which has been attested as such by the former practice of the whole Christian Church, and is admitted to be so by scholars of all communities.

"XV. A duty required of every believer, at his entrance on the Christian life, and plainly expressed in the divine word, should be made equally clear in every version of it. If it can be proved on philosophical evidence that the writer has not given the true meaning of this word, he will be ready to adopt any other version, that shall be shown to be the correct one."—*Western Recorder*.

A Great River from a Little Rill.

A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer, she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents and neighbours had a Bible; and this led to that meeting in London, in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand issue of which was the formation of the British and Foreign Bible Society, a society which has already distributed more than fifteen million copies of the Bible, its issues now reaching nearly one million five hundred thousand annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, scattering the golden fruits of immortality among all the nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. "Behold, how great a matter a little fire kindleth!"—*Real's Hand of God in History*.

A Refreshing Incident.

A man whose locks were slightly tinged with gray, was waiting at the junction of two railways for the train that was to take him to the place he desired to visit. As he sat in the waiting room, he noticed that a gentlemanly man came once to the door of the room and eyed him with attention. As it was not a countenance that he recognized as that of an acquaintance, he thought no more of the matter. Wearied with waiting, he rose and determined to take a short walk, as the train would not be due short of an hour. He had proceeded but a few steps when the gentleman above noticed overtook him and said:

"I beg your pardon—is not this Mr. C—?"

"That is my name," said Mr. C—.

"You do not remember me, but I shall remember you forever. You used to see me many years ago when I was a boy in Mr. M—'s grocery."

"I presume I saw you there, but I do not remember it."

"You remember holding some prayer-meetings there fourteen or fifteen years ago?"

"I do."

"So do I; for they were the occasion, as I trust, of my conversion to God. I was a thoughtless, wicked boy, then. I went out of curiosity to one of your meetings, and your remarks interested me, and I went again. I wanted to tell my feelings at the time, but I lacked courage. Soon after the last meeting I indulged in a hope of pardon, which hope I have held on to ever since. I have tried to do some good. I have always wished to tell what obligations I have felt myself under to you."

Mr. C— made some inquiries respecting his place of residence, and subsequently learned that he was a man of wealth and standing in the community, and was regarded as the most decided and efficient Christian layman in the place.

Those prayer-meetings Mr. C— had always regarded as a failure. They were not well attended, and never before had he any evidence that the slightest good was done. He now saw that he had not laboured in vain.

And so it may be with many faithful labourers in the Lord's vineyard—with many faithful Sunday-school teachers. Among the children they have taught there may be found here and there efficient Christian men and women who were converted through their instrumentality, though not till after the relation of teacher and pupil may have ceased between them, and who have never been able to express to them their sense of obligation. In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not which shall prosper.—*Sunday-school Times*.

BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., MAY, 1861.

The Receipts of the Year.

Our Treasurer has just made his Annual Report. The receipts for the year, from all sources, have been \$32,265 52; the expenditures \$10,294 48; being \$7,167 96 in excess of the receipts. On the 1st of April, 1860, there was in the treasury a balance of \$12,458 35, against a balance 1st April, 1861, of 4,990 39. This, though a heavy diminution, is not so great as, at one time, we feared it would be. Brethren can see from this statement that, to prevent embarrassment, contributions must be considerably increased. We trust that our God will still guide and bless us in our work, and that it will never be the case that the Board will have to report a debt instead of a balance in the treasury. We feel called upon to express our profound gratitude for the support which he has given us throughout the past year, and also to record our obligations to the brethren and sisters whose prompt and liberal response to our appeals, have enabled us thus far, to meet the crisis upon our country.

Delegates to the Southern Baptist Convention.

UPON FUNDS CONTRIBUTED TO FOREIGN MISSION BOARD.

The calculation is for one delegate to every \$200. Bodies not heretofore represented are entitled to one for every \$100.

Baptist papers in the South will please copy.

District of Columbia,	-	1
Maryland,	-	8
Virginia,	57	6
Goshen Association, 11	-	6
North Carolina,	-	24
South Carolina,	-	44
Georgia,	-	67
Alabama,	-	62
Mississippi,	-	16
Louisiana, (within \$43, of 5)	-	4
Tennessee,	-	13
Big Hatchie Association,	-	13
Gen. Ass'n of Mid. Tenn. and North Ala.,	-	37
Kentucky,	-	1
Florida,	-	5
Missouri,	-	5
Texas,	-	5
Southern Baptist Theological Seminary, (100)	-	1

The contributors in each State will know how to apportion representation among themselves. It is impossible for us to do it.

A. M. POINDEXTER,
Cor. Sec. B. F. M. S. B. C.

The Convention.

We would again urge upon brethren the importance of attending the next Convention. The unsettled state of political affairs, and the monetary pressure may incline many to go. But should such as can do so, fail for these reasons? The meeting of the Convention is enhanced in importance for these very causes. It is of the utmost importance that the Boards should know what they may rely upon under such circumstances, and this can best be ascertained as the result of a general gathering of the brotherhood from the different States. Such a gathering is important, too, from the effect it will be likely to have upon the feelings of those who attend. It will quicken their zeal, and unite their energies.

Another reason for which we desire to see a large delegation is, the hope that such a meeting will have an influence to harmonize the feelings of brethren, who, under circumstances of agitation may have become somewhat arrayed against each other. Let all who can, attend, and let

each remember that the Convention is a purely missionary Body, and determine to keep it solely to the objects before it, without attempting himself to use it for other purposes, and to resist, in the spirit of charity, any attempt whatever thus to use it—let all come together in the spirit of earnest prayer and devotion to the one object of spreading abroad the knowledge of salvation, and we may hope that brotherly love will kindle in every heart, and a new impulse be given to the progress of the Gospel, and of our denomination.

Pray for the Convention.

Brethren and sisters let your hearts ascend to God in earnest supplication for a blessing upon the next meeting of our Convention. God is a prayer hearing God. This you know, not only from the declarations of His word, but from your own happy experience. O, if you could realize this truth in its practical power—if you could, with earnest importunity and faith, go to Him for a blessing upon that meeting, what might we not expect.

Pray for the church and community with which it is expected to meet; that they may be prepared to welcome their brethren, not with a merely generous hospitality, but with a warm Christian sympathy—that they may be prepared to receive a rich spiritual blessing—and that the occasion may be one of precious reviving influence.

Pray for the delegates, that they may come together in the exercise of true brotherly kindness, and an earnest consecration to the great work of spreading the gospel abroad throughout the world. That they may, while together, be imbued with the Spirit of Christ, and may derive large spiritual benefit from the meeting. Pray that councils of peace and of energetic progress may characterize the body, and that the meeting may result in the greater unity and enlargement of our Zion.

Brazil—Rev. T. J. Bowen.

It is our sad duty to announce that our Mission to Brazil is brought to an end by the utter inability of brother Bowen longer to prosecute it. In a letter, dated February 5th, —, sister Bowen writes: "It is with much sorrow that I hasten to inform that we are compelled to leave our field of labor."

* * * My poor husband, who has suffered so much and so long, is rapidly failing."

It was with extreme reluctance brother Bowen consented to return, but the necessity became so apparent as to overrule his reluctance. Sister Bowen states that there were several vessels expecting to sail in a few days, and that they should take passage on the first that sailed for Baltimore. We may therefore expect them soon.

We need hardly appeal to our readers for their sympathy and prayers on behalf of our afflicted brother and sister. Brother Bowen, by his earnest piety and zeal, and his lovely Christian deportment has enshrined himself within the hearts of his brethren. His long protracted sufferings have intensified their interest for him. They will bear him on their hearts before God. Nor let them forget dear sister Bowen and their child, when they approach a throne of grace.

With regard to the Mission, it was undertaken, after much consideration and solicitude by the Board, at the repeated suggestion of the Convention. It did not promise well. Even if brother Bowen's health had not failed, it would have been a question whether it was wise to continue him there. God has decided the question. The Mission is at an end. But let us not cease to pray that the obstacles now in the way of Missionary effort there, may be speedily removed, and that soon Jesus may reign the acknowledged Lord of Brazil.

Since the above was written, our beloved brother and sister Bowen have arrived in this country by a vessel bound to Baltimore. They passed through our city, remaining only a few hours, en route to Greensboro, Ga. The health of brother Bowen has somewhat improved by the sea voyage.

Accounts.

The Clerk is sending out accounts for the Journal and the Commission, as fast as other duties will permit. It is not improbable that mistakes have occurred, when pointed out, they will be promptly corrected. There is a large amount due each of the papers, and it is very much needed. We trust no one will take offence at having an account sent to him, but, if it is correct, pay up, and if not correct, let us know at once. We should be glad that all who know themselves

to be in arrears—or rather, who do not know themselves to be in advance, would make payment without waiting for accounts to be sent.

Visit to South Carolina and Georgia.

It has been our pleasure recently to visit the above named States, and to witness among the brethren a continued interest in the Missions of the Board. The changes which had been taking place within a few months, in their governmental arrangements, seemed very much to obstruct all the channels of trade, and consequently to prevent the easy collection of funds. But a change taking place in this respect. A more buoyant state of things is now enjoyed, and we may hope that soon, large and liberal contributions will flow into the treasury.

One of the most gratifying aspects of things in these States, is an indication of confiding trust in God, and a desire to be led by Him in a right way. We were informed by an esteemed brother, who was connected with the South Carolina Convention, that in that body, a deep religious feeling seemed to prevail throughout its deliberations. Instead of the bluster and furor which have been alleged to exist among the South Carolinians, we are happy to say, we have never met with a more composed and apparently contented people.

Our Missions.

SHANGHAI—CHINA.

Letter of Rev. J. L. Holmes.

SHANGHAI, Dec. 15th, 1860.

Rev. J. B. Taylor:

MY DEAR BROTHER—On my return from Shanghai a few days since I found yours of August 18th.

Brother Hartwell and myself, with our families, are about to be off to Shanghai. I had gone ahead to make preparations, expecting that Mrs. Holmes, in company with brother and sister Hartwell, would follow. After I had made ready for them, however, I received a letter from my wife informing me that her health, which had been feeble all summer, had become impaired to such an extent that Dr. Burton was unwilling she should go without me, and I accordingly came down about a week since; I found Mrs. H. already much improved by the cool weather, and in consequence of having procured a nurse for her child. As the sickness she has is simply that of the climate, there is every reason to hope that she will recover at once when we get to Shanghai. You have no doubt been informed that Dr. Burton is of the opinion that it is imperatively necessary that both brother and sister Hartwell should leave the climate of Shanghai, and that it is on this account that they have altered their plans about settling at Suchau.

Yours fraternally,
J. L. HOLMES.

Annual Report of Shanghai Mission.

Letter of Rev. M. T. Yates.

SHANGHAI, China, Jan. 1, 1861.

Rev. J. B. Taylor:

DEAR BROTHER—In your last (Sept. 26th, '60) you express the desire that we, "at the close of the year, in making the annual report, go as much as possible into detail, and give our views as to what it will be proper to attempt and expect the coming year." I fear the details of this year's work will not be very encouraging to the friends of missions.

During the first two or three months of the year there was no missionary in the field able to preach in Chinese. I arrived with my family in March—brother Crawford, in May. Since that time we have been very much embarrassed in our work by circumstances over which we could have no control. I will enumerate some of the circumstances which have militated against our work. Since the riot in June of 1857, when the furniture and windows of two of the city churches (that of the London Mission and the American Episcopal Church) were demolished by the enraged populace, the people have manifested a feeling of hostility towards all foreigners. And, as a consequence of this state of feeling, there has been a great falling off in the attendance at all the mission churches.

Again; the late war with England and France, in which the Imperial troops have been defeated—the Capital entered—the Emperor driven from his throne, and his country palaces pillaged and burned—has not softened the feelings of the people towards foreigners. Again; early in the summer when the insurgents appeared before this city, at least two-thirds of the people fled to places of supposed security, and did not return to their homes till within the last month or two. All these combined have operated very seriously against the successful prosecution of our work during the past. From these statements, too, you will readily understand how it is that so small an amount has been appropriated to the publication of Bibles and tracts, as per financial report. We had a large amount of New Testaments on hand at the commencement of the year. Moreover, the disturbed state of the country in this vicinity has rendered it impracticable to do much in the way of book distribution.

These are some of the embarrassing circumstances which have attended the missionary work at Shanghai during the past year. Notwithstanding we have had to contend with so many difficulties, we have been mercifully preserved, and been enabled to perform a considerable amount of missionary work. We have kept up preaching services in three preaching places—in one of them daily, and in the other two twice or three times during each week.

In the chapel, near my home, (the "Kia-hwong-dong,"—where we are known—the congregation has been uniformly good and attentive. We have received into our little church

this year, by experience and baptism, two—excommunicated, one; present native membership twenty-two—of this small number two are very acceptable preachers, two others are pretty good exhorters, and most of the other male members are in the habit of praying publicly in the native members' weekly prayer meeting. In all the features that indicate an active membership, our little church will compare favorably with most of the churches in the South. I should have mentioned above that brother J. L. Holmes baptized, during the past year, one Shantung man. Making the first at the Shantung station.

We have had but one school in operation during the year, and that was disbanded in October. Now that the people have returned to their homes, we may, at the commencement of the Chinese new year, be able to get our schools under way again.

What will it be proper to attempt and expect the coming year? We shall, by all means, "attempt great things and expect great things." You will have heard, before this reaches you, of the ratification of the treaty of "Tien-Tsin." One clause of the French treaty specifies that French missionaries shall be allowed to build houses and churches, and dwell unmolested in any part of the Empire. The American treaty stipulates that Americans are to enjoy all the privileges of the most favored nation. The whole Empire may be regarded as open, as far as it can be effected by treaty stipulations. It remains for us to go in and possess the land. We should attempt to occupy at least two interior stations.

Brethren Holmes and Hartwell, with their families, sailed on the 18th December last—up the coast—to a point on the North side of the Shan-Tung promontory, near the large city T'ong-Tsur. They will stop for the winter at "Eanti," (called by foreigners "Chee-fu," the sea-port of T'ong-Tsur, (distant 40 miles.) (T'ong-Tsur is on the sea, but it has no anchorage.) We cannot say at present at what point it will be advisable to locate the mission. Shan-Tung is high, dry, cold, and said by all who have visited that quarter, to be a healthy climate. The appearance of the people show conclusively that it is a fine climate. That, i. e., Chee-fu, is the first step towards Tien-Tsin, Peking, and all the North of China. Again, the river Yang-Ts'ang is the great and only thoroughfare to the interior of this great Empire. We should attempt to occupy a station some where on this river—say at Nanking, or at some point two or three hundred miles beyond that capital. Nanking, you know, is the insurgent capital. It was visited by brother Holmes during the past year. He did not think it practicable at that time for a mission family to dwell comfortably among or to do much for the rebels in that city. Most of the inhabitants were fighting men, the people of the city having long since fled to unknown regions.

Brother and sister Crawford visited Soochow, one of the largest cities in this Province, and brought back a similar report in regard to living among the rebels there. The same may be said of Hong-Chow, now invested by the rebels. If the rebels are to remain a power, we ought by all means to have a mission, a strong mission, among them. And if we attempt to correct their errors, it will be desirable to commence at "head quarters"—Nanking. The rebel chief has recently, by proclamation to foreign religious teachers, invited missionaries to come into his territory and teach his people. (I. J. Roberts is now residing in Nanking.)

As soon as Sir Hope Grant arrives here from Japan, a military expedition will go up the Yang-Ts'ang with the view, it is said, of surveying the river, and entering into some kind of an arrangement with the rebels by which foreigners may trade up the river unmolested. If this expedition is successful, brother Crawford will probably visit Nanking in the spring. If the Allies do not come in collision with the rebels, we ought by all means to have two or three missionaries at Nanking, or at some point up the river, during this year. If brother Crawford finds it practicable to carry out his present intention, then Shanghai should be reinforced at once. We should have constantly on hand a strong mission at Shanghai. O, my dear brother, there are so many important positions opening up, and so much work to be done, I know not where our attempts should cease.

What may we expect during the present year? We have a prospect of having to contend with the same difficulties that embarrassed us during the past year. There are two or three thousand English and French troops quartered at Shanghai; and most of the Allied troops that were engaged in the war with China, during the past summer, will spend the winter in China. Their presence will keep the people in an excited state of mind. To all human appearances, we may expect many trials and difficulties, and but little tangible fruit during the next two or three years. China is now in a transition state. Lord Elgin and others think the present dynasty will not last three years. What though we are surrounded by difficulties, and are able to do but little more than hold our own. We should not be discouraged. God, in his providence, I trust and believe, is doing the work needed in this land, much more effectively than we can do it; and ere the church is aware, the cry will come up from a thousand cities, and four hundred millions of perishing souls, come over and help us. Let every effort be made to find the means and men whom God has set apart for this work. We shall yet reap a glorious harvest in this land if we faint not.

Pray for us, dear brother, that we may be wise to win souls.

Fraternally, MATTHEW T. YATES.

YORUBA—AFRICA.

Letter from Rev. T. A. Reid.

OYO, YORUBA, Nov. 2nd, 1860.

My Dear Brother Taylor:

The last two mails have not reached me yet, and I cannot, therefore, tell what you have communicated. Their delay has been on account of neglect more than the danger of the road, because Mr. Hinderer received his September mail in Ibadan at the regular time, and mine would have come then if it had been properly sent from Lagos.

There has been no regular battle since my last, but according to all the reports in circulation, we are evidently approaching a crisis of some kind, and I fear a serious one.

During the last month there has been much civil discord in the Ibadan camp, caused by a secret action of the Commander-in-Chief previous to the commencement of the present hostilities, by which a kidnapping expedition of Ibadans was captured by the Ijebus. He has been long suspected, but no reliable proof till recently. The Badas (a class of regular warriors) have been in all the previous engagements with Ijaye, using nothing but powder. It is reported that they had had a secret understanding with the Ijayens, to the effect that neither would use balls. Recently, however, the whole matter has been developed, and a heavy fine has been laid on the Commander-in-Chief, which he has, by the assistance of this King and other friends, paid. I learn that when that was done, the Badas came out, acknowledged what they had been doing, sent to Ijaye and dissolved their covenant and now promised to fight faithfully for their commander. Whether they will prove faithful remains to be proved. I have it from very good authority, that secret negotiations have been going on, some time past, between the Ibadans and the Egbas, which will perhaps result, if true, in the Egbas abandoning their defence of Ijaye and returning home. What they are doing is kept so secret that we are not able to know it with certainty. Several weeks ago the Ijebu people kidnapped a few of the Ibadan farmers and laid a dead man in the road, which was a sign that that road was now shut. I learn, however, since then that the Ijebu King had sent, in reply to the Ibadans' message, that if they would send him two hundred slaves, the whole matter would be settled between them. Yesterday I heard that the Ibadan messenger, while on his way to the Ijebu King with 30 slaves for him, was cruelly beaten by a party of Ijebus, and all the slaves taken from him. The course of the Ijebu King, thus far, has been very vacillating, and he has endeavored to make both the Egbas and Ibadans as profitable to him as possible; always leaning to that side which gave such presents as gratified his covetousness most. The time will probably come, when "the curses will, like fowls to roost," return upon his own head. Ijaye is still groaning under the burden of besiege, with but little hope of her redemption. The Ibadans have declared that they will destroy it or all die in the attempt, and they now have a tremendous army.

Some 20 days ago the Dahomy messenger and retinue, about 30, were in Ilorin. During their stay they had several interviews with the King, of which I will give you the substance. They told the King that their messengers came to Oyo (pronounced Ayo) at the beginning of the present war, and the King there kept them a long time before he dismissed them. While they were there the King did not entertain them well, and sent them off with only a few presents to their King. Being thus treated, their rulers had determined to turn away from the Oyo King, and come to Ilorin and see what the Ilorin King wished them to do. The King replied to them, that two of their number must remain as a pledge of their engagement, and the others to return home and bring an army of ten thousand warriors to Ilorin, and then they would march against his enemies, intimidating Oyo as the town to be attacked. After a royal entertainment of them he dismissed them, having given to them two splendid horses, richly caparisoned, with some other presents, to their King, and to each one of the company, a garment according to his standing.

Although this seems to be a plausible arrangement between Dahomy and Ilorin, I cannot but believe that it is a scheme concocted by the former and his abettors to entrap the latter, by entering his town under the garb of allied friendship, and then destroy the town. In the present war the Egbas and Ilorins are arrayed on the same side. There is no special hostilities between this King and Dahomy. There has been a long and bitter enmity existing between Dahomy and the Egbas.

There is but one consideration that would give credence to the professed friendship of Dahomy to Ilorin, and that is, he may hope ultimately to enlist Ilorin to assist him to destroy Abeokuta. The acquirement of such an end would, doubtless, be pleasing to the feelings of both these kings. Dahomy is the notorious advocate of the slave trade, and Ilorin is the great nursery of Mohammedanism in all this whole country. Abeokuta is now, to some extent, yielding to the influence of Christian civilization, which, of course, will make it an opposer of both the policies of the above-mentioned kings.

But enough of speculation, because the courses of all the rulers in this whole country are as uncertain as the way of an eagle in the air, or the track of a ship in the sea.

I learn that the Ibadan people are going to endeavor to destroy Awoyi, which is not far from Iscari, because they furnish Ijaye with food, and will not deliver up the Ijayens there to the Ibadans. I do not think there will be much more fighting done till the grass is burnt off the country, because it is so rank now that it is almost impossible to get about, except along the narrow paths. This will be done about the last of December. Then, I think, the war will soon end, because the country is so generally engaged in it to the neglect of their farms, that scarcity of food will drive them home. I mourn now for the poor people of this country, because foraging is

now extensively going on, and the farms of the people are suffering much.

More so, since writing the above I have been quite sick with fever, but now have it broken, and feel tolerably well, except debility. About the 1st or 2nd of this month, a hot, dry wind began from the N. E., which the natives call the forerunner of the Hamatan wind. It continued 5 or 6 days, and that you may judge of the effect of it, the sun also intensely hot, it withered vegetation in general astonishingly, and, in many places, it looks as if the fire had gone over it. If there is not rain soon, corn crops generally will not reach one half of their usual standard. The people are complaining very much. They say our yams have been destroyed, and now we have but little hope of much corn, the roads are all so closed, that we cannot go anywhere to get food, and we will run away if things do not change for the better.

Notwithstanding the distance, we heard the guns a few days since at Ijaye, but do not know what was done. For some days past there had been some fighting at Awoyi, and it seems that the Ibadans have their hands full over there, from what I learn.

Truly now we have to stand still and see the salvation of the Lord. I have just heard several reports of some importance, if true, but I will postpone them.

My general health has much improved. The fever which I have just had, is attributable to the wind above mentioned. The natives generally have fever when this wind comes.

You see our mission work here now is in danger of being stopped for awhile, and we cannot tell what will be the end. We hope however in the Lord.

Yours, &c.

T. A. REID.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Mission Board acknowledges the following receipts, from 13th February to 6th April, 1861:

SOUTH CAROLINA.	
Feb. 13, John L. Rollins collected at Mt. Zion ch. \$4, and at Hebron ch. \$3,	11 00
Feb. 14, Rev. J. P. Byrnes per Rev. W. P. Broadus,	500 00
Samuel W. Mobly, Tr. Salem Ass.,	102 10
Feb. 21, J. B. Sullivan from Edgefield Village Bap. ch. for For. Miss., \$31 72, African do \$4 43,	37 15
John T. Cautchen,	7 00
Mar. 1, Rev. J. G. Williams \$10, Barnwell Ass. for A. F. Free \$18 92,	58 02
Mar. 1, J. J. Toon, Tr. S. B. C. for dividend on So. Car. R. R. stock,	60 00
Mar. 12, Rev. P. Nicholson from Sagar Creek, York Dist.,	12 00
Mar. 23, J. B. Sullivan, Tr. Edge. Vil. Bap. ch. for For. Miss.,	38 00
R. T. Mims, Tr., Edgefield, Juv. Miss. Soc'y, second contribution \$36, from ———, Chesterfield C. H. \$10, Rev. W. F. Brassington \$1, Creighton Williams \$1, A. D. Hilliard \$1, P. Cawthon 50c, Mrs. Cannon \$5, Mrs. Sarah De Pre \$5, Miss M. C. Terrell \$2, Mrs. R. A. Wingate \$2, Mrs. Eugenie Twigg \$20, Martha Rambo \$15, E. Hammond \$5, Mrs. M. Brantley \$1, S. Pratt \$5, G. T. Scott \$10, W. H. Harrington \$10, F. B. Higgins \$2, J. B. Carville \$5, J. D. Nance \$5, Rev. J. J. Brantley \$5, Gen. Adams 25c, R. H. Marshall \$2, J. R. Leaville \$5, Rev. J. Scott Murray \$10, J. B. Sloan \$1, Robert Sloan \$1, A. Lady 25c, col. people at Anderson C. H. \$1 10, W. F. B. Haynesworth sub. to A. M. P. \$20, T. Pack \$5, Rev. W. D. Rice \$5 17, sampler concert colles \$19, col. 1 pop/sampler \$1 05, Mary A. Taylor \$2, Dr. W. Curtis \$20, Premium on drafts \$10 99. Total,	\$1,033 53

GEORGIA.	
Feb. 13, In letter, postmarked Milledgeville, Ga.,	10 00
Feb. 15, B. Bitch,	10 00
Feb. 21, Macon ch. by J. De Leach, Tr.,	75 00
Feb. 23, One blessed of God, Mar. 5, P. G. Daniel, agt. on acct. of collee. for For. Miss. \$227 42, for brother Bowen \$15, for Afr. Miss. \$11 67, Bethel Ass. for J. M. Harden \$38, less exchange paid by him \$3 93,	251 00
Mar. 9, T. B. Lamar for For. Miss.,	21 73
T. B. Lamar's friend for Bro. Stone,	5 00
Rev. S. Boykin \$10, A. F. McNorrel \$5, Columbus Ass. for support of Rev. A. D. Phillips \$47 83, Rev. S. Boykin \$5, Rev. C. D. Mallory \$10, Lexington ch. \$50, Augusta B. Coffin \$5, A. Brother, Augusta \$5, Mrs. Du Pre \$2, Dr. W. H. Turpin \$200, col'n 1st Afr. ch. Savannah \$17 80, col'n 2d Afr. do, \$23 38, concert col'n 1st Bap. ch. Savannah \$16, Mrs. J. J. Hine \$2, J. W. Rabun \$5, T. Edon \$5, B. Mallon \$5, A. E. Elliott \$2, Mrs. A. P. Hill \$5, Rev. J. G. Screeven \$2 25, E. B. Barret and Lily \$2, Anonymous, from Dalton, for Mr. Phillips's school \$5, membs. Antioch ch. \$5, Walker Miss'y Soc'y, Augusta, for Afr'n Miss. \$50, Premium \$16 50,	1,393 74

NORTH CAROLINA.	
Feb. 14, Rev. T. E. Skinner,	100 00
" 21, Child'n of Rev. S. M.	

Alexander for child'n under care Bros. Stone and Phillips \$1, Rev. W. P. Brooks \$10, Bap. ch. at Charlotte \$10 33, col'd mems. of do. for Afr'n do. \$3,	24 33
Feb. 23, J. C. Grayson \$2, B. P. S. Miners 50c,	2 50
Mar. 1, Hillsboro ch. by Rev. J. Mitchell,	15 03
Mount Vernon ch. by Rev. W. T. Brooks,	10 00
Col'd cong. at Mt. Tabor ch. by Rev. A. McDowell,	5 51
Col. at ch. at Wake Forest College by Mrs. Walters,	100 00
Some friends \$2, some servants 75c, Master Charley Walters 25c,	3 00
Mar. 12, E. Dodson in letter of Mar. 7,	5 00
Mar. 21, ——— in letter (to Secretaries) post-marked Fayetteville,	10 00
Bap. ch. Raleigh, for support Rev. M. T. Yates \$45, Greensboro ch. \$6 50, Bap. ch. Wake Forest College \$50, A Reader of the Journal \$4 50, Murfreesboro ch. \$68 50, Alderman, Wilmington, \$3, Jas. Stokely \$5, H. M. Bishop \$1, Benj. Hallett \$2, Rev. J. L. Pritchard \$5, concert col'n 1st ch. Wilmington \$20, mems. Hillsboro ch. \$5, Rob. Gray \$3 47, col'n at Elizabeth City \$36, col'd membs. do. for Afr'n Miss. \$4, Total,	534 36

KENTUCKY.	
Feb. 13, W. D. Helm on acct. of col'n by R. L. Thurman,	130 00
Exchange,	6 17
Feb. 21, R. Byers by R. L. Thurman,	100 00
Exchange,	5 50
Mar. 1, Rev. J. C. Freeman pastor Fox Run ch. Shelby co. collee. at his ch. 1st Sun. in February,	16 35
Mar. 5, R. L. Thurman, agt. 100 00	
" 9, J. L. Smith for For. Miss.,	15 00

W. H. Pendleton from the ladies of Bethel ch. for Afr'n Miss. \$70 70, less exchange is \$69 35, exchange added \$3 50, Col'n by Rev. R. L. Thurman \$1,524 80, Elkhorn Ass. \$109 00, col'n by Rev. R. L. Thurman \$150, Elkhorn Ass. \$250, premium \$7 50. Total,	2,487 72
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VIRGINIA.	
Feb. 15, Chinaman: Rev. A. B. Cabanis,	9 00
Feb. 21, Child'n R. M. Garrett's family for child'n under care of brothers Phillips and Stone,	1 00
Col'n at Charlottesville, \$40 50, do. col'd at do. \$6 19, Wm. Johnson of Goshen Ass. for sending out J. W. Jones, \$5, A few brethren and sisters by Rev. J. H. Lacy \$11, H. H. Nunnally \$5, Rev. H. W. Weyer \$5, Mrs. A. M. Moore \$3, Fork Union ch., Fluvanna, \$40, A. P. Strange \$5, Rev. W. A. Whitescaver \$1, Mrs. R. Harris, \$1, Middleboro ch. \$5, Mrs. E. Bell \$1,	123 93

Feb. 21, In letter post-marked Chula, Amelia,	5 00
Feb. 23, Mrs. Coleman Warham, Tr., in support of Seen Sang,	75 00
Mar. 1, Bethlehem ch. by Wm. Smith \$15 50, Wm. Smith \$20,	35 50
Hampton ch. \$40, Mrs. L. Slater \$10, Col'd people of Hampton \$18 05, Miss. col'n by Mrs. Segar \$1, cash by C. W. Hickman 95c,	70 00
Rev. C. Wingfield, \$3 50, Mt. Horeb ch. by Rev. A. F. Davidson \$5 75,	9 25
Hopeful ch. \$22 75, Mt. Olivet ch. \$10 50, per Rev. T. M. Barker,	33 25

Frankville ch. \$15 30, col. people do. for Afr'n Miss. \$6 by Rev. S. C. Boston,	21 30
P. J. Fowles for wife and children,	9 00
Mrs. S. A. Shelton, Goodland ch. by Rev. A. B. Smith, Mrs. Eliza Walsh, a New Year's offering,	1 50
Anna Key for Bible in China,	1 00
Mar. 5, E. T. Williams in letter of Mar. 21,	2 00
Sandy Creek ch. by M. W. Read \$25, St. Stephen's ch. by Rev. J. R. Garlick \$30, Hampton ch. \$12 50, Mrs. L. L. Schuler for Mr. Phillips's school \$5, Mrs. G. E. Dabney \$1, "My little Daughter" for Dime Fund 25c, Rev. M. M. Menden for Mr. Phillips's sch'l \$1, 1st St. Portsmouth ch. \$57 13, Court St. ch. Portsmouth \$25 11, Missy Soc'y, Fredericksburg Aff. ch. for Afr'n Miss. \$49 75, Rev. J. H. Fox \$10, Miss. Soc'y of H. L. line Inst. \$10, Jane E. Yancey Afr'n Miss. \$5, Goodland ch. \$5, "M. M." \$2, Mrs. E. T. Gwathmey \$5, J. Sinsell \$2, Herbert Crowder 75c, Leland Cooley \$2, Dr. William Gwathmey \$5, J. H. C. Jones \$5, child'n \$5, Mary G. Hill for Mr. Phillips's school 23c, G. W. Bell \$1 25, Mrs. T. Scott \$5, col'n by Rev. J. E. Mawie \$11 50, J. N. Ryland \$5, Mrs. L. Ryland \$1, Mrs. M. Thurman \$1, Miss. J. H. Steger \$10, Mrs. Sallie G. Harlaway \$10, Ladies of Rev. Dan ch. \$9, J. W. Power \$5, H. L. Lawry \$1, S. E. Phillips \$1 25, Mother and Son, no post mark, supposed to be from Va., \$5, col'n by Rev. W. H. Kirk \$27, Concord ch. per Rev. T. W. Greer \$16 75, Mrs. E. W. Greer \$1 75, Afr'n Miss. Soc'y Manchester for Afr'n Miss. \$30,	

G. C. Travillian \$3, col'n for Dime Fund by Miss Jeanette Ryland \$2 35, Mrs. Lucy Ann Childress \$1. Total,	
FLORIDA.	
Feb. 21, J. H. Goodwin for T. J. Bowen,	5 00
Mar. 5, D. G. Daniel, agt. For. Miss. \$90 00, Afr'n Miss. \$13 75, for Bro. Bowen \$5,	108 84 11

MISSISSIPPI.	
Feb. 21, John H. Kent, Hay's Creek ch. \$4 47, Rev. Geo. Whitfield \$50,	54 47
Mar. 1, A. M. Harroway \$1, A. H. Bell \$1,	2 00
Rev. Wm. M. Farrar from his church near Clinton, Mrs. Brantly Prewett \$10, Holly Springs ch. per Rev. E. D. Miller \$11, Mrs. E. D. Miller \$9, Mrs. D. G. Golden \$10, Rev. John Mien \$5 25, Pleasant Grove ch. \$7 50, premium \$1 10. Total,	103 34

DISTRICT OF COLUMBIA.	
R. and W. Washington City \$1, J. M. Roue, by G. W. Sampson \$5,	6 00

LOUISIANA.	
Feb. 22, W. A. Lane for his draft on Wright & Allen, N. O. \$100 exchange 25c,	100 25
Exchange on do.,	5
Feb. 23, Dr. R. H. Ryland, 1st Ch. N. O. by W. H. Rauden,	15 00

TENNESSEE.	
A Well-wisher,	
MISSOURI.	
Mar. 1, Rev. John Frances in letter of 20th Feb., 2 ch'n on N. Y. \$25 and \$26,	51 00
Exchange,	2 00

MARYLAND.	
Mar. 1, Miss. Soc. 7th Bap. Ch. Balt., a contrib'n from Sch. school for child'n under care of Bros. Phillips and Stone,	6 5

ALABAMA.	
Mar. 4, S. A. Creath on acct. of col'n,	7 75
Exchange on \$358 75 50c,	1 50
Mar. 5, Rev. Jos. H. Foster \$50, two children of J. H. Foster for support of Bible for beathen children 50c,	51 25
Col'd membs., Courtland Bap. ch. \$12, 3 little child'n of A. G. Owens \$2, A Lady for Rev. A. B. Cabanis \$1, P. S. Melan \$25, Rev. J. C. Foster \$5, Mrs. G. A. Foster \$1, Mrs. R. H. Foster \$2 50, An aged and infirm Sister \$1, R. P. Ashberry \$9, W. A. Melan \$5 S. Second Union Springs \$11, J. Brown, Sumpter co. \$300, Anthony St. Bap. church Mobile, \$84, premium \$4 26. Total,	

RECEIPTS FOR THE JOURNAL.

W. A. Melton \$1 25, Nancy M. Janie Hall 25, Sarah Mercer 25, Miss Minner 25, B. F. Smith 25, Rev. L. L. R. S. Hardwick \$2 35, Wm. F. Chap. Mary Dunn 50, Rev. A. J. Huntington J. L. Brooks 50, Rev. W. D. Rice 45, Palmer 50, T. A. Cather 100, T. S. Ann E. Jeffries 25, Miss Eliza W. Mrs. M. M. Jeffries 25, Miss Eliza W. Mrs. S. M. Hart 25, John Springer 25, J. W. Rev. Jno. Meon 25, Mrs. Robinson 25, Mrs. Mary Knight 2, T. Barber 25, Newlin 25, James H. Hines 25, wards 25, James L. C. Lee 100, M. B. Jos. Dennis 25, W. B. Chiles 25, J. B. field 25, Isaac River 25, John W. H. W. Coleman 25, B. T. Anley 25, J. H. 25, H. L. Hinson 25, W. Gilson 25, D. worth 25, Ursula Poxito 25, Lyla H. 24, J. S. Wells 1 21, G. P. Ackes 25, the 100, Mrs. S. Roberts 75, A. Nelson Thomas 1 00, P. C. Wetherly 25, H. J. Curry 75, Oak Mulgee Church 2 25, R. N. Barry 1 00, Dr. A. B. Blakeley 25, Name for 25, E. S. M. Wharter 25, E. A. M. W. 25, B. R. McGinty 25, Rev. A. T. M. H. Rev. J. M. Newman 50, Martin Lou. John Clabaugh 25, A. Shover 25, E. G. D. G. Gore 25, John R. Smith 50, W. Ardley 25, Mrs. E. Carr 25, W. Cow E. Martin 24, T. Haynes 25, B. F. C. G. C. Bigly 25, C. R. Evans 25, C. M. 25, Miss Lucy A. Davis 25, Mrs. E. Wade 25, Rev. R. B. B. atwright 25, Starko 13 11, M. J. Roberts 1 00, Dr. F. M. ton 25, Julia C. Gibbs 50, Mrs. N. M. 25, Littleton Maths and General Sim 25, 1 00, Rev. Jer. Burch 25, Rev. W. Burch 25, Miss Frances Dillard 25, Cropp 25, A. Darrett 50, Thos. H. B. Hon. Thos. N. Welch 25, Ann C. Chow 25, Elza Neil 25, B. B. Kendrick 25, M. Clarke 1 00, Rev. Robert Fleming 1 00, A. B. Knight 25, Elder John L. Smith 25, tin White 50, Rev. R. L. Thurman 25, W. T. Jones 25, Mrs. E. F. Edington 25, J. M. 1 00, Mrs. Ann Griffin 7 00, Miss Sarah B. Milton Stamps 75, Miss Sally Adams 25, C. H. Newton 25, Mrs. T. C. Watson 25, E. Jewell 1 00, J. G. Wood 1 00, T. D. 1 00, W. W. Boykin 1 00, T. D. 1 00, Joiner 50, Miss L. A. Broadus 1 00, 25, N. G. Huff 25, J. Matthews 25, W. Glaze 25, John Hugeloy 25, James H. 50, Samuel Williams 25, S. P. Sanford 50, Sharpe 1 00, N. M. Crawford 50, Col. R. 25, A. W. Poole 25, Philommon Kirkland 25, Mrs. Mary Horton 1 00, D. P. Kenedy 25, Sarah A. Smith 50, Joseph Carter 25, Rev. T. Brantly 1 00	
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