VOLUME XI. II TO SEE IN RICHMOND, VIRGINIA, MARION, ALABAMA, NASHVILLE

PUBLISHED BY THE BOARD OF THE SOUTHERN BAFTIST CONVENTION.

# BOARD OF HOMESTIC MISSIONS.

MARION, ALABAMA, AUGUST, 1861. We had the pleasure of attending the clings of the Georgia State Convention Atheus, the Southern Baptist Convention Savannah, and the General Association Virginia, in Petersburg. These meets were not as fully attended as usual in asequence of the state of the country; the usual order of business was passed rough, and profitably to the cause. The legates at all' resolved to sustain as vigmaly as possible the various objects comtted to their trust.

The spirit of prayer was prominent, and appeared to think that it was better to ist in God than to put confidence in man. to Lord be praised for the harmony that M. T. S.

## Need of Missionary Labor.

The need of Missionary labor is greater an ev. The people are embarrassed in asequence of the war, and ;less able to main her pastors. And yet there never as time when the services of a faithful linsky were more in demand. The spirit opposed to the spirit of picty. The ops are in distress and require the symthy and care of the Minister of leace. hat a motive for action! People of God, ep up your missionary organizations.

### Our Dependence.

We are depending upon the Churches to ake their own collections for Domestic and dian Missions and forward them as they y think proper, either through their Asciations or directly to the Treasurer of the ard. Brethren and sisters, you are our guis, voluntary agents; be faithful to the use, the cause of a Crucified Redcomer. ould you fail our work must cease. We we but one paid agent in the field. We determined to leave this duty in your nds. Save the expense of sending a other to visit you. Why can't you? We chappy to state that several brethren have de successful efforts in their churches and ngregations, and have sent us the proeds, for which we return our sincere

## Our Denominational Papers.

We regret to see so many of our Baptist pers stopping, because it is a great loss to cause of truth. They furnished a dict medium of communication with the harches, and aided much to keep alive the mit of active Missionary zeal. We hope for us, and believe me s necessity will not long exist, and we all so u be able to welcome them again

We are receiving occasionally notice to my paper written on the marginthe "Journal." It strikes us that the ser since so many of the State papers have the Mission paper? We think the inlligence contained in the Journal is just at our friends ought to know.

## Facts.

Receipts of the Domestic and Indian

108 Missienaries employed.

372 Churches and Stations supplied.

721 Sermone and addresses delivered. 1.189 Persons baptized.

# Every Little Helps.

Many, we fear, will do nothing this year Missions because they will not be able do as much as formerly. This will be inous and wrong. Do what you can and od it to your Association. Begin in sea-

### A Sabbath-Day's Labour.

has sent through me in this time of distress

We thank our brother for this act of devotion to the Mission cause. In these times of scarcity such remembrance is specially appreciated. Will not some other brother devote the proceeds of a day's professional earnings to the Missions? Will he be the poorer for it, and will it not be to him a source of pleasure?

## The Judson Female Institute.

The Annual Commencement exercises of this justly popular school have just closed as we send our copy to the press. Prof. Davis has secured the affectionate regards of his pupils. No man excels him for such a position. He has had a large and talented faculty. The examination of the several classes was thorough and void of ostentation. The number of pupils during the year, 223. The graduating class, 24. Marion, the location of the Institute, is central, healthy and famous for its good society. The next term will open the 1st of October.

#### J. J. Fleming.

SUMTER, S. C., June 26,, 1861. Dear Brethren:

I herewith submit my Report for the Quarter. I have discontinued my appointments at Forts, as the least important in my field-the brethren thinking that I had undertaken more than the strength of any one man could sustain. I have attended during ye do whatsoever I command you. I real-the Quarter the Southern Baptist Convenied that precious truth then. Let me be tion in Savannah, and assisted at the ordi-nation of Bro. O. A. Chamblin in Sumter— the Presbytery consisting of Revs. Dr. Wil-liams of Greenville, J. Nichols, N. Graham and myself.

Notwithstanding the war spirit which prevails, I see no abatement in the piety and zeal of our people. The congregations are large and attentive—and we humbly trust the present troubles will pass away without bringing any desolation upon our heloved Zion. Especially do I pray that the Missionary cause may be su-tained - for, judging by myself, I see nothing but distress to the Missionaries and their families, and deserted and uncultivated Missionary fields, if your Board is not sustained in this trying hour.

The people in my field are poor and unable to support me, and yet, brethren, they value the Gospel and ought to have it. Pray

> Very sincerely yours in Christ. Julius J. Fleming.

## "The Work Must Not Cease."

From an unknown Georgia Buptist. DEAR BRO. SUMNER:

I send you two dollars. If it is needed ournal ought to be in greater demand than in your colored mission give it there, as I anxious that department of our work spended publication. Cannot our pastors should not suffer. I hope to send you after a while, a small contribution for Indian Missions and the circulation of the contribution for Indian Missions and the circulation of the c sions. As our Missionaries have met with such signal success among the red men, we should not let the work cease, or be diminished. I am not able to give much at any time, less now, but "by the grace of God I am what I am." and have nothing that should be with-held from His cause when Receipts of the Domestic and Indian needed. I trust the good cause will not be listing Board for the year ending April as poor Lazarus at our doors. I am giving \$19,006 07 to Foreign Missions now almost all I can give—still we are all able to spare just'a little more to convert the world to Christ, and to glorify our blessed Redcemer. The work must not cease or abate-the interests involved are too momentous, the vantage gained too great. O, that our religion were as strong as our patriotism, then would the sacrifice be equal to the emergency.

#### From Our German Missionary. LOUISVILLE, Ky., April, 1861.

Hitherto the Lord has helped us. I am

do something, and if all give but a little, the Holy Spirit. These daily prayer meet-the aggregate will be more than you expect. lings were continued about two weeks and fod was in our midst.

midst.
On the second Sabbath in January the little church enjoyed a solemp, A brother in Alabama writes.—"Enclosed you will find \$20, for Domestic Missions, a part of the proceeds of a Sabbath-day's professional labour, which I trust the Lord has sent through me in this time of distress has sent through me in this time of distress gether in an earnest coveraut to work for in our suffering Missiens; also \$10, a pledged Jesus. In the evening of that day it was made by Mrs. ——, at the Alabama State my privilege, for the first time, to break bread among those who had been for a long time deprived of this blessing, Several brethren from other Germanichurches were with us that day, and their words of ad-monition and comfort contributed strongly to encourage our hearts to labour among our crooked and perverse countrymen.

Conversions.—Soon after this blessed day the Lord deigned to hear our prayer and to regard our low estate, by making the truth effectual in the conversion of some sinners. First of all, the heart of a Lydia was touched and opened, that she attended to the things stoken. Thirsting for the word of God, she could not be kept back by door God, she could not be kept back by do-mestic opposition. Being severely opposed by her husband, she mildly, but firmly, said to him: "I love you, I love my children, but I love Jesus more, and I would rather forsake you all than forsake him." Her earnest prayers prevailed; God touched his heart also, and soon they both rejoiced to-gether. They and a Methodist sister, whom ier unconverted husband had forsaken, be-

ter unconverted husband had forsaken, because she dared obey Christ, these three were my first candidates for taptism.

Baptism.—It was a day of unspeakable delight among us all when the church was permitted, after so long a time, again to surround the watery grave and witness the immersion of these dear friends. Truly the voice of relocing and salvation was in the voice of rejoicing and salvation was in the tabernacle of the righteous on that day. As for me, I ask for no stronger demonstration of the Divine approval granted to believers in baptism, than that inexpressible joy which pervaded my heart as I was permitted to enter the water with these converts, for the first time in my life. "Hie traff despised, neglected as an errorist, an apostate, by my own dear countrymen, but grant me such tokens of Christ's approval, and all

Shortly after this, we again commenced our daily meetings of prayer, and continued for about three weeks or longer, there being no desire to cease. We met from house to house, wherever friends would open their door to the little praying company. I can say it to the glory of Christ, that an abundant measure of the spirit of prayer and supplication was youchsafed. For, in addition to the edification of our church, these meetings proved effectual weapons against Satan's kingdom. Several have been awakened, of whom we confidently hope that they will soon find the Saviour. Satan could not stand all this; he attempted to make us the laughing-stock of men, the butt of their enmity. Men, into whose families the Holy Spirit had entered, raged against us furiously, with slander, revilings and threatening.

I confess that I was sometimes depressed for a moment by the tide of opposition which we are obliged to meet on all sides. A sensitive heart would sometimes shirk the conflict; but I trust that 'a desire for Christ's glory and the salvation of sinners makes me hait reproach and welcome shante.

Notwithstanding all opposition intense prejudice existing against Baptists, our congregation is steadily though slowly increasing. The preaching on Sabbath eveing especially, is attended by many who, like Nicodemus, will not venture to come by day. It is quite an advancement and a favorable sign, when we see the same persons actually coming to a Baptist meeting in broad day-light. But let them come when they please, it matters not, they shall hear of nothing but Christ, and him crucified. By the help of God we will tell them all

about that Encouraged by the interest manifested by many interested listeners, I have now un-dertaken to preach every Friday night, and the attendance has been good, I have taken up the Epistle to the Romans, which I cndeavor to explain to our friends in a simple and popular manner. It contains the very doctrine so sadly obscured and forgotten by thousands of our so-called Protestant Germans, who have the name but not the spirit, the faith of Luther Protestants, who protest In the fath of Luther Protestants, who protest be a fitted to say this at the expiration of neither against sin nor against Satan, but another quarter of labor in this field. Since only against the cross of Christ. Alas, this another quarter of labor in this field. Since only against the cross of Christ. Alas, this another quarter of labor in this field. Since only against the cross of Christ. Alas, this at the action of new to multitudes of my countrymen. If the lock against the cross of Christ. Alas, this detributions. If you can't give a half, a quarter, give a half, a quarter, give something: a quarter of labor in this field. Since only against the cross of Christ. Alas, this new to multitudes of my countrymen. If the lock agreed to shall at least their clergy withhold it from the pulpits of some the determined, every brother and sister, to

to the Marraman. From been a counter they speed to a world to

TENNESSEE, AUGUST, 1861, NUMBER 2.

A New - Station .- We have also comsuburbs of the city, where we meet every Monday evening, and have sometimes had quite a good gathering of people. May our become a centre of influence, from which blassing may be aproad to all the Germans in this immediate region. Twenty or twenty-five thousand Germans! O, shall

clamor of war stop this great work ! A monthly concert of prayer for missions has now been established among us, and in addition to this, we have a monthly lecture on missions, in which I endeavor to describe the history of some special mission.

We have not been without trial within: but storms have been averted, and the work shall not be retarded.

At our last communion season, when I gave the hand of fellowship to six, I could not invite these friends to join a large, respected body, but a small, insignificant and despised company; but I could invite them to a participation in Christ's promise: "Lo! I am with you always, even unto the end of the world." Will Christ our Lord not fulfill his promise? Will he not bless us? Shall not even our despired habitation soon reveal to my benighted people the glory of Christ's victory? We look! for it, we pray for it. we believe it; help thou our unbe-

I. S. GUBELMANN:

## INDIAN DEPARTMENT.

The letters of Bro. Reed, of the Cherokee Nation, are full of interest. The Mission has suffered greatly from the efforts of the designing Jones, a Northern Missionary, who has endeavored to influence the people against the members of our churches (Southern.) But it seems from Bro. R's letter that Jones has left for Kansas. Well for the Cherokees if he remain there...

Our Mission Churches are more quiet, and Bro. R. bas been permitted, in the mercy of God to lead the willing convert into the watery-grave, in shedience the command of our Lord and Saviour. We commend the cause of Indian Missions to the prayerful regards of God's people. These are times that try our faith.

The people of God are called on to sustain this Mission. Unless the contributions to this object are greatly increased, we fea some of our labourers must abandon their work. The receipts are very small, not enough to meet the current expenses of the

## Horrid Murder!

MISSIONARIES IN DANGER! Maysville, C. N. April 22, 1861.

DEAR BRO. SUMNER:

With alternate emotions of the deepest character I address you this time. Much to hope for-much to fear.

Bro. Che-nah-gue, a licensed Minister of Baties Prairie burch, living about six miles from us, DIED A MARTYR a few days

since! Circumstances reported as follows:
John B. Jones, a Baptist Misssionary,
(Northern Baptist) in this Nation, is said to be the author of a secret council or society in this Nation, the object of which I do not know only by its fruits; but it is said, the object is to put the full-bloods in power and put down the half-breeds.

Che-nah-gue joined that society, and was elected to office. They required him to renounce the Southern Baptists and join' the Northern Baptists. This he refused to do. They then told him he had to die. This took place last January. A few nights since some men went to his house, called him out of bed, and shot him five or six times, stabbed him several times, and then cut his throat. Horrid murder!

Killed because he would not forsake his religious opinion.

His reputation among us was without a blemish. He had the good will of those without the church. He was a devoted follower of Christ and a remarkably peaceable

citizen of his country. We can only say:

Who would true yalor see, Let him come hither: One here will consumt be, Come wind, come weather. There's no discouragement-Shall make him once relent His first avowed interest

To be a prigrim." The same set have burned Bro. S. Owqn's

menced a station for preaching in one of the formed to kill me on Saturday night, the 13th inst., but the Lord frustrated its Under these circumstances we are advised by some of our friends to more to Maysville. I, cannot tell what is prudent to do yet. I would like very much to have and advice of our brethren, but we will likely have to determine for ourselves before we can get any advice from any but our friends in this they not hear the Gospel? May not the

> We do not think of leaving our post, even if we move to Maysville. That will not interrupt our labour, and we will have the advantage of a good, common school for our children. Write soon.

country, May the Lord guide and direct

More soon.
Your brother in Christ.

ISAAC REED.

# Bro. Reed in Maysville, ortained to

JONES, THE CAUSE OF TROUBLE! " MAYSVILLE, C. N., May 24th, 1861. Dear Bro, Sumner:

Politics is distracting our people, and; making things alarmingly fearful in this; nation at present; so much so, that we have; thought it best to move to Maysville, having been advised thus by out friends here. My, life is taken care of by an unscen hand; My; labor is not all performed yet. God will take care of me till mj work is done. Then, away to Jesus let me go.
I have advised Bro. Slover to move to the

line and preach in those settlements (where) he will be safe, and I expect to labor until; otherwise directed, principally in this settlement. Our work is blockaded for the present, and we can only labor within a circum-scribed field. Evan Jones is the great cause of the present trouble among use Through, him and his son, we are misrepresented to the fool-blood Indians, a great many of, whom, believe Bro. Slover and Lare very had men, and have come out here to help. take their country from them, and a great, many such things. You have learned before this, however, how they have been acting.

Bro. Slover, I learn, has written to you,

and before this you have couldest get in his last letter. Now we want advice as to what we had better do. The best I see we can do is, to labour at present, as stated before. We shall wait for your counsel. The heavy storm will, perhaps, not last long, but there may be fog and mist and rain for years. If this Nation goes with the South, which it surely will, then we can prosecute our labour; but not without difficulty for a-while. But if it goes with the North, then I for one, will not remain here. This will soon be determined.

As we have moved to the fence, would, it: not be well to deaden the timber outside, near the fence, in order to prevent its shading the corn inside the field? That is while the ground is too wet to plow in the:

I suppose our brethren are safe in the Nations South of us. Let us hear soon,

Your brother in Christ, Rend Ber

· tayyett. I baptized three persons last month and expect to baptize two next Sabbathar This? is work in the fire. . er JinRinge

> Jones fied to Kansas. PROSPECT MORE ENCOURAGING Maysville, C. N., May 31st

Eld. M. T. Sumner: I have only time to say a word or two. Gen's B McCullough, Pierce and Pike, are. now in Tahlequah transacting business for the Southern Confederacy About 400 i troops are stationed in two miles of this place, and more are coming. A considerable force is on the border of this, Nation. Jim Lane, is expected in a few days from Kansas with ... 1,500 or 2,000 men. "II) have but little doubt but he will get budly whipped in less than thirty days by the Confederate troops.

Every thing is in motion there at this le time.

## RELIGIOUSLY.

Old Jones has fled to Kansas for life? at The success of our mission now depends on the success of the Confederate Army. It, they are successful, our mission will blessed. as the rose. All well, and in high spirits for our mission. Pray for its.

Your brother in Christ,

ISAAC REED.

A business letter dated Maysville, Ark., The same set have burney.

houses and theaten his life.

They have been threatening Bro. Slover in the Nati. If so we suppose quiet his been and me over since we have been here. Some in the Nati. If so we suppose quiet his been for our friends think we are in danger, and restored and his work goes on as usually the state of the Nati. If so we suppose quiet his been for our friends think we are in danger, and restored and his work goes on as usually the state of the Nati. If so we suppose quiet his been for our friends think we are in danger, and restored and his work goes on as usually the state of the Nati. If so we suppose quiet his been for our friends think we are in danger, and restored and his work goes on as usually the state of the state of the Nati. If so we suppose quiet his been for our friends the state of the Nati. If so we suppose quiet his been for our friends think we are in danger. June 7th, has been received from Bro. Reed, " a

No. 2. T. First Missionaries - Morarians und Congregationalists Visit and Anecdota of Cyprus Kingsbury Baptist Missions Humphey Posey, the First Missionary
—Arrival of Rev. Thos. Roberts and
Others—The Mission Opposed.

Cherokee Missions.

The first missionaries to this people seem to be Moravians. From best accounts they began their labors about the year 1801, in that part of the Nation now in North Carolina. They are still continued in this country (oldest of the missions) through the labors of Bishop and Mack, the former stationed at Spring Creek, and the latter at Beatie's Prairie, C. N. At Spring Creek they have a school, taught at this time by a

native, James Ward.

Next in point of time were the missiona ries under the employ of the A. B. C. F. M., who came to the Nation in 1810. Cyrus Kingsbury was sent by the above Board "to visit the Cherokee Indians, and adopt measures preparatory to a mission and school establishment. His design was warmly approved and seconded by the principal chiefs of the Cherokees. In the beginning of 1817 he was joined by the Rev. Messrs. Hall and Williams. A church was soon formed; schools were commenced; other missionaries and laborers arrived, and the Divine Spirit added his effectual blessing in the conversion of souls to Uhrist." Board continued its labors among this peookee Nation was no longer a Heathen land, Missionary for twelve months. it withdrew its missionaries.

During the time of their labors they kept up several schools; had a printing-press at Park Hill; translated the New marks of which we spake in No. 1. Also much other useful matter was printed by them which, doubtless, was beneficial to the guage in their schools, and now are living monuments of the utility of mission schools

in this Nation.

There is an interesting anecdote told of Cyrus Kingsbury's first visit to the Chero-kees in 1816. He was addressing the National Council upon the subject of missions. In the course of his remarks he said the Bible makes bad men good, &c. Now there lived in Saquatcha Valley some very bad white men, who had been stealing from the Cherokees while the preacher was holding up this good book and telling the great things it would do for men, having his remarks interpreted by Charles Ilix into Cherokee, an old Cherokee man who had been tormented no little by these housethieves of Saquatcha, raised up and said for heaven's sake send that good book to Sa-

quatcha Valley.

In one of the mission schools under this Board was the noted Catherine Brown educated, who made her way from Wills Valley, in Alabama, to Brainard, in Tennessee, and joined the mission school there; soon professed a hope in Christ; returned to Wills Valley; began to teach school at Creek Path; a weekly prayer-meeting was instituted by her, and she was zealous to instruct her ignorant neighborhood in the great truths of the gospel. This virtuous Cherokee lady was not permitted to live long. Consumption carried her to her long home in heaven. When it was evident that her death was near, she said, "I feel perfectly resigned to the will of God. I know He will do right with his children. I thank God that I am entirely in his hands. I feel willing to live or die as he thinks best. My only wish is that he may be glorified." O, that many of her survivors may find a resting place in heaven with her, through the

instrumentality of missions.

Baptist missions among the Cherokees were commenced by Humphrey Posey, in the year 1717. Fleming says in his Me-moir of Posey, "that while the God of mistion, Poscy was in the work of the ministry in Buncombe county, preaching at night and teaching school in the day. While these young men of Williams College were rctiring for prayer, on Saturdays, to their

lands, was now destrous to send the grapel to the aborigines of our own country. In he winter of 1817, Elder Luther Rico (then agent of the Tri-ennial Convention) wrote agent of the Tri-ennial Convention) wrote organized four years earner than the "Dyptio Elder Posey, requesting information in this Triennial Convention," yet they were reference to the practicability of establishing not a year before the Baptist in the extablishment of a school. Years before this lishment of a school. Years before this and had been for some time burning to preach the gospel to his neighbors, the unproportunity." Now the Baptist Board after the proportion of t tutored Cherokees. Having lived in their forded him ample means to allow him fully vicinity, he was well prepared to give the to develope the desires of his heart. After desired information. He wrote to Elder Rice and the letter was laid before the among this people, he again, in 1821, visited Board at Philadelphia, and Dr. William Philadelphia to consult with the Board, and Staughton, the Corresponding Secretary, to procure supplies for the Valley Town was requested to address Elder Posey, in school. He obtained the promise of the order to ascertain whether his services could Board to furnish a mission family to unite be obtained as their missionary. Several with him in the labors of the selicol. The letters passed between them. The follow-promised assistance arrived in 1821, consisting way be interesting to the reader, as well as to the friends of both these excellent ministers of Jesus Christ. Dr. Staughton to Elder Posey writes as follows:

PHILADELPHIA, Oct. 16, 1817.

My Dear Brother:

At a meeting of the Baptist Board of Foreign Missions, on Monday last, your favor of August the 20th was submitted and their labors in 1821, and Mr. Cleaver conconsidered. The Board anxious to see "the tinued until the close of the next year light of life" spreading among the Cherce Elder Evan Jones continued until the Inkees, and on the western frontiers generally, This and pleased to find your heart set upon the them by the Covernment, beyond the Mis-ple up to the close of 1860, when, as we un-derstand, the Board decided that the Cher-cept immediately an appointment as their

The more immediate sphere of action they must leave to your judgment, only remarking in general, that the frontier of the country, and the Indiaus, they wish you Testament into the Cherokee language, more immediately to keep in view. What and printed it by the use of those crooks and you can do in relation to schools, &c., with the Divine blessing, you must inform us. With respect to compensation, the Board could have wished you had been a little more explicit. They submit to you the sum Oherokees. Many children have been ed. more explicit. They submit to you the sum ucated and taught to speak the English land of \$500 for twelve months. This is their idea at the companyment. They wish to idea at the commencement. They wish to be frugal, but they feel it their duty to make their Missionaries comfortable. You can draw for the above sum as you may find it convenient. May the Lord be with you and

Very affectionately your brother, W. M. STAUGHTON, Cor. Sec. The following is Elder Posey's answer to

the above, accepting the appointment:

"ASHVILLE, N. C. Nov. 24, 1817. Rev. and dear Brother:

I wrote to you by the last mail, but on receiving yours of the 16th of October. I felt it my duty to send you an immediate answer. I wish to communicate to the Board, that with gratitude I accept the appointment of Missionary to the Cherokees, humbly of the necessary buildings, it is easy to con-requesting that the Board will bear me up ceive. in their prayers, and beseech the blessed Jesus to ask for the poor benighted Cherokees, as a part of his immediate inheritance As it respects my compensation, suffice it to say I am fully satisfied with the decision of the Board on the subject. I shall endeavor to begin about the 1st of December, shall keep a regular record of my proceedings, and communicate the same quarterly or oftener.

The confidence placed in me by the Board while it makes me feel unworthy, still binds there to me in a manner not easily to be expressed, and I hope never to be forgetten. May Heaven smile upon you, my dear brother, and may the happy period speedily roll round, when the earth shall be full of the knowledge of the Lord, and his high praises be sounded in every place. Yours, in the blessed Jesus

"Thus a wide and effectual door is opened and the long-cherished desire of his heart is granted, THAT HE MIGHT PREACH THE GOSPEL TO THE INDIANS."

Posey entered upon his labors and among the sions was raising up men to go far hence to Cherokees about the first of Dec., 1817. sally esteem him as a good man. At the the gentilec,—to the benighted nations of During the two following years he formed the Eastern continent,—He was moving the an extensive acquaintance with the Tribe spirit of this obscure man, in the 'hill coun-He visited Charles Hicks, one of the printiple of the printipl spirit of this obscure man, in the 'hill coun- He visited Charles Hicks, one of the printheir countenance." In 1836, this school iry of North Carolina, to proclaim the way cipal chiefs, and a true friend to Indian is reported in J. M. Allen's Register, as iny of North Carolina, to proclaim the way of salvation to the Cherokee Indians. While reform, "and I trust," says Possy, "a real being in a flourishing condition, "And to Christian." At a grand council of the this day the Cherokee have more confidence ing for the ministry) were students at Williams College, and were deeply impressed with a sense of the perishing condition of the heathen nations, and while they were pouring out their prayers to God for direction of the consent and co-operation of the principal rightly-five members; and at mother church the consent and co-operation of the principal rightly-five members; and at mother church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the reference to the reference to the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members; and at another church the consent and co-operation of the principal rightly-five members are the consent and the co-operation of the principal rightly-five members are the consent and the consent and the consent and chiefs, it was necessary that he should have formed seventy five niles west of Valley the aid and consent of the President of the Town, there were seventy-three members, United States. In 1820 he proceeded to Washington City. The Hon. J. C. Calhoun, then Secretary of War, promised, in behalf the opposition, the mission, consecrated spot, by the side of a large hay- of the Government, to defray half the ex- under the Triennial Convention, was perstack, in a field on the banks of the river pense of the school buildings when finished; petuated with profit to the Cherokees, both Hoosac, in the fall of 1807, Posey was lift- and further aid when the school should be in evangelizing, and educating them as long ing up his voice like a trumpet among the in actual operation; allowing the Baptist as they remained East of the Mississippi mountains. He was in Christ, and in the schools in the Cherokee Nation an equal I am indebted to Brother R Fleming for

ion for the support of missions in foreign can equal share with that of other denominations.
It may also be stated, that although the

American Board of Commissioners' organized four years earlier than the " Bapprosecuting his labors of love for four years ing of Rev. Thomas Roberts and his wife, Rev. Evan Jones and his wife, Isaac Cleaver, a blacksmith, and John Farrier, a farmer. These with their families, together with Miss Jones, Miss Clonver, and Miss Lewis, sailed from Philadelphia in 1821, laden with clothing for their schools, and other things necessary for a large Missionary establishment. Elder Roberts and Mr. Farrier discontinued dians removed to the Territory assigned to menced among the Cherokees, there were some that began to oppose Posey's efforts in establishing a Mission school at Valley Town. The following will show how his efforts

were opposed, and even by those that professed to be the lovers of Jesus:

"Purity and innocence furnish to security against the tongue of the calumniator. As might be expected, the weekedness of the wicked' sought to blacken the reputa-tion of this indefatigable Missionary.

"Satan's kingdom, through the omnipotence of the Divine truths which he proclaimed, was receiving a death blow in that quarter. The success which attended his labors amongst the Cherokees, and the white population on the frontiers, was such as to wake up the morbid energies of worldlyminded, whiskey-loving professors, and to excite the bitter gall of the haters of Gospel

"Hence the hue and cry against the Mission school, and against the waste of money and means, was heard at Valley Town. The whole was declared to be a matter of speculation, and a money-making business to those entrusted with its management." Some good men, it is feared, had a hand in this foul work. That there would be much expense incurred in the creation

The place was remote from the white population and far distant from any market. Ill-disposed persons, and there are always too many such, who know not the value of such work, are ever ready to clamor. To put to silence all such, the French Broad Association, at the request of Elder Posoy, appointed a committee, consisting of Elder Jeremiah Taylor, William Kimsey, Garret Deweca, and Adam Carn, to visit the missionary establishment, and report at the next session. Only Dewees and Carn met. They

report :

That they had done as they were requested, and found the school in a flourishing condition, fully up to their highest expectations. That notwithstanding there have been large sums of money expended for the establistment, yet not unnecessarily; and that they, therefore recommend its promotion!

The venerable Deacon, James Whitaker, in a letter, says, "I was at Valley Town in 1821, six or eight weeks, and during that time, I had full opportunity to know every-thing in and about the establishment; and, It appears from this correspondence, that I can say, a more attentive and faithful man could not be found, and the churches univer-

ministry, before the organization of the share of the money appropriated for schools the most of the above, it is copied from his 'American Board of Commissioners for Foreign Missions,' consequently before the formation of the General Convention of the Baptist Denomination in the United States of the General Convention of the Baptist Denomination in the United States of the Cherokee Nation.

This devoformation of the General Convention of the Baptist Denomination in the United States for Foreign Missions. Posey was licensed to preach in 1803, and ordained in 1806. The organization of the Baptist Convention was accomplished mainly through the instrumentality of Luther Rice, who in his tours through the Southern States in 1816, had formed some acquaintance with Elder Posey, either personally or from report The Convention having made some provis the Convention having the Convention having the Convention the Convention having the Convention to the C

Cherokee brethren still survive them. In Bible Society, which then embraced bethe society which then embraced bethe society which then embraced bether the society which then the society which the society wh my flext, I will speak of the departed, yet whole country. The Convention, the control is the convention, the convention, the control is the Bible work. Yours in love,

J. A. SLOVER.

The Cherokees a Missionary People. Tahlequat, Cherokee Nation, ) May 14th, 1861. Dear Brother Summer:

We are trying to do something pecunia-rily in our field of labor for the mission cause. We have toiled for four years without presenting the claims of the gospel to them upon this subject; our policy was to show them that their soul's salvation was the object of our labors and not money And we think that four years rigid observation has convinced the unbiassed part of this people, of the purity of our motives; they have seen that we, from the first, have pur-sued one straight forward course—that at all times and places, we have sought only the salvation of their souls, and endeavored to proach Christ and him crucified. They cnow and can testify that I have not only strictly avoided the blending of political questions with our religion, but have exhorted the Cherokee ministers to avoid all such political strifes, and to preach Jesus Enemies have reproached us with agitating the vexed question of slavery among this people; we dony and take it patiently, and many other things growing out of that question have been charged to our account. At our last ministers' meeting at Rabbit Trap, brother Reed told me that he wished me to aid him in getting the brethren and friends to support brother Laugh-at-Much, a native preacher in this nation, and as you have seen, an effort was made there at that time and \$25 50 was raised in pledges for the above object. On my last tour on the Arkausas river, brother Vone of Weber's falls, subscribed (\$50 00) Divine blessing, attended the work of fifty dollars for his (Laugh at-Much's) support, to be paid during the year. At the last meeting of Bayou Menard Church, we presented the subject to the attention of the congregation, when the following brethren and friends subscribed the amount annexed to their names.

F. Snider D. Harris 1 00 J. Stains J. R. Adair L. Dunback Sister S. Rilay Brother Vore's subscription

all be paid over in due time, from the con- Bible Board has not been exempt from the fidence we have in the subscribers. We think brother Laugh at Much's salary, as indicated by brother Reed, will be met and perhaps more too. If we live to see our Asociation convened, we will organize a regular Missionary Society for this purpose, and then we can act with some system.

Yours, respectfully, J. A. SLOVER.

We have received from brother E. Borum, Mis-issippi, \$20, for Indian Missions, by the ored to carry out the instructions of the hand of brother W. C. Thomas. For which brother B. will accept our thanks.

W. T. SUMNER, Char. Sec.

## BIBLE BOARD.

NASHVILLE, TENNESSEE.

# THE FIFTH BIENNIAL REPORT

OF THE

BIBLE BOARD.

For the favor which our Father in Heaven has bestowed upon us the past Conventional period, your Bible Board desire, thus publicainly most assiduously. licly, to express their most grateful acknowl-

OBITUARIES.

Since your last meeting we have been Rev. E. P. Walton, having declined a resp called to lament the departure of two mem- pointment, Rev. Matt. Hillsman was usan bers of this Board; our venerable brother, mously elected in his place, and in Jun A. G. McCraw, Vice President for the State entered upon the duties of his office. the Mahama, and our active and energetic continued in the service of the Board brother Charles II. Blackman, a worthy January, I 61, when he also resigned of member of the Executive Board. The for September, 1860, Rev. L. W. Allen mer departed this life on the — day of appointed to and accepted the position a day of October, 1860. The memories of eral Superintendent of Colportage, industrial these brethren are held in deserved estimather resignation of Brother Halsman he as tion as active and devoted friends of the Bible appointed sole Corresponding Secretary, a cause. The one well stricken in years, the which position he still remains. other in the vigor of manhood. Their deaths admonish us to increased diligence and zeal in the work of the Lord Jesus.

## THE PAST.

The Bible Board of this Convention originated, in what was regarded, as the necessi ties of the Baptists of the South. They felt constrained by a sense of faithfulness to the truth of God, by respect to themselves, and to public sentiment, to separate from the Baptists of the North, and in May, 1845, in the city of Augusta, Georgia, they organized the present Southern Baptist Convention. In the beginning and for several years, a brethren, they appointed several Colportion, reductance was fest to separate in Bible ope, viz; rations from the American and Foreign In

entrusted the Bible work to its Man Boards. This plan of organization was ze tinued for six years, (till 1851,) when was deemed necessary to their efficiency relieve them by organizing 4 Board hern special charge of this department. It's found that many of our Southern breihe would not contribute funds to be sent to Northern organization. Therefore, very list had been collected among our people 6 Bible purposes. To concentrate Souther benevolence in this direction, a Bible depen ment in this Convention was established, which was entrusted the work of supplim the destitute at home and abroad with h Holy Scriptures. This Board was located by the Convention, in the City of Nashvilla From the beginning of the Musica Ea terprise by the Baptists of America, in 1811

and of Bible operations in 1810, the change of the South were united with the church of the North in the work of evangelization so that when they organized the Souther Convention, they had in a sense to con mence the work anew. It was to some or tent an apperiment, with the Souther Churches; but being powerful in number, ample in resources, of vist agelogate wealth, with holy zeal and a sanctified ambition, the were inspired by the desire to fulfil their part of the great command of their Charge Redcemer, and to aid in the attempt to un jugate the world to him. They did so and the measure of success which has, with Convention has been declared to you and the world, by the various former Report. your several Boards. As with the Missi Boards, so with the Bible Boards, bu much greater extent, their past work . plans have been experimental and formation But as every year adds to the knowledge and efficiency of your Mission Boards, w the grace and wisdom which God gives, my we expect the Bible Board to advance n perience and success. Imperfections that acterize all human plans. It is the part wisdom to profit by experience and to come \$55 50 We are persuaded that these dollars will the future by the errors of the rast. The general law. Let the future demonstra that it has gained valuable knowledge the experience of the past It take couragement, even, from its difficulties us apparent failutes, and presses he wand - a great work with increased on ray and mination.

In the general plans of y ir Beard have carefully followed and earnestic on vention at Montgomery, Louisville, Richmond, by combining the sale of s Books of our Publication Societies, with the distribution of the Bible. Immediately after the Convention at Richmond, arrangements were entered into with the Southern Bapts Publication Society, and the American Bay tist Publication Society, and although the declined to engage with us jointly in the work of colportage, we arranged to obtain books from them on favorable conditions the use of our Colporter. These is devised by the Convention have been pres cuted by us, if not very successfully,

CORRESPONDING SECRETARIES. At the meeting of the Board 23d May 1859, the former Corresponding Secretary, -, 1861, and the latter on the 11th A-sistant Corresponding Secretary and tr

AGENTS.

In November, 1859, Rev. C. C Tupter was appointed Agent for East Tennessee and West, North and South Carolina.

The importance of Local Agents, in the incipiency of our operations, was fully a preciated by the Board, and meffectual efforts were made to obtain Agents is Kentucky, North Carolina, Missouri, Allbama, Virginia, and several other States.

COLPORTEURS.

As soon as the Board made the necessary arrangements, and could engage suitable

In North Carolina, Two, W. A. C. Brown

Suborn, W. McGowen, and Asa Cox. Subana, One, George McGiven, for a

of time. from the vastness of our field, the large of the demands upon us, file very great heen, together with the inexperience of Board, and various other causes, we have of it difficult to get the system into smooth distressing condition of the country, and

We have not heard from all the Colpor-Bi ther Sanborn, who has laboured tofficiently in Middle Tennessco as the pertend of the Nashville Colportage Soty auxiliary to your Board, presents a men arizing summary as the result of distributed five hundred books and nets, found sixteen families without the ble, and nity-eight without any other reliigs book save the Bible. The Presbyteas have regularly supplied the destitute h-Bibles, and this will account for the ill num r found without the Bible in this h .: · alue of the books sold by him \$491 20 From the other Colporteurs int. mation is indentite. All, however, The made some progress in this great and

#### APPROPRIATIONS.

13 we have had the means, we have made and testaments to the usee and Creek Indians; to various 1917's and Sunday Schools in Missis-Air usas, North and South Carolina. Georgia, &c., and also the sum to the Board of Missions for For-· r bution. This sum is much smalhave usually appropriated for an so in consequence of having to and for all the books we have pur-

the exact amount, and to whom we wate appropriations, we refer to the port of the Depository Agent, hereto anzea marked A.)

was thetanding the paralyzing pressure he times, and the distressing inadequacy as amount paid into our Treasury, we h. py to state, as the report of our Treasor a il-how an excess of receipts consideabove those of the two preceding

## IMPEDIMENTS.

"he political and financial convulsion ch has swept the whole country like a nado, prostrating every interest in its desating track, has fallen with intense and most exterminating power upon the Bible board. While all the interests of the Conention have suffered, no other of them has ke your Bible Board, been allowed to struge and the fierceness of the storm, almost naided. But aside from all this, your board has had to encounter other formidaimpediments which greatly crippled its parauons The chief of these are : First, he seeming or real indifference of its and, Second, The confounding the ork of our Board with that of kindred enrprises; hence the mistake of sending the ands designed for Bible distribution to thers instead of us. Examples could be even where various sums for the Bible purses of your Convention, have been sent to ther Boards of your own and other bodies. the way we have lost little short of ,000 within the last two years. It was he intention of the Board to present a tab-lar statement of the amounts each State had contributed since the establishment of the entributed since the establishment of the Puble Board, but we found it impracticable do so, and so present only what each tate has given within the present Biennial Berm See the Treasurer's Report.) But br Mahama, South Carolina, and Tennesee the Board would have been left almost ently destitute. These States have given wards of \$1,000, while all the rest have even but little over \$2,000, and some of then nothing. We beg you to compare this deeps action on our part with the vigorous hayements of some other similar bodies. In he month of February of this year The Amer an Bible Society reports \$28,517 70

R. Blanford. In Tonnessee, Three, | may be true, but it so, this makes the matter | Our colporteurs at home reach a large class Baptists. But more particularly: the State dequacy of the means furnished by the the American Bible Society. Your Bible Board has received from that State in two years, the sum of \$15 00. ""Even the little State of Florida gave to that Society in one Alog order; and just as we had done so, month \$123 35. To your Board she has given \$68 00, in two years. We state these gons quent prostration of business well facts not to shame nor to blame our brethren, but to stir up their pure minds, by way of remembrance. The Board does not throw all the responsibility upon others. It takes a large share of blame to itself. These facts are stated because it is the part of wisdom to survey and comprehend our surplabo. He visited two thousand fami- and control them to the purpose of the cause of Christ, in which we are engaged.

Having thus reviewed the pust, and contemplated the present, we now turn to con-

#### THE FUTURE.

In all governments, or other associations of men, whether civil, military, religious or domestic, efficiency and success depend upon a judicious combination and distribution of the powers of all their departments, and the now no longer a question of debate among the well defined and acknowledged functions of Baptist churches of this Convention. It is each department separately. This principle is fully applicable to the

Southern Baptist Convention. The 2d Ar-

ticle of the Constitution read thus: "It shall

be the design of this Convention to promote

Foreign and Domestio Missions, and other

important objects connected with the Re-

deemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination of the United States as may desire a general organization for Uhristian benevolence, which shall fully respect the indepen. dence and equal rights of the Churches. This article clearly defines the objects of this Convention, and to carry, them out, Article 5th of the Constitution gives the Convention power to elect such Boards of Managers as they may from time to time doesn necessary. In accordance with this grant of power, the Convention has elected Three, viz: The Foreign Mission Board, located in Richmond, Va.; The Domestic and Indian Mission Board, at Marion, Ala., and the Bible Board, in Nashville, Tennessee. To these Boards are entrusted the management of the Executive affairs of the Convention, and to render them efficient and their action harmonious, the Convention has committed to each board a separate and distinct part of the Mission work. To the wisdom of the Foreign Board, they have committed the department of Foreign Missions. To the Domestic and Indian Mission Board, the Department of Missions in the States and Territories among the Indians. To the Bible Board, the Department of Bible and book distribution, and the fostering care of Sabbath Schools in our own country, and in foreign lands; thus separating, and yet uniting the different departments so as to accomplishes most successfully the glorious design of the Convention, "the propagation of the Gospel" and the salvation of men "in all the world." These Boards are co-ordinate, and each alike necessary to the designs of the other, and of your body. All this is doubtless well understood by the officers, the Boards, and others. But it is manifest to us that many well-informed churches and brethren have not very clear conceptions of the distinct duties of each of these depart-

To the importance of defining and simplifying them, we would most respectfully call your attention, and if it appear to you as it does to us, we beg your candid consideration of the subject.

## OUR WORK.

As the Bible Board is co-ordinate with the other Boards of the Convention, and as distinct from and independent of them as they are of it, and of each other, so also is the specific work committed by this Board different from the work of the other Boards. The Bible Board is a co-laborer with the Domestic and Indian Mission Board in the entire Home field, in all that pertains to Colportage, the origination and supply of conved and of this sum (all received in a Sunday Schools, and the distribution of the ingle month) the States embraced by this Bible, and other books among the people; onvent a gave \$12,881 47. Some of the fit is a co-laborer with the Foreign Board in tates gave more to this New Fork society all heathen lands in the translation and pub-" one month, and that the shortest of the lication of the Bible, and the preparation year, and right in the midst of the troubles, and distribution of such other books as the the country, than they have given to the missionaries may think necessary to their Southern Convention's Bible Board for two success; thus far it runs with them pari But it may be said they are not passu, but in many other cases it goes be-Baptists who give these large sums. This youd them both, and where they cannot go. extent, and others not at all, to this Board

worse, since it seems to, indicate that others which their missionaries never can influence, love the Bible cause more, and therefore and in foreign lands the Bible and other give more for its promotion than do the books may be distributed among those to whom the missionary date not preach. In of Missouri gave in Lebruary \$1,143 18 to Brazil, for instance, by the laws of the country a Protestant is forbidden to preach the gospel. He is not permitted to perform that part of missionary work, but there is no hindrance to the distribution of Bibles, books and tracts. A colportour can, therefore, perform in Brazil, without impediment or restraint, the legitimate work of this Board. In confirmation of this statement, we take the following from the Christian Index, of April 10:

"In a few weeks he will acquire enough of the language to work through books and tracts; he will find tracts and books the roundings, and as far as practicable, shape great want of Brazil. In the judgment of the writer, (who is a returned missionary,) there is nowhere a better field for the work of a colporteur than Brazil."

> The same is true of Japan. There there are legal impediments to preaching or propogating a foreign religion, but none to colportage in the Chinese language. Bibles in Chinese may be distributed without hindrance. Whether it be our duty to attempt te spread the Gospel through the world is conceded that, according to the Scriptures, the Gospel is to prevail throughout the earth. The signs of the times indicate the speedy fulfillment of these glorious predictions. Upon this grand prospect the faith and hope of the churches delight to dwell: but as to the best means to facilitate this result-as to the organism and instrumentality to be employed, some differences of opinion prevail. To perform its part of this work your Board is most anxious. The enlargement of our area which you made six years ago, extending our supervision to Sabbath Schools and Colportage, gave us a mighty mission. But colportage was new as a Christian instrumentality, and its value but little understood. Little also was known as to the manner of conducting it successfully. Stimulated by the progress of the Virginia Colportage and Sunday School enterprise, State and Associational organizations sprang up, as by magic, throughout the South and West concurrent with our

> If the work of the colporteur be chiefly to sell books, and thus act as an agent for book-makers and book-publishers, his successin any given field increases the demand for his labors in this department, and thus makes the colporteur a permanent institution in the churches, and in his sphere, as necessary as the pastor is in his. And if he is to be regarded as an object to be supported by the benevolence of the churches, he will absorb their charity just in proportion as success attends his labors. But if colporteurs, like missionaries, are to supply elestitute fields, performing a sort of pioneer work, to go where the preacher does not go, into every family, comforting the distressed, strengthening the feeble, instructing the ignorant, warning the wayward, and attempting to bring the lost soul to Christ; at the same time selling or giving away Bibles and good religious books, and when this is done, go into some other destitute field, it will defy the power of men-of all human arithmetic-to catimate the blessings of colportage as a coadjetor in the work of evangelization. It may become a question for grave consideration, whether experience does not suggest son r important changes in the whole system, whether conducted by State or Associational Boards, or by the Bible Board of this Convention. The attention of the Convention is respectfully

#### called to this subject. STATE COLPORTAGE.

. Several of the States represented in this Convention have their own Colportage Boards, and are conducting with more or less efficiency and success, that work among themselves; but how much, in the aggregate, has been done by them, we have not deemed it to be within our sphere to ascertain and report. Your Bible Board most devoutly wish that the State Societies may be so eminently successful as to supply all their respective States, and to leave this Board to cultivate the vast and inviting fields beyond them, opening among the other States, the Indians, the Catholic countries of Central and South America, the nations of Europe, and the heathen, among whom this Convention has missionaries. But, while hone of the States can fully supply their own destitution, many to a very limited

is confided the duty, as far as they may be four experience and observation. The truth able, to aid in the cultivation of the whole field. AUXILIANTES.

the State Colportage Societics to become auxiliary to thom, except where it will be more practicable for us than for them to prosecute the work, successfully. In that case, such a relation might be highly proper. Let them pay all their funds into our Treasury, recommend suitable brethren for colporteurs, and we, in turn, will appoint them pay their salaries, furnish them with books, and superintend their labors, just as kindred missionary bodies co-operate with the Domestic and Indian Mission Board in the support of their missionaries. In view of these considerations, we would most carnestly solicit the attention of the Convention to the very great importance, nay, the absolute necessity of concentrating the Bible operations of our brethren. We would, moreover, most respectfully ask your influence to secure to us as auxiliaries in the manner suggested, all the Bible Societies and Boards of the States, Associations and Churches. Let this Board be their great reservoir, from which will flow back to them and to the regions beyond, in ton thousand rills, the waters of life, and to scatter broadcast the leaves of the tree of life for the healing of the nations.

To illustrate the idea before us, we will take the work in Virginia. She has a State Colportage organization, with a Board to direct its operations. The amount of their collections is some sixteen thousand dollars annually. Their colporteurs have visited about fifteen thousand families; of these, they have found four thousand without the Bible, and five thousand without any other religious book save the Bible. They, therefore, in collecting funds for these ends, divide the benevolence of the brothren between the purchase of Bibles and other books, according to their exigences. Her General Association has a Bible Board, as well as a Colportage Board; the Bible Board has heretofore co-operated entirely, though not very efficiently, with the Colportage Board, giving to it, as per report of 1860, only \$618. To your Bible Board nothing has been given, and, outside of the noble "Old Goshen," the whole State of Virginia has given less than \$200 for Bible distribution through this Convention within the past two years. Now, according to the views we are seeking to impress, let the Virginia Colportage Society collect all the propey it can; let its Board divide the collections as it may deem prudent; but let the Virginia Bible Board become auxiliary to this Board, and, instead of paying their funds to the Colportage Society, pay them into our Treasury, and then we, in turn, will aid the Colportage Board in the purchase of Bibles and other books for gratuitous distribution, according to our ability and their wants. So important do we deem this aspect of the case, that we beg for it the candid consideration of the Convention.

## IMPORTANCE OF THE WORK

The importance of the work of your Bible Board can only be estimated as we understand and appreciate THE WORTH OF THE BIBLE, to circulate which among the destitute and needy is the blessed enterprise en-

This work is precedent and fundamental. instrumentalities in the work of Christianizing the nations, and, by the blessing of the Paganism, Mahommedanism, and Catholtions will confirm. Is man a pilgrim? own shadow will darken his way; but by holding it before him, he can see how to soldier of Christ? "Take to yourself the whole armour of God." Be covered from head to foot in Heaven's impenetrable panoply, and wield the sword of the Spirit, or all Christian bodies. He will employ Word of life. But the work is fundamental. It is at

the foundation, and underlies all the works of this Convention, and of all evangelical efforts to save men. This will be found true nities, or individuals. It is equally true in speakable importance. Amen.

of the Bible Lines the first place in four awakening, enlightenment, convocaton, in-This Doard does not deem it desirable for hopes in life and in death. What the Diction of State Colnortage, Societies to become is to us in our religion, it has been it truly untiliary to thom. except where it will be be, nay, it must be, to the militiary of the military to them. fellow-men. Shall God magnify His Word above all his name? and shall not we, as Christians, as Baptists, magnify that Word?

That we are not over-estimating the Word of God in the work of evangelization, examples innumerable might be adduced. History furnishes us with this most illustrious one. In the dark ages a young but inquisitive and candid Monk found among the books of his monastery one differing from all the other books to which he had access. He read it. He studied it. It opened to his mind grand and fearful truths. Gulded by the Spirit of God, he embraced its truths. They led him to see that the Church in which he had been reared, and to which he had consecrated his life, though grey with the years of her antiquity, venerable for her past career, mighty in the expansion of her political and ecclesiastical power over the nations, was resting on that great error, "justification by works." This book, he saw, taught justification by faith in the Lord Josus Christ. Animated by divine courage, he renounced his former religion, denounced and defied the Church of Rome, and proclaimed to all men his principles. This produced a conflict which fearfully agitated the nations of Europe and the Catholic world, and inaugurated the grandest movement of modern Christianity. It is needless to say that this young man was MARTIN LUTHER, this book was the Bible, and this religious movement the RE-FORMATION of the Sixteenth Century.

#### ENCOURAGEMENT.

Our encouragements are to be found in the success and blessing which have heretofore attended our exertions, as limited and as feeble as they have been, in the sale of religious books, in supplying many destitute families with the Word of God, in the conversion of sinners, in the gathering together the scattered people of God by our colporteurs, and the organization and fostering of Sunday Schools.

In the opening of the nations to the claims of Christianity, and especially in the awakening of the Catholic nations of Europe and America, we have every encouragement. In Italy, Naples, France, the Germanic States, and even Spain, and also in the Turkish Empire, there is recently a wonderful enquiry among the people for the Word of God, millions of copies of which may be circulated, and are now needed among them; besides those demanded in tha fields occupied by your Foreign Board, B7 the courtesy of that Board we have addressed circulars to the various missionaries, making enquiries as to the practicability of establishing a system of colportage in their several fields, and as to the best way to accemplish it. From them we have not yet had time to receive answers.

## conclusion. .

All denominations of Christians have organizations similar to this Board among themselves for denominational purposes. Besides these there are gigantic Associations, combining the efforts of different denominations, such as the American Bible-Society, the American Tract Society, &c., It is precedent because it is in advance of all prosecuting a similar work on a grand scale. The great anti-Uhristian powers of Holy Ghost, gives efficiency to them. The icism-are giving signs of decay and death. Divine Author of the Scriptures assigns to The nations of the earth are fearfully con-His Word this pioneer position in the march vulsed, while the churches of Christ are of His Kingdom, as multitudes of its decla- looking out for some grand and glorious display of His mighty power. Shall the Bap-Then "Thy Word is a lamp to our feet and tist churches of the South represented in a light to our path." But who puts the this Convention, show less zeal and devotion lamp behind him? If any one does, his to His cause than the rest of the Christian world? God has conferred this high, this unequalled honor upon us, with the promise walk from one world to another. Is he a of his co-operation and blessing. But if from any cause whatever, this Convention does not rise to the dignity of this work; he is not dependent upon us, nor upon any other "which is the Word of God." But who in other instrumentalities to accomplish his the day of battle carries his sword behind own glorious purposes of grace. In the lathim? Let us, therefore, beld forth this ter day many shall run to and fro; and knowledge shall be increased; and the kingdom of God will fill the whole earth, for the! mouth of the Lord hath spoken it. with in-

May the God of the Bible give to this: Convention the wisdom to plan, and the in the history of religious progress every- grace to prosecute this mighty enterprise. where, whether among pations, or commu- with an energy commensurate with its angular Applewood, Va., June 15, 1861.

#### Corrections.

'- Some errors occurred in our " Notes" in the June number of the Journal, which we think had better be corrected.

"Il Breaker, and not "Buckner," is the name of the pastor at Columbia, S. C. 2. Gen. Henry Lee was styled Light

Horse not Light House Harry. 3. The "monuments over both of them,"

(Col. P. S. Brooks and his brother,) are very imposing, instead of "the monuments, eren the best of them, are very imposing." L. W. A.

## BOARD OF FOREIGN MISSIONS.

RICHMOND, VA., AUGUST, 1961.

Commission Suspended-Undesired Result. Painfully, have the Board decided, that it is necessary to suspend for a season, after the August number, the issue of the Com mission. Our expenses are, monthly, more than double the amount of receipts, and every friend of missions will understand that at this time, when we shall find it difficult to sustain our missionaries, we cannot suffer such a heavy loss on our publications. We hope the suspension will be brief. Those who have paid in advance will have credit given them in resuming the publication.

Will not every subscriber to the Commission, who is in arrears, send, at once, the amount due. We need the money to pay

The Board have determined, also, if the Domestic Mission and Bible Board concur, to suspend, for as while, the Home and Foreign Journal. This would be unnecessary, if all our subscribers would promptly pay the sams due.

We shall forward accounts immediately to all definquents, and beg an early settlement.

## The War.

Sadly does the heart of every true patriot contemplate the fearful war which is now desolating the land. It is, however, a state of things for which the people of the South are not responsible. The war has been commenced by the other party.

In the month of November a sectional vote elevated to the Presidential chair a man who had adopted the theory, that the two conditions of society, at the North and tidings shall reach them. But they cannot South, could not exist together in the same return home. The expense involved would government. He was, also, the chosen be equal to one half or two-thirds of a year's representative of a party infinical to the support in the field. Nor can they find the institutions and interests of the South. In the exercise of their reserved rights, seven sovereign States seceded from the Union. These States believed that all which was dear to them, as a people, was in imminent peril, and that the only means of escape consisted in the farmation of a new government. No disposition to regard the rights of the South was evinced, either by the President or his party, nor could any con vention, of a national character, have been secured by their consent, and secession seemed, to those seven States, the only remedy. Duplicity and cunning marked giveth ability, let each one purpose in his all the acts of the administration up to the time of the proclamation, when an open purpose to compel the secoded States back into a state of submission, was avowed. Four of the border Statesiat once became identified with the Confederate Government. And now the powers at Washington are raising immense armies, not merely to retake forts, but to invade the soil of sovereign States, and to desolate the Southern country States, and to desolate the Southern country with fire and sword. Virginia is now feeling but small contributions for our cause, from the churches. Will it for their kindness. I hope you will pity be unsuitable to urge this fact upon the at.

unprincipled political press at the North, but by many of their professedly religious papers. It is proposed to override and overrun the fair fields of the South, and thus compel subjection to a government which is regarded as inequitable and oppressive.

We have glanced at these facts for the purpose of making a few suggestions.

1st; The Baptists of the South are not mere spectators of the scenes now being enacted. Every recollection of the past impels them to action. They would be untrue to themselves, if they should remain neutral. Their fathers toiled and suffered, when, as rebels against a government which had become intolerable, they resisted unto the death. They were the first to move, in seceding from Northern societies, on account of an iniquitous interference with their rights as a Christian people. The Southern Baptise Convention, formed in 1845, is a monument on which is inscribed their loyalty to truth and principle, and their determined resistance to every form of tyranny. They now stand side by side, with their fellowcitizens, in meeting the unnatural war which is being waged against the South. A single regiment of the Confederate Government contains six hundred Baltists. Our church members are found largely making up the forces now in the field. From this position we must not, cannot be driven.

2nd. Let us, as a people, aim to cherish the spirit of the gaspel, in this contest. No revengeful temper should characterize us. We should be cool, calm, considerate. Ours is a war forced upon us, a war of self-defence. We can afford to be undisturbed by rassion, in the consciousness of the rectitude of our aims. Peace is desired by us. Let us show by our acts, that we are free from the furious, almost malignant spirit which characterizes our fors.

3rd. Prayer should be made for our soldiers. Theirs is a hard service. Hunger and thirst, midday sun and midnight air, forced marches, sickness, separation from home, the dangers of the scout, and the battle-field, all, will be their heritage. They will be exposed to moral contamination. None can duly estimate the peculiar temptations of the camp. Let us think of them with tender solicitude, and constantly remember them in our supplications.

4th. We are in danger of forgetting and neglecting our Christian duties. The excitement of the times may result in a formality of secret, social, and public worship, which shall be alike offensive to God, and injurious to ourselves. Let us be guarded in these respects, the more cleaving to God, and faithful in the discharge of duty, as we are compassed about with peril and trial.

5th. What now chiefly fills our minds and hearts, as a Board, in this time of trial, is the danger of embarrassment in our foreign mission work. If our missions were nearer to us, we might, for a season, suspend them, and yet no serious damage be done. But our dear brethren, who are laboring for us, are far away. They are not yet fully aware of the dissevered condition of their beloved country. Tears of bitter grief will flow down their cheeks when the means of support open, in a heathen land, Above all, they cannot be spared from their work. To lay down the implements of their toil, would throw back, and, in some instances, render useless, their past labors. The little churches already formed among the heathen cannot spare them. The heathen, themselves, cannot give them up. They must not return home.

What, then, shall be done? We answer, let every member of our churches that reads these lines inquire, Can I properly do heart, and so relieve us in our extremity. We earnestly entreat every reader, also, to influence others in this good work. Will not our sisters, so usually considerate in such things, become voluntary pleaders on our behalf? The brethren in the ministry may do for us essential service. Will they help us?

## Funds.

No respect is paid to private property, or to tention of our brethren, and to ask, that We think proper to give the following the rights of personal liberty. A detestable every church which has failed for the prossystem of pillage and plunder is pursued, ont year to collect for foreign missions, make The most wanton abuses are perpetrated by a | a vigorous en leaver on our behalf? We reckless soldiery, and all in conformity with are dependent upon the free will offerings of the programme marked out, not only by an the lovers of missions, in carrying on our work. Shall they be withheld?

### Soldiers of the Army.

We have found it pleasant as opportunity occurred, to visit the different encampments around, and in our city, and to contribute to the comfort of those who are making great sacrifices on our behalf. It was specially gratifying, the night before they left for Winchester, to preach within the camp of the Mississippi regiment. This is likely to be an efficient body of men. Quite a number are members of Baptist churches.

### To the Ladies.

We look to you, sisters in Christ, for efficient aid in the great work committed to our hand. You know how to appreciate the glorious gospel of the blessed God, and yours is the blessed mission of sending it abroad among the wretched in heathen lands. God has given you an influence over the sterner sex for good. We will beg you to exercise that influence, on our behalf. You will send your own benefactions, but our request especially is, that you become agents, or collectors for this cause. If you shall make the attempt, the Board will feel, and happily feel the result. We need your

#### Rev. A. B. Cabaniss.

This brother has returned to Virginia to spend the summer months with his family and relatives. He wishes us to say to the kind friends down South, who have requested him to visit their churches, that he will return in the fall, providence permitting, and comply with as many of these requests as he can.

His address at present is, Mt. Laurel, Halifax County, Va.

We cheerfully give place to the following

Bro. Toylor,-When I started to New Orleans the 18th of February, 1 left the Chinese brother Kon-San, in Richmond, to be sent on to New York as soon as a vessel should be ready to start to China; he being very anxious to return to his family. With much delight he took his sewing machine and many other presents with him. By this time, he has nearly reached his native land, where he will doubtless astonish the rustics of his native village, by a recital of what he saw in America, and especially by the exhibition of his wonderful machine. Below I give a translation of some letters he wrote from New York, which will be interesting to all who made his acquaintance in this country.

# Fraternally yours, A. B. CABANISS.

Danny, Koh-San to Cabaniss Seen Sang. Three days after we parted in Richmond, I left and reached New York, the 5th day of the week (22nd February) at 10 o'clock. Here I quickly met with Mr. Smith and am now stopping at his house. I do not know when the ship will sail. Fortunately—my heavenly father has favored me-The steward and cook of the vessel are both Chinese I hope you will be restored to health and soon return to Shanghai, where I can again meet you. I was exceedingly grieved at parting with you. Mong-Mong Cabaniss Nyang Nyang and the children Also her elder brother, and wife, her sisters, and Willie and Jesse. I was very much grieved because I could not see them at the time of leaving. Many thanks to their for their

## Danny, Koh-San to the Brethren.

BRETHREN AND SISTERS, -- Before I came to America I knew there were d ples here and I came to see them. When I saw the brethren and sisters my heart was greatly delighted. You have treated me very kindly. I must now return and am greatly grieved at parting with you. As it is not likely I shall return to this country again, I am distressed at leaving. Yet in the mids. of this distress I think of an encouraging hope-that we shall dwell but a short time on this earth, and after death, we shall together enjoy happiness with our fa-ther in Heaven. I beseech you buthren, to pray for the brethren and sixters in China and for all those who worship idols. I shall tell the brethren and sisters at Shanghai, that we ought to use our hearts in prayer anything for this object, now? As God for the foreign brethren and sisters. We were formerly in the midst of darkness,but fortunately the foreign brethren brought us the gospel. We should therefore pray God to reward them for this kindness. feel a stronger love for the brethren than 1 do for my natural brothers and sisters.

I have not been able to learn your language and talk with you, which I exceed. ingly regret. If I am again allowed to come and see you, it will be by the favor of God. If my heavenly Father does not permit me to come again, we shall meet in

to China to exhort those who dwell in park-

Though I am happy at returning, yet I am somewhat troubled, because I shall be in the midst of temptation. I hope you will pray for me, and I will trust to Christ's merits while I dwell on earth, that I may go to Heaven after death. I hope we shall think of meeting each other in Heaven.

# Our Missions.

CANTON-CHINA.

Letter from Rev. C. W. Guillard. CANTON, March 12th, 1801. Elder Jas: B. Taylor, Richmond.

DEAR BROTHER: We received, by last mail, a letter from

the Board, giving the estimated appropriation for our mission this year, and informing us of the state of affairs in the Union, in consequence of which there is a prospect of a falling off of the funds for missions, and therefore, instead of enlargement, there is a prospect of curtailing or reduction. We are truly sorry to hear of such things, for we had been devising liberal things. Ehlargement was our watchword, because our hearts have been cularged by the past blessings of God. Bro Graves had rented a house in the country; brother Schilling was hunting a house and chapel in the western suburbs, and I was wanting to rent two more chapels, one on the main street in the old city, and one in the eastern suburbs, where there are more than ten thousand people, with no chapel in their midst. So you may have some idea of our feelings when we heard of a prospect of retrenching even what we have.

Our work, or rather the Lord's work, is still going on. Since my last, I have baptized two persons, one man and one woman. They were baptized the first Saturday in this month. The man bids fair to become very useful, and has already began to talk to the people about the Gospel, including them to come to the chapel, and talking to them after they get there. He has a tolerably good education, and is a good speaker; but his knowledge of the scriptures is very limited as yet.

Brother Graves has also baptized one, the fruits of his labors in the country last year. I suppose he will write something about it. There are still several others in Canton, who we hope are being led by the Holy Spirit, and we are looking for the time to come when we will have accessions to our number every Sunday. Two brethren have just returned from California, one of whom was brother Shuck's cook for some time. He started from California with above \$300. But it was all stolen from him on his passage, and he landed in China without a dollar to cheer the hearts of his poor family, after an absence of six or seven year. These two brethren live in the country some 80 or 100 miles from Canton.

## ACKNOWLEDGMENTS.

Receipts of Board of Foreign Missions from 4th of April to 9th of July, 1861.

#### VIRGINIA. L. B. Conway, Treas, Benevolent

Society Grace street church, Richmond, \$29.17: Ebenezer church, Richmond, for African Miss., per Chas. mond, for African Miss., per Chas. Fogans and Andrew Morton, committee, \$50; 1st African church, Richmond, for Af. Mis., per Nelson Vandervault, \$150; Mt. Pony church, Culpepper C. H., \$10); Archibald Thomas \$20, J. W. Ellenton \$1.50, A. Lewis Lund, \$3. Lizzie Hudson 10c and Geo. Hudson 25a, Culpepper C. H. for African children; A class of three little grifs; 3rd church, Richmond, for the Prop. Phillips' African children, \$1; Mrs. Ea.A. Mayman \$1, R. Alexander \$2.50, J. W. Britton \$5, Mrs. Walker, African thought \$1; Collin Bass \$10, diart Street church, Portsmouth, 1998. mouthy free Rev. M. T. Watkinson, \$5; Mrs. Edmund Taylor SI, Firthk-lin Vanghan \$250, per Rev. F. M. Barker: Mrs. Golemin Wortham, Treus. Femule Miss. Society of 1st church, Richmond, \$20: E. T. Williams \$1, Miss Jennie Wortham 10c, Free Mason Street church, Norfolk, Free Mason Street church, Norfolk, Sup't of C. H. Toy, \$50; Gen. Ass'n of Ya., per Rev. R. Ryland, Tr. pro-tem, \$393.18; from ditto, ditto, for African Missions, \$15.50; Beulah Miss, Society, per E. Hill, \$6; Lucy M. Madison \$2, Hillstoro' ch \$8.73, Colored particles 4, \$1.07 Colored members do. \$1.27, per Rev. P. Cleaveland; "A Christmas present P. Cleaveland; "A Christmas present from little Minnie, now in heaven," \$2; Mrs. Macy A. Grump \$4, Goshen Association, Sur't of Rev. A. B. Cabaniss, per H. B. White, Tr., \$450; Collection at Fredericksburg \$30, J. W. Slaughter \$5, Mrs. S. B. Slaughter \$1.50, Misses Braxton \$2, Collection at Emmans S. S., by Martha McChristian, \$1; Artioch church, per J. Y. Richards, \$40; J. B. Land, per Rev. A. F. Davidson \$5; Crooked Run church, per Wm, A. Tinsley. Rev. A. F. Davidson \$5; Crooked Run church, per Wm. A. Tinsley, Tr., \$32.50; Brungton church, per John Bagby, 140.50; Exol Female Miss. Society, King and Queen co., per John Polland, \$12.76; Ludies' Miss. Society, Middlehurg, \$5.71; Dr. J. R. Nunn \$3, Sallie E. Burrel Sto Rev Gao R. Tdelber \$1, Hag M. 510, Rev. Geo. B. Talylor \$1, Rev. M. S. Burrel Stor, Rev. J. D. Leachman \$5, Callections by Rev. H. J. Chandler \$24.75; Lynchburg Baptist church \$15.50 \$15.50, \$2,146 02

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Rev. S. A. Creath, on account of collections, \$181.64, premium on do. \$12.26; J. B. Valden \$5, Rev. T. W. Tolog \$20, per Rev. M. T. Sudner; Talladeza church \$400, Baptist State Convention, per C. II. Judgan, for Foreign Missions, \$533.86; 1 fring Missions, \$30.18, China Miss. 2025; Rev. S.-A. Creath, on account of the lections, \$50.50; Pr. Cullen Son amount of subscription, \$100 g Tusticalous church \$25, A. G. Owen, fring Calousa church \$25, A. G. Owen, fring Moulton charch, for brother Shakels, ford, \$13.50; Five children for Dimerunt 50c, and Mrs. Mary H. Owen, Fund 500. and Mrs. Mary H. Oren, of Courtland church, \$10: Monn. Pleasant church \$6.50, Courtland church \$3.50,

### WAKYLAND,

Rev. F. Wilson \$200, exchange on, \$10.41; 7th church, Buttimore, for Supt. R. H. Graves, \$500, premium on, \$25; Mrs. Ebenezer Straghan, Sen. of 2nd church, Baltimore, for African Missions, \$10; Mrs. Mary. Waters, per Rev. J. B. Tayler, \$2.50,

#### KENTUCKY.

Rev. R. L. Thurman, on account of collections, \$46.25, premum a, \$1.38, Eikhorn Association, per Rev. Wm. M. Pratt. Tr., \$205.28, premium on do., \$18.82,

#### LOUISIANA

Dr. R. H. Ryland, per Rev R Ry. land, \$40; Baptist State C. avenue, per Rev. W. C. Crane, \$284 in W. per her. W. C. Crane, NEXT on W. A. Lane, given by his son when in perfect health, but who has since been taken away by the accidental discharge of a gun, \$5; H. H. Randeau

#### FLORIDA.

Three little boys, for Yoruba, NORTH CLRCLINA.

Forestville church \$10, Cashie ch. \$50, Individual members of Cashie church \$25; per T.- C. Watson, A. J. Lowe, Elizabeth City, \$2.10; Julina Terrell \$1, Greenville church \$11, Sunday School of ditto \$9, Mission Society Baptist church, Edentin, \$6, Oak, Forest church \$1, Sawyer's Greek church \$12.08, Elizabeth city ditto \$58, Members of Herth of ch., viz: Jos. Newbold \$5, Mrs. Marten \$2, Mrs. Wood \$2, Rev R. B. J. ces \$10, Dr. R. B. Riddick \$5, Richard Felton \$20, Collection at Chowan Col, Female Institute \$41.20, Forestville church \$10, Cashie ch. Cal. Female Institute \$41.20,

#### MISTISSIPPI.

General Association, per W. L Mc-Intosh, \$18.60: Jereminh Baker \$2. Macon church \$20.35. Sharon daysh 25, per Rev. G. H. Martin, T. G. 1225, per Rev. G. H. Martin, T. G. Blewott, Sr., per Rev. B. Manly Sr., \$50; Chilahome ch. \$12.75, P. sant Grove church \$1, Mrs. F. R. Meller \$1.25, African Church, Accreten, \$4.25; Martha G.Garret 16c, Widow's mite \$2, Rev. John Mieou, colle tel from Mrs. D. G. Goddin, \$10 Mrs. E. Goddin \$10, and Mehaol Mills \$2.50. A perro girl 15c. \$2.50, A negro girl 15c.

## MISSOURI.

Concord church, St. Louis county, \$17.50; Branch Creek church, Fin k-lin county, \$7.50, per Rev. W. F.

Rev. W. L. Currie, for self and Society \$17. Wentworth Street on, Charleston, from T. P. Smith, lst installment of sub, of \$500, \$250, half collection at Parlington church, \$41; Greenville church, for support of Rev. J. B. Hartwell, \$411; Curriton Miss. Society, per J. S. Matthews, \$10; Miss J. McFarlane \$10, Rev. B. W. Whitlen 50. Whilden 50c,

Rev. J. W. D. Creath \$10, George Fellows \$6, Rev. J. H. Stribling \$1, Collections by Rev. F. M. Law \$25,

# GEORGIA

Sewing Society, Savannah Baptist church \$50, State Conventi a per Rev. D. G. Daniel, \$1,597.52; Rev. Rev. D. G. Daniel, \$1,597.52; Rev. D. G Daniel, on act. of collections, \$39.48; Rev. Juriah Harris \$10, Rev. C. M. Irvin, in part of sub of \$100, \$20; Washington Association, Sup't of Rev. R. H. Stone, \$71.75; Collections at Savannah during the Convention \$225.77, Rev. Wo. T. Brantly \$12, J. H. Murphy, 50c, Rev. J. T. Dagg \$10, "A friend," per P. Loud, \$100; D. E. Butler \$10, "A friend," \$10,

## TENNESSEE,

75 (1)

\$8,825,32

C. R. Hoyle, Cantree's X Reals, \$10; Two scholars 1st Baptist ch., Memphis, \$1.60; Superintendant &.

SOUTHERN BAPTIST THE SECOND SEVINARY .- Young Men's 17 -- 100 Society.

AMERICAN TRACT SOCIETY - For Shanghai Mission \$100, Canton to. \$100, Premium on check \$7,

I son 25, 14, 14 15

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JR Hand 50, W F Matthe. Hen, Condit 75, Jas Corkson 25, T P Gw. 5, Mis L J Dinguir 25, A McHan \$1, T weight \$4, ker R R Burton 25, J R Miller & T int 75, 5iss Livermore 25. J. Riser 25. Rev. A. Brandilla 60. Rev. G. F. Bagby \$3. 66. Grev. W. Gherrer \$1, 4 A. Gordon 50. Miss Jano Brothers 2. Miss G. Sherter 75. R. Goodwin 75. W. D. Harley 75. Miss M. Keils 75. John F. Demard 50. Miss M. A. A. Sylvester 25. Rev. S. G. Harley 3. Miss M. A. T. Sylvester 25. Rev. S. G. Harley 3. Miss Pennig. Rev. J. M. Timmons 1. Jan. M. Russell I. Miss Catharine McDonald 2. T. W. Petter 12. Macedonia Sabbath school S. C. 5. Miss M. W. W. W. Miss 25. Miss M. Thomas Jones 25. M. s. M. W. W. W. W. Miss 25. Miss B. H. Sizer 25. Miss A. Browne 25. J. Perry \$1, H. D. Howard 35. Jul. C. k. and 25. Miss. Livermore 25, J Riser 25, Rev A Broaddas 60 A Ellesbe 25, Miss J Macternad to S Graf, S. A C Turnage 25, G W McIver / H A Toper \$1. Robt S Townsend \$1. J M Sallis 60, DA St. Robt S Townsend St. J M Sallis Der Ellington SO, E G Thornton St F E Resease 50, Mrs Jno R Nunn St, Remon Rosson St. Lucy Edward 25, Mrs Mary E Newbord 23, Ref R B Jones 20, Rev A, McDowell 25, Mis Ea Anderson 25, Wm S Paulin 25, Rev W Ross Rev N M Crawford 25, Mrs Margaret Thompson 25.