

# THE COMMISSION.

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We are greatly encouraged by the many strong commendations of the COMMISSION, which we have received. We trust that each succeeding number will enhance the pleasure of our readers, and that thousands will hail it as a most welcome Monthly Visitor.

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## THE HOME AND FOREIGN JOURNAL.

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We cannot do without the Journal. Although we need the COMMISSION, we cannot dispense with this little sheet. It meets the wants of thousands who will not take the COMMISSION. We hope those who take the COMMISSION will still continue to take the Journal, and that all will exert themselves to extend its circulation. Why should it not have thirty, instead of fourteen thousand subscribers?

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## OUR CONTRIBUTORS.

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We have secured, as the following list will show, the aid of many able pens for the Commission. The list will be enlarged.

Rev. J. B. Jeter, D. D.  
" J. L. Burrows, D. D.  
" Wm. H. Jordan.  
" J. R. Kendrick.  
" W. W. Everts, D. D.  
" N. M. Crawford, D. D.  
" J. P. Boyce.  
" W. T. Brantly,  
" Joseph Belcher, D. D.  
" John A. Broadus.  
" H. H. Tucker.  
" Geo. W. Samson.  
" W. H. Bayliss.

Rev. C. R. Hendrickson.  
" P. H. Mell.  
" E. B. Teague.  
" J. J. Brantly.  
" R. B. C. Howell, D. D.  
" T. G. Keen.  
" T. G. Jones.  
" Geo. B. Taylor.  
" W. C. Crane.  
" E. T. Winkler.  
" R. Furman.  
" J. M. Pendleton.  
" A. J. Battle.

We also invite contributions for the Home and Foreign Journal. Will not our brethren send us short, pithy articles adapted to the columns of that paper? Who would not like to preach a *short sermon* on missions to an audience of thirty to fifty thousand?

# THE COMMISSION.

*A Missionary Magazine, published monthly by the Board of Foreign Missions of the Southern Baptist Convention,*

**RICHMOND, VIRGINIA.**

TERMS.—One copy, per annum, \$1 in advance.

Any person sending the names of five subscribers, with the money, (\$5,) shall receive a sixth copy free for one year.

Address, "THE COMMISSION," Box 283, Richmond, Va.

## HOME AND FOREIGN JOURNAL.

This paper is published monthly, on the following terms:—always in advance.

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Five copies, per annum, when sent to <i>one person</i> ,	- - - - -	\$1 00
Twelve copies, per annum, when sent to <i>one person</i> ,	- - - - -	2 00
Thirty copies,	- - - - -	5 00
One hundred copies,	- - - - -	15 00.

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Communications relating to the general business of the Foreign Mission Board, may be addressed to

JAMES B. TAYLOR, or

A. M. POINDEXTER, *Cor. Secretaries.*

*Richmond, Va.*

Communications enclosing donations, or relating to the financial department, may be addressed to

ARCHIBALD THOMAS, *Treasurer,*

*Richmond, Va.*

LETTERS TO THE MISSIONARIES IN CHINA, may be sent by overland from any post-office in the United States, *the postage being pre-paid.* To Shanghai or Canton, for each letter not exceeding in weight half an ounce, the postage will be forty-five cents. Every letter should be superscribed, "via Southampton," to prevent increased postage by being sent through France. LETTERS FOR AFRICA, written on light paper, may be sent enclosed to the Corresponding Secretary of the Board.

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W. HORNBUCKLE, *Treasurer, Marion, Ala.*

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A. C. DAYTON, *Cor. Secretary, Nashville, Tenn.*

Communications enclosing donations, or relating to the financial department, may be addressed to

C. A. FULLER, *Treasurer, Nashville, Tenn.*

# REPORT

1. The purpose of this report is to provide a comprehensive overview of the project's progress and results. The report is organized into several sections, each detailing a different aspect of the project.

2. The first section, titled "Introduction", provides a brief overview of the project's goals and objectives. It also discusses the scope of the project and the methods used to collect and analyze data.

3. The second section, titled "Methods", describes the various techniques and tools used in the project. This includes a detailed discussion of the data collection process, as well as the statistical methods used to analyze the data.

4. The third section, titled "Results", presents the findings of the project. This section includes a series of tables and graphs that illustrate the data collected and the results of the analysis.

5. The fourth section, titled "Discussion", provides a detailed analysis of the results. It discusses the implications of the findings and compares them to previous research in the field.

6. The final section, titled "Conclusion", summarizes the key findings of the project and provides recommendations for future research. It also discusses the limitations of the study and the potential for further exploration.

# THE COMMISSION.

Vol. 2.

JULY, 1857.

No. 1.

## Eleventh Annual Report. BOARD OF FOREIGN MISSIONS.

The solemnity of our position in taking charge of the Foreign Missions of the Southern Baptist Convention, it is not easy to estimate. We especially find it so in resigning this charge, and in reviewing the labors of the two years which are about to close. Your Board have endeavored to meet their responsibilities, by bringing every available means to bear upon the churches, in arousing them to the contemplation of the Redeemer's last command, and by the most judicious use of the funds placed in their hands for the fulfilment of this command. How far we have succeeded in these endeavors, must be left to the judgment of the Convention in whose service we have been engaged.

In the foreign field, two of our laborers have been smitten by death within the last two years. Rev. R. E. Murray, of the Liberian mission, and Mrs. A. D. Phillips, of the Yoruban mission, are now reaping their reward in the blessed world above. While they mourn the loss of these faithful ones, the Board cannot but rejoice that so few have been taken from the mission work.

While thus in the field abroad the goodness of God has been manifested, we have been required to mourn the death of our esteemed brother, James C. Crane, one of the Vice Presidents of the Board. In the language of the last annual re-

port, this event, which has filled with sadness many a heart, may serve to remind us all of the priceless value of time, and to impress with the importance of working while it is day. In the death of their co-laborer, a heavy loss has been sustained by the mission cause. To that cause he had given much prayerful thought and labor, and for its promotion he was accustomed to make large pecuniary benefactions. In our partial judgment it seemed needful he should be spared, but He whose decisions are all wise and right, has determined otherwise, and to Him, with unmingled heart, we would humbly bow.

### STATE OF THE TREASURY.

The last report of the Treasurer, rendered March 31, 1856, exhibited a balance in hand of \$1,530 33. Since that time, from various sources have been received \$31,932 29—making a total of \$36,462 62. The expenditure for the year has amounted to \$33,250 89, leaving a balance in hand on the first of April of \$3,211 73.

For the two years which make up the period of our probation, our Treasurer has received \$58,436 13, which, with \$4,325 35, in hand at the last Convention, makes a total of \$62,761 48. The sum expended for the two years was \$59,549 75. Balance now in the treasury, \$3,211 73.

It must also be stated, that while a balance of \$3,211 73 remains in the treasury in closing the account, there is now an outstanding debt of \$8,050, ma-

king a deficit of \$4,838 27 in meeting the liabilities of the Board.

#### AGENCY WORK.

The system of agencies can be dispensed with only when every pastor is willing to perform his appropriate work, by teaching the baptized under his care to observe all things commanded by the Lord. As long as neglect of this acknowledged duty continues, will the necessity of a judicious agency exist. The Board have not found it easy to secure suitable men for this self-denying service. In Virginia and Maryland, the Secretaries have performed most of the agency work. In North Carolina, brethren Adford and Dodson have devoted a portion of their time in soliciting funds. Bro. Wm. B. Jonson, of South Carolina, has performed limited service in that State. Georgia has been occupied by Bro. J. H. Cambell, assisted a short time by Bro. J. H. Corley. In Alabama, the agency for several months was prosecuted by Bro. J. D. Williams, but for some time past we have had no one representing our interests in that State. This work, which had been long prosecuted by Bro. W. H. Farrar, in Mississippi, has been transferred to the hands of Bro. Martin Ball. In Tennessee, a partial agency has been put in operation by the Foreign Mission Board of the General Association of Middle Tennessee and North Alabama, by the employment of Bro. R. G. Kimbrough. Our interests have been represented in Kentucky by Bro. R. L. Thurman. In addition to the valuable services of these brethren, the Corresponding Secretaries have given much time to the work in different parts of the Southern country. The Board do not hesitate to reiterate what has been before urged, that a judicious, active agency in each State would largely repay the expenditure.

#### PERIODICALS.

The present issue of the Home and Foreign Journal is 14,500. It still con-

tinues to exhibit a deficiency in meeting the expenses for publication, though for the two years ending with June, 1856, this deficiency has been diminishing. The probability is that with the present volume an increased deficit may exist. To remedy this, the Board have determined to strike from the list all those who have been delinquent for any long period. This will probably reduce the issue to 12,000. If all the subscribers were punctual in meeting their subscriptions, no loss would be sustained; and it is worthy of inquiry whether the friends of missions ought not more vigorously to engage their energies in extending the circulation. It is a periodical with which the Board cannot dispense.

In their last annual report, the Board gave notice of their design to publish another monthly, in a magazine form. This magazine, entitled the Commission, was commenced last July, and thus far has met with favor from all who have examined its pages. It has about one thousand subscribers, and the number is daily increasing. At present it about pays the expense of publication. When the number of subscribers shall warrant such a measure, it is proposed to send a copy gratis to every pastor whose church contributes to the funds of the Board. The Board did not deem it necessary to await the meeting of the Convention before they commenced this work, as in all the previous history of our operations the question of issuing periodicals originated with the Board, and was decided by them. The Convention has always preferred to commit this subject to the Board. Many of the best friends of the cause desired such a work, and were willing to pay for it.—The Board deemed it wise to follow the example of all Foreign Mission Boards, and thus to gratify this desire. With the second volume, which commences in July, we hope greatly to increase the list of subscribers, and no pains will be spared to secure the best writers of the

South to contribute to its pages, while such condensed information concerning the progress of the mission cause will be given as shall make it a permanently valuable historical record.

#### CORRESPONDING SECRETARIES.

At the last Convention the Board reported its action respecting the appointment of an additional Secretary. This action was regarded as wise. At the same time, they could not decide with certainty as to its effects in the increase of funds. It was considered an experiment which might be abandoned if found to be without practical advantage. Though not equal to the expectations of the Board, a gratifying increase of funds has been realized, and with the purpose to push forward our aggressive movements against the powers of darkness, we see not how the work can be performed with less than two secretaries; especially as it will be desirable, if not absolutely necessary, for State Conventions and Associations to be visited by an officer of the Board.

This whole question has been recently reconsidered by the Board, and their former views reaffirmed. These views are embodied in a report which is herewith presented to the Convention, and to which special attention is called.

#### MISSIONS OF THE BOARD.

##### CHINA—CANTON MISSION.

This station has been reinforced by the arrival of Bro. Roswell H. Graves, who sailed from this country the 19th of April, 1856, having been on the voyage about four months. Brother Gaillard had been waiting with no little solicitude for the coöperation of his associate. They have been arranging for more extended labors, not only in the city, but in the interior; and the prospect of success was far more encouraging than ever before. But these hopeful indications were counteracted by the breaking out of hostilities between the Chinese and English, resulting in the destruction of nearly all the city out-

side of the walls. All the foreign factories, and the building occupied by them as a chapel, have been burnt, and our missionaries were compelled to remove to Macao, where, by last advices, they were remaining until these conflicts shall have been brought to a close. What was being done, and contemplated for the future, when this interruption occurred, may be gathered from the reports of our missionaries. Brother Gaillard writes thus

*Chapels.*—"We have two chapels, at each of which there has been preaching four times a week, and at one of them, a part of the year, we had preaching five times a week, making in all about four hundred and thirty sermons during the year. These sermons were preached by our assistant, Young Seen Sang, who has been associated with this mission for several years, and has proved faithful thus far.

*Schools.*—"We had three day schools for boys, one in each of our chapels, and one in our dwelling house. The one in our dwelling was taught by the young man who was baptized a few years ago at Shanghai, by brother Geo. Percy. This young man was preparing to preach the gospel, and, had his life been spared, would have preached in a short time. But God saw fit to remove him, and his school was closed.—The whole number of scholars, when we had three schools, was 69. They studied a catechism on the Old Testament, and a compend of Scripture, embracing the life of Christ; all of which were prepared by brother R. W. Whilden, formerly a member of this mission. Every Sabbath evening I heard the boys repeat, from memory, what they learned the previous week.

*Book Distribution.*—"The first of the year found us almost entirely without books, either scriptures or tracts. We had to send to Ningpo for scriptures, and to Hong Kong for tracts, and it was nearly three months before we could get a supply; and then we had to pay more for them than it would have cost to print them in Canton, including the price of block-cutting. For these reasons we concluded to have the blocks prepared, and have our printing done here. We now have the blocks for the gospel by Luke, the gospel by John, the

Acts of the Apostles, and the Book of Genesis, all according to Goddard's translation. We also have the blocks for fifteen different tracts, all of which are said to be approved by the American Tract Society. We have distributed during the year, of testaments, parts of testaments, and tracts of various kinds, in all, 33,200 copies, amounting to 763,200 pages. The greater part of these has been distributed at chapels. Last spring we supplied one hundred large boats which came from a neighboring province, loaded with rice.—Others were given to boats which came 30 or 40 miles from almost every direction. We have also visited several towns South of Canton about twelve miles, where our books were gladly received, and we very kindly treated.—The greater part of those that we distribute at our chapels are given to persons from the country, so that our books are widely circulated."

Our brethren are far from being discouraged, as respects the facilities for the exercise of an evangelical influence, they say:

"The field for usefulness is extensive, yea, boundless; and to the human eye, 'white to the harvest.' But where are the reapers? Are there none in Christian lands? Are there no Careys, Wesleys or Judsons in our day? Is there none of the spirit of Peter and Paul in our churches? Or, rather, is there none of the spirit of Him who went about doing good? If this spirit is in our churches, where are its fruits? Has the life of the Christian ceased to be a warfare—ceased to be the 'fight of faith,' and become one of indolence and ease, suited only to 'fair weather and silver slippers?' If 'the faith of the gospel' is in the churches, where are its fruits? for 'faith without works is dead.' We pen these questions, hoping they may cause some one to ask himself *what he is doing and what he should do.* And we pray that God may open the eyes of the blind, the hearts of the selfish, the purse-strings of the miserly, and send forth laborers into his vineyard."

So well satisfied are our brethren of the importance of the field they occupy, that they are not only happy in their work, but are pleading for additional laborers.

"I am glad," says one of them, "that

you are trying to have three men at this station. This was my proposition, but I have since that called for *ten men*, not only for Canton, but for a large number of towns, which are as wide open *now* as perhaps they ever will be, until a missionary goes there to give them the words of life. I have visited several towns around Canton, and have always been treated as well as I would be in America. The people in every town offered us tea, fruits, and sometimes cakes."

Will it not be an expenditure which God's word and providence will justify, to send even ten men to this field, if they can be found. But can they be found? The Board desire to press upon the attention of the Convention the claims of the Canton Mission. The present condition of things cannot long continue. It is hoped that hostilities will soon be brought to a close, and that the facilities for extending the knowledge of God and his salvation will be greatly increased. If we do not misjudge the signs of the times, a preparation for vast moral changes in the empire is being made. God will give these millions to his Son, and we ought to be willing to enter this field in obedience to his command, that we may preach to them his glorious gospel.

#### SHANGHAI MISSION.

Our brethren at this station are proceeding with diligence in their work.—In no former year of the history of this mission has so much of effective influence been put forth. We are warranted, also, in saying that never before were the prospects of a large harvest to be reaped by our missionaries, more encouraging. The health of some of the brethren and sisters has been seriously affected, and yet they have performed what might be termed "almost superhuman labors" in the wide-spread field before them. Extensive journeys into the interior have been taken, for the distribution of the scriptures and religious tracts. During these excursions, the gospel has been proclaimed from

their boats to listening multitudes on the shore, by the wayside, and in heathen temples. The knowledge of scriptural truth is thus being widely diffused among the people.

The most encouraging peculiarity of their work is found in the increased spirit of enquiry in the congregations. They seem to listen with more of desire to learn the good and right way, while in greater numbers individuals are coming to the missionaries, propounding questions, and some of them apparently anxious on the subject of the soul's salvation. Nor have our missionaries been without the evidence of the renewing influences of the Holy Spirit among the people to whom they have preached.—Interesting cases of conversion have occurred. Five have been added to the churches by baptism, while others, professing hope in Christ, are expecting to identify themselves with the Lord's people. One of those baptized is a literary graduate, a man of some distinction in the city of his abode, about one hundred miles distant. Having read the New Testament three times, and given to certain portions serious and patient study, he was brought joyfully to receive the word and to put on Christ.

Our brethren seem much inspired in their work. One of them remarks:

"The extent of our success is not to be limited to the number of converts, though this is not to be despised. The impression which the truth is beginning to make on the public mind must also be taken into the account. That the constant preaching of the gospel is beginning to have a powerful effect upon the middle and lower classes is apparent to all. Many who have not heartily embraced the truth as it is in Jesus, have abandoned idol worship. A still larger class seem to be fully aware of the folly of worshipping blocks of wood and stone, the images of men like themselves. The people freely state that formerly their idols had the reputation of displaying some supernatural powers, but that of late, since there has been so much preaching they have lost that reputation. Thus the people are

constrained, against their will, to perceive that their idols are nothing more than the unconscious images of men of fabulous origin; and that the Chinese are still ignorant of the Great Being by whom all things were made and are upheld. Herein we witness the power of the truth, and some of the results of our years of toil."

At the last meeting of the Convention, the city of Shanghai was in a state of siege, arising from the wars going on between the imperial party and the insurgents. Our brethren were subjected to severe trials and to some peril. The property of the Board was seriously injured. Quiet having been restored, the mission work has proceeded with perhaps more of efficiency than before.—Concerning the buildings, our missionaries report:

"The past has, in some respects, been an eventful year. In February last, when the city fell into the hands of the Imperialists, (the particulars of which event it is not necessary to recapitulate,) our north gate mission premises, consisting of two dwellings and a small chapel, were in ruins, and our chapel in the city much injured. As we had received from the Chinese government the cost of our dwellings, and as my house, if taken at once, could be repaired without disturbing the old walls, we lost no time in restoring it to its original state. Bro. Cabaniss' house had to be rebuilt from the foundation; this, however, and the wall enclosing the two mission dwellings, have been completed, and we are now comfortably housed. The chapel in connection with these premises, now known as the 'Kia-w-hwo-dong,' has been rebuilt in a more eligible position. Our chapel in the city had to be re-roofed, some twenty feet of the bell-tower had to be taken down, besides sundry other repairs, both within and without. All these important works have been completed, at a cost something less than the amount received from the Chinese government, as you will see from the Treasurer's report. As regards the mission property, I can safely say it was never before in so good a state of repair."

How far the missionaries are aiming to fulfil the responsibilities devolving



on them will appear by the letters received every month. In one of them they say:

"With the fall of the city into the hands of the Imperialists we renewed our attack upon the kingdom of satan. And although we have had an unusual amount of labor to perform in the way of superintending building, repairs, &c., we have never, I think, during any previous year, been able to do so much, apparently, effective preaching, as during the year that has just glided past. We have now four preaching places; and since the completion of the 'Kiaw-hwo-dong,' (several months ago,) we have maintained eighteen public services per week, with an aggregate weekly attendance of about 2,500 souls. Besides these, we hold many private interviews with persons calling to make inquiries in regard to the religion we teach.

"There are five day schools in connection with our mission, with an aggregate attendance of one hundred scholars—fifty girls and fifty boys."

In the brief survey of our work at Shanghai, we have abundant motive to persevere. It has been difficult to satisfy some of the friends of missions that the endeavor to diffuse the light of gospel truth among the Chinese was attended with the promise of success. A sort of skepticism has been cherished, in view of the tendency of this people to deception, worldliness, and indifference to spiritual things. It would seem to be enough to say, that the empire of China comprises one third of that world into which we are commanded to go, preaching the gospel to every creature. The will of our Lord in this thing is imperative. But besides, can it be believed that the Chinese are more reduced in moral character than were the Corinthians and Ephesians, to whom the gospel was made the power of God and the wisdom of God unto salvation? The gospel has, however, already won glorious triumphs in China. Is it nothing that hundreds of thousands are throwing away their idols? that the Bible has been translated into the language, and is being circulated in vast

numbers far in the interior, and that multitudes have already given evidence of saving faith in the Redeemer? The Board cannot but regard this part of their field as peculiarly interesting, and full of promise. But we must give it a more generous and diligent culture.—Our stations must be increased. More missionaries must be sent forth. With greater patience, stronger faith, more earnest prayer, and burning zeal, must we prosecute this work.

#### AFRICA—LIBERIAN MISSION.

Since the last meeting of our Convention, the appropriations to our missions on the coast have been doubled. This has arisen from the pressing demands of the field. It would have been an unwise policy to aim at less than has been done within the last two years.—We will not say that more ought not to have been attempted. Had we quadrupled our forces, it would not have transcended the limits of a judicious expenditure. In selecting fields, we have been compelled to omit many important localities suggested by our missionaries, on account of the limited means placed at our disposal. In noting the points to which we have directed attention, it will be proper to begin with the upper station on the coast.

#### MONROVIA.

This station is occupied by Rev. John Day, our senior missionary. His health has been somewhat affected, but with commendable diligence he continues to prosecute the great work before him. The church under his care has been signally blessed, and additions from time to time have been made to its number. Among other important movements at this position, reference should be specially made to the erection of an edifice of sufficient dimensions for the accommodation of high-schools, male and female. These schools have gone into operation, and are promising to exercise a beneficial influence on the mission. One of the great objects of the

institution is the improvement of such young men as may be indicated by the churches as qualified and called of God to preach the gospel. Some of this class have already joined the school, and others are expected to enter. Concerning this enterprise, the Liberia Herald, conducted by an Episcopalian, thus writes:—

"This seminary, for the present, will be under the immediate care and superintendence of the Rev. John Day, senior missionary of the Southern Baptist Board in Liberia. We feel warranted to say, that a much better man for strict moral and christian character cannot be found. We have been acquainted with the reverend gentleman for several years, and the even, unassuming manner of his life has gained for him a general feeling of respectability and esteem.

"We regret exceedingly the limited dimensions of the building, though executed in workmanlike manner. We think it quite insufficient for the purposes designed. The present building, (if means could be obtained to build a seminary of larger dimensions,) would suit much better for a dwelling-house for the superintendent. Mr. Day's present pastorate in Monrovia, for attention, excels any other denomination; and without disparagement to other congregations, that of the Providence Baptist church is the best attended of any in this city, and we judge there must be more religion amongst them too.

The number baptized during the last two years is thirty-four, the present number of the church, two hundred and twenty.

#### NEW GEORGIA.

This station, on the St. Paul's river, is still in a prosperous condition. Our missionary, Henry Underwood, is performing his work with fidelity. Nor has he labored in vain. He thus refers to an interesting baptism:

"I thank God that he has been pleased to bless us at New Georgia, in which many of the dark sons of Africa were brought to a saving knowledge of the truth. Let me mention here some of the different tribes of those whom I had the pleasure of baptizing on last Sunday, the 10th Nov., viz: two Gorah, two

Whorah, one Vey, one Bassa, fifteen Congoes and four Americans. The season was deeply interesting. Brother Day preached the introductory discourse on baptism; in the afternoon brother R. White preached, after which I gave the right hand of fellowship. Brother Day then administered the Lord's Supper. Many are still interested about their immortal welfare. Long have I had a desire to preach to the natives, and when seeing so many coming in I could not help saying, 'Let Ethiopia stretch out her hand to God.' Brother A. T. Cheeseman has a fine Sabbath and day school: four of his Congo scholars were among the number baptized. Brother Cheeseman is an exhorter, and is of great assistance to me."

The present number of the church is one hundred and seven, twenty-five having been baptized since the last Convention. The school has twenty-seven pupils, and is conducted by A. T. Cheeseman. A native chapel has been built six miles distant, and there it is expected a native church will be constituted.

#### NEW VIRGINIA.

At this point we have a station, which is conducted under the general direction of John T. Richardson, an ordained missionary. The church numbers seventy-five members, and the day-school, conducted by Jane O. Richardson, has an average attendance of forty-five scholars. Baptized since last Convention twenty-three.

Referring to a season of interest at the station, Bro. Richardson says:

"The word preached became quick and powerful unto salvation to many precious souls among the Liberians and the heathen. Up to date, twenty-four have been hopefully converted. One native boy, twelve years old, who was converted at this meeting, as soon as he was made to rejoice in the hope of salvation, commenced preaching the gospel to his people in their own language.—Great good is likely to result from it. All the native people living near us have been greatly affected by the truth through this native convert. One native convert, well instructed, will do more good to the native tribes in conveying correct ideas to their dark minds

than a dozen educated men from abroad. As soon as correct ideas reached the hearts of those to whom this native convert preached, they were filled with deep solemnity and awe, and cried for mercy. They attended all our meetings, begging us to pray for them. I think it advisable to bring as many as we can into our schools for the purpose of receiving instruction, and during the time to pray the divine blessing upon them; and should they become religious, which is most likely, we shall then have native preachers that will be more useful among the heathen than we can possibly be. I shall baptize soon, if the Lord will; the exact number I cannot say."

#### CALDWELL.

The church here, with fifteen members, is at present supplied by James Bullock. Our missionary, Bro. Richardson, also gives a portion of time to preaching at this point.

#### CLAY ASHLAND.

At this flourishing settlement missionary labors are performed by Bro. Richardson. The church has fifty-six members. The school, which has been conducted by Thomas J. Day, with thirty scholars, is at present suspended, but it is hoped that it will soon be resumed. Three have been baptized.

#### LOUISIANA.

This station is occupied by Bro. R. White. The church has twenty-four members, and the school, conducted by Peter M. Page, has about twenty-two scholars.

#### MILLSBURG.

We are still prosecuting our work at this position. The church is under the care of R. White; and having thirty-nine members, is steadily pursuing its course. Three licentiates, Adam Lockard, Fountaine Richardson and James Bullock, aid in the building up of the cause. The committee say that Bro. White is doing well. The Lord has granted him a blessing. He has baptized eight or ten.

#### GRAND CAPE MOUNT.

The Board having long been desirous

of placing a strong man at this place. It lies on the coast above Monrovia, and is favorably situated for a station, being in contiguity to important tribes who are prepared to hear the gospel. But as yet we have been able only to place at this position a preacher advanced in years, who has conducted public worship and kept up a school. Soon we hope to enlarge our plans at this place.

#### JUNK.

Though less inviting than some others, the station at Junk is still continued. To the few settlers there and the tribes in the vicinity, the gospel is preached and a school is kept up. Our financial committee report concerning this station, "Bro. White, at Junk, is well reported of, and we think he is doing well. He preaches to Liberians and natives with acceptance." Two have been baptized.

#### BUCHANAN—BASSA COVE.

Our principal missionary at this place, Bro. A. P. Davis, is energetically engaged in the work of preaching the gospel and superintending the schools. He says:—

"I have been much encouraged in my labors. The church appears to have awaked to a sense of her duty. Our house of worship was erected almost entirely by the industry and enterprise of the members. They were aided by subscriptions of the friends in the city of Buchanan. Of course all church expenses are defrayed by the members. Four have been added this quarter; three by baptism, and one by letter. It affords me no little pleasure to inform you that one of them is a native of the River Cess tribe, who came from his country to get work, and hearing the gospel here among the strangers, the Lord opened his heart, that he attended to the things which were spoken. He immediately abandoned his country, on being convinced of the error of his way, and before he made a profession of religion. He has made a standing petition to me to go to his country, (River Cess) next dry season, and preach the gospel to his countrymen. He thinks that were the same gospel preached to

them as he has heard it, that many would believe." He subsequently says:

"Our schools and churches are doing very well. The school at Lower Buchanan, or Fish Town, taught by J. B. Roberts is doing well. He is well received as a teacher, and as a young preacher. Two other schools were in operation there, but they have been discontinued. Our church is doing well in this city, in both wards. I have baptized this year eighteen in this city, and thirteen at Fish Town. More to be baptized in Upper and Lower Buchanan as soon as I can get time to attend to it." Baptized since last Convention, thirty.

#### FISHTOWN, BASSA.

This station has been favored with the presence and blessing of God in the reception and baptism of fifteen or twenty converts.

#### EDINA.

Here Brother J. H. Cheeseman is located. He expresses much interest in his work, and has found great encouragement in its prosecution. To show how far he is contemplating an expansion of the mission among the Bassas, he writes:

"I have had the pleasure of seeing two of my young men licensed as preachers of the gospel, and to-day send one to Lower Buchanan or Fish Town, to take charge of the school, and to use his influence in getting up a church. I expect to be there occasionally. (The one sent is Z. B. Roberts.) Brother Day wishes my Brother W. F. Cheeseman to go to Cape Mount, but we have a large field here, which must not be abandoned. Young Neyle is now qualified to teach, and as such I recommend him. My other youths are improving finely. I am a little embarrassed in consequence of having to defray all the expense of educating these young men; still I feel that I am doing my duty. Young men must be raised up and prepared to enter upon this field of labor.

I really hope that some provision will be made for the education of young men as soon as practicable. Until then I will continue to do what I can, should life and health continue. I should like to have established in this county six day schools, by licensed preachers, or

persons capable of teaching the Scriptures—the schools to be follows:

2 schools in Buchanan, Upper and Lower; 1 school in Hartford, St. John's River; 1 school in Hartford, Edina; 1 school up the Meehlin River, native town.

The teachers of these schools to be required to spend two days each week in preaching to the surrounding natives—say Wednesday and Sabbath. The missionaries employed can devote their time in visiting schools, native towns, and performing such other duty as labor may be demanded."

Subsequently he records a pleasing manifestation of the divine presence in connection with this station." He says:—

"It affords me great pleasure to inform you that the Lord has graciously visited and revived his work among us. Sinners have been brought to believe in the Lord Jesus Christ, three of whom have been buried in baptism, and five more are expected to follow soon, having been received as candidates for the ordinance, while others are still serious. My son, a youth of thirteen years and two months, is a candidate for baptism, and what is remarkable in his case is, that his conversion took place when he was about the same age of myself when I united with the church in 1830."

"My labors this year have been attended thus far with some little success, and I earnestly pray that I may be made instrumental in the accomplishing of much good in this land of darkness and death. The work is the Lord's, and He alone can render the means used truly effectual. To Him I look for success.

"I feel much for poor, bleeding Africa, and can adopt truly as my own the language of the inspired apostle, 'My heart's desire and prayer to God for Israel (Africa) is, that they may be saved.'

"I have this year preached to some very interesting native congregations, baptised two natives, a man and a woman, who gave good evidence of a change of heart. Baptized during the year 17."

#### GREENEVILLE, SINOU.

This field has been principally under the care of our Brother R. E. Murray. His indefatigable labors have done

much to diffuse the gospel at Sinou, and to establish there the cause of truth. It is the painful task of the Board, as already stated, to record his removal from the field by death. This event occurred on the 14th day of March. A vacancy has thus been created which will not be easily filled. Our missionary was a good man, and his removal will be felt and mourned by many.

Just before his death he was striking out plans for the extension of the gospel, particularly among the surrounding native tribes. He thus writes:

"Brother Neyle is putting up a small house at his station, a very necessary preparation for a missionary, the native huts being such that a civilized man, accustomed to a comfortable house, cannot live in them. I hope before the close of the year he will be doing well among the Butaw youths. Brother Britton will soon commence a building at Davis' Town, which will serve as a settled station from whence he can easily visit some six or eight towns. The work of evangelizing the heathen is certainly of slow progress, and attended with many disappointments. The school at Kroo Town, under the care of sister Elizabeth Simpson, will be opened the first of July. It is a most important measure, as there are always a number of children at that place, and instruction, to be profitable to them, must be regular."

#### FARMERSVILLE, SINOU.

This station is occupied by Brother Isaac Roberts, formerly pastor of one of the African churches of Savannah. He reports that their place of worship is becoming dilapidated, and earnestly pleads that they may be assisted in repairing it. No special interest has appeared at this point, but our missionary seems earnestly desirous of the token's of God's blessing. He preaches also among the natives at Blue Barree and at Fishtown. Five have been received for baptism.

#### CAPE PALMAS.

The station was continued at Cape Palmas under the direction of B. J. Drayton, until his election to the presi-

dency of the Maryland Colony, since which he has given a general superintendence to the mission work and preached to the church without material charge to the Board. The colony having been subjected to unpleasant collisions with the natives, our chapel has been burnt, and the schools temporarily suspended. Before the interruption, the native school, under the care of Jas. Moore, contained from 16 to 20 scholars, and the colonial school, instructed by Hanson W. Matten, 39 scholars. The Sunday school has 65 in attendance. The church numbers 89, and has one licentiate preacher, and two who regularly exercise the gift of exhortation.

It is hoped that Brother Drayton will be able soon to resume his full missionary work.

#### SIERRA LEONE MISSION.

The Board have been strongly impressed with the importance of maintaining a strong interest here. It is an interesting fact, that at this point are gathered multitudes of re-captured slaves from almost all parts of the coast and the interior, who have been placed in schools, and under a process of civilization and moral culture. If they shall become the disciples of Christ, and be properly instructed in the ordinances and constitution of the Church of Christ, many may doubtless be found who will become eminently qualified to return to the tribes from which they came, bearing the treasures of eternal life.

As stated in the last biennial report, the Board appointed a Baptist minister by the name of Geo. R. Thompson, and subsequently another, Bro. J. Brown, of Waterloo, has been commissioned. The former has proved himself unworthy of support. The latter is diligently employed, and the prospects of large success in his ministry are encouraging. Letters have been received from this, our lone missionary there, giving information of increasing interest among

the people, both at Freetown and Waterloo. Seventeen have been baptized at one time, and nine at another, making since the Convention an addition of twenty-nine by baptism.

#### YORUBAN MISSION.

The earnest attention of the churches having been providentially called to the kingdom of Yoruba, in connection with the whole of Soudan, and having commenced a series of effective operations in this part of Africa, the Board have continued with all the men and means at their disposal, to prosecute their work. Since the last meeting of the Convention, Bro. John F. Beaumont, not in the ministry, was appointed to aid in the preparation of books, and otherwise to aid in the spiritual instruction of the people. He remained about twelve months, but his health being in his estimation seriously affected, he has just returned to this country. Bro. A. D. Phillips, of whose appointment notice was given in the last biennial report, and who sailed with Brother Beaumont, has enjoyed almost uninterrupted health, and has been able to continue in the acquisition of the language and in the performance of other missionary service. But his excellent lady, very soon after their arrival at Ijaye, was stricken with the African fever, and passed to her home in heaven. Her heart was in the work, and she was cheerfully awaiting the will of her Divine Master, to live and labor, or to fall in the field she had chosen. She will not lose her reward.

Since the death of sister Phillips, the Board have sent to this mission brethren S. Y. Trimble, J. H. Cason and R. W. Priest, with their wives. They sailed from New York on the 18th of September, and after various delays on the coast, arrived at Lagos on the 8th of January, and as soon as practicable, proceeded up to Abbeokuta, where at last advices they were remaining, ready to be distributed as might be deemed best among the differ-

ent stations. Other brethren have been contemplating a connection with this mission, and correspondence with them is now being prosecuted. We have only begun our work in this land. Numbers will give themselves to its execution, and the churches will be called up to contribute the requisite means for their support.

That more definite information may be furnished of the work we have commenced at Yoruba, it may not be improper to refer to the separate stations under our care.

#### LAGOS.

This is a city of about ten thousand inhabitants, on the Bight of Benin, and the point where our missionaries land, and from which they proceed into the interior. Here we have a station. Although not in the kingdom of Yoruba, it is comprehended in the Yoruban mission. Brother Jos. M. Harden, who was originally connected with the Liberian mission, has been transferred to this place, because he was fully acclimated; and believed to be adapted to the work assigned him. His time and attention have been engaged in acquiring the language and in giving instruction to the people. By his own liberal contribution, and by the assistance of others, he has, without expense to the Board, secured the erection of a chapel, which has been opened for worship.

Brother Harden has rendered most efficient service to the mission by superintending the passage of our missionaries, and the transmission of supplies from the coast to the interior.

#### ABBEOKUTA.

This important walled city, described by our first missionary as including a circuit of fifteen miles, and containing a population of from sixty to one hundred thousand inhabitants, was wisely selected as one of the points where evangelical influence was to be exercised. Here the devoted Dennard arranged to build mission premises, but soon fell a

victim to the fever, and here his dust reposes, in hope of a glorious resurrection.

The lot of ground furnished by the king for a dwelling still remains the property of the Board. Recently our missionaries have determined to build upon it a house, to be occupied by one of the new comers, having reference to a vigorous prosecution, of the mission work among these thousands.

#### IJAYE.

Ijaye, sixty miles from Abbeokuta, is our principal station. Here brother Phillips is at present located. He will be joined by one or more of the recently arrived families. Houses for the comfortable accommodation of the missionaries have been erected, and a chapel, in which religious services are held. A church has been constituted, and five of the people of the town, giving evidence of a change of heart, have been baptized. "Our preaching labors," says Bro. Bowen, "have been incessant and ardent, so that every corner of Ijaye has heard the gospel. A volume might be filled with interesting incidents connected with these labors. Many times the people heard with such rapt attention that a stranger would have thought the whole town was on the point of turning to God. Others opposed, at times, with equal ardor."

#### OGBOMISHAW.

Since the last meeting of the Convention, arrangements have been completed for the establishment of a station at Ogbomishaw. This large town is fifty miles from Ijaye, in a north-eastern direction. The people indicated a peculiar friendship, and the chiefs urged a settlement of our missionaries. This, with the desire of our brethren to preach the gospel in the more interior towns and cities of Central Africa, induced the purpose to commence operations here. A fine location was given by the chief for the erection of suitable buildings, all of which, at com-

paratively small expense, have been erected, and the whole surrounded by a wall five feet high.

"At this place," writes Brother Bowen, "as elsewhere, the gospel began to make a good impression. Many listened with attention and interest, a few professed to have abandoned idolatry, though their sincerity may be considered doubtful, and one man, not a resident of the place, openly renounced Mahomet."

This station is at present occupied by Brother Clark. Here, also, brother and sister Bowen were located. At present they are in this country, having temporarily returned to secure the publication of important books bearing on the prosecution of their great work. Our much esteemed missionaries had found the exposures and exhausting labors of the mission seriously affecting their health, and for purposes of recuperation, also it was deemed wise to visit their native land. We have reason to believe that their return will very beneficially affect the cause of missions. Beside the very interesting work prepared by Brother Bowen, entitled "Central Africa," which is destined to shed much light on the hitherto almost unknown continent of Africa, a grammar and lexicon of the Yoruban language is nearly or quite ready for the press, and will soon be issued. Brother Bowen has been able, also, to communicate much valuable information, by attending important meetings in the city of Washington, and Charleston, and various other places. The opening of roads to Ogbomishaw, and the exploration of the river Niger, have been objects earnestly desired by him. The profits of his book will be devoted to the former object, and a large sale of it may confidently be predicted. It is not improbable, too, that through the instrumentality of our missionary, arrangements will be made to send an iron steamer to pass up the great Mississippi of Africa.

## - INTERIOR CITIES.

It has been the aim of our missionaries, not only to exercise an influence in the towns where they reside, but in regions beyond. A vast amount of labour has been performed by them in travelling from place to place, everywhere preaching the gospel. The great city of Ilorin, supposed to cover more space than the city of New York, has been visited, and to the Mahometan king and his court, as well as the people of the city, the great facts and doctrines of the gospel were again and again promulgated. At no distant day, we hope to have a station in Ilorin, and to arrange for an extensive work, even beyond the Niger. The book recently prepared by our senior missionary to this field furnishes the most definite information concerning this whole country. By this it is apparent, that one of the most interesting portions of the heathen world is opened to us. It will be for the future to decide whether the Baptists of the South will enter and occupy this inviting field, or whether it shall be left to be cultivated by others.

## RECAPITULATION.

From the rapid survey thus taken, it will be seen that we have five missions, twenty-four stations, fifty-seven missionaries and assistant missionaries, twenty-two schools, with about five hundred scholars, a number of Sunday schools, with a good attendance of scholars. Baptized since the last meeting of the Convention, two hundred or more.

## OUR PAST HISTORY.

In a survey of the past we have no reason to be disheartened. Ours has been a difficult work. We have not found it easy to secure men of well-balanced minds, with the true missionary spirit, to represent us in the foreign field. These have been sought by visiting our collegiate institutions, and conferring in person with those who

are expecting, as Christ's servants, to preach his own gospel. Our voice has been heard in the great congregation at large associational meetings, and among the churches at their regular convocations. Appeals have been made through our periodicals and the weekly papers of our denomination in the South. But, as yet, comparatively few have been found ready to obey their Master's voice, and to go out into the heathen world as proclaimers of salvation. It has been, too, a difficult task to find the requisite means for sustaining the missionary work. A few give to the object in due proportion; others contribute but sparingly, and as the result of continued appeals; while the largest number of our churches and church members, even of those who would not place themselves in the anti-mission ranks, withhold their influence, prayers, and contributions. These obstructions have been thrown in our way. Then, in addition, the responsibility of selecting from such as become candidates for missionary services, is not small. Nor is it easy to conduct the far distant and complicated work of missions in the foreign department. Notwithstanding these peculiar trials and hindrances, we cannot but acknowledge the Divine guidance and blessing in the history of the past. We may not have reaped bountifully, but the harvest has been more than equal to the seed sown. Having exercised their utmost energy in securing men, and having sent all who have been deemed qualified, to the full extent of their ability to sustain them, and looking at the results, your Board find abundant occasion to thank God and take courage.

## THE FUTURE.

What shall be the history of the future? This is a solemn inquiry. Never was a body of men placed in a position more imposing than that which the Baptists of the South now occupy. Having access to millions of



their race blinded by the god of this world, they have that pure gospel which alone can open their eyes. With influence before the Throne on high, they can bring down, by earnest, believing prayer, the promised saving power of the Holy Spirit, without which, even the gospel itself is inefficacious unto salvation. Our resources are unsurpassed. God has given us the men. Our churches have among them the gifts for preaching, teaching and translating, sufficient to supply *the whole world* with the knowledge of the living and true God. We have the pecuniary ability. Our wealth is vast and increasing. Were the spirit which prevailed after the day of Pentecost prevalent in the churches, this wealth would be poured forth in larger measure, until it should be said, as did Moses—"The people bring much more than enough for the service of the work which the Lord commanded to make." Thus becoming workers together with God in this blessed enterprise, our messengers of good tidings would run to and fro, and knowledge be increased, until the earth should be full of the knowledge of the Lord, as the waters cover the sea.

#### TREASURER'S REPORT, FOREIGN BOARD.

*Of the Funds received and disbursed by the Treasurer of the Board of Foreign Missions of the Southern Baptist Convention, for the year ending on the 31st of March, 1857.*

Cash on hand March 31st, 1850, per report No. 10, \$4,530 33

Received since from  
 State of N. York, \$ 70 00  
 Pennsylvania, 50 00  
 Dist. of Columbia, 88 69  
 Maryland, 975 88  
 Virginia, 8,141 29  
 North Carolina, 2,772 67  
 South Carolina, 2,962 08  
 Georgia, 6,283 97

Alabama,	4,081 08	
Mississippi,	1,418 26	
Louisiana,	152 00	
Tennessee,	1,049 47	
Kentucky,	2,150 28	
Florida,	13 00	
Arkansas,	11 00	
Texas,	10 25	
Missouri,	468 25	
Am. Tract Society,	200 00	
Bible Board,	1,000 00	
Interest,	34 12	
		31,932 29
		<u>36,462 62</u>

#### DISBURSEMENTS.

African Mission,	10,980 60	
Canton Mission,	2,112 72	
Shanghai Mission,	6,628 64	
Central Af. Miss'n,	8,302 42	
Sierra Leone Miss.	350 00	
Incident'lexpens's,	398 90	
Interest,	23 20	
Salaries,	3,089 75	
Outfits,	100 00	
Passage,	250 00	
Travel'ngexpens's,	840 74	
H. and F. Journal,	173 92	
		33,250 89
Balance on hand,		<u>\$3,211 73</u>

ARCH'D THOMAS, *Treasurer.*

RICHMOND, April 1st, 1857.—I have examined the accounts of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, and find it correct and supported by proper vouchers, and that there is now in the hands of the Treasurer three thousand two hundred and eleven 73-100 dollars.

CHAS. T. WORTHAM, *Auditor.*

Amount subject to sight draft now due:

From Liberia,	\$3,700 00	
From Central Af.,	4,350 00	
		8,050 00
Balance in hands of Treas'r,		<u>3,211 73</u>
Amount unprovided for,		<u>\$4,838 27</u>

Table showing the amount contributed by each State during the last two years.

	Amount.
New York,	\$ 70 00
Pennsylvania,	50 00
District of Columbia,	204 37
Maryland,	3,061 87
Virginia,	15,789 98
North Carolina,	4,045 51
South Carolina,	5,102 32
Georgia,	11,104 97
Alabama,	6,985 23
Mississippi,	2,027 56
Louisiana,	182 10
Tennessee,	2,687 80
Kentucky,	4,324 36
Florida,	152 70
Arkansas,	11 00
Texas,	23 25
Missouri,	965 46

Statement of annual receipts for the last six years, viz :

1853,	\$24,548 30
1853,	21,438 45
1854,	22,741 92
1855,	29,504 95
1856,	26,290 71
1857,	31,932 29
	<u>\$156,456 62</u>

### OBJECTIONS TO MISSIONS.

We are told with reference to the spread of the Gospel, that *there is too great sacrifice of life and health.*

The amount of sacrifice, which a missionary sees proper to make, is a matter which should rest entirely with himself. Those who have the cause of missions at heart, should not allow their zeal to lead them to expect too much; they should not suppose that because a missionary makes *some* sacrifices, he is therefore *bound* to make all. The missionary is best able to judge; if he has made that amount of sacrifice which he believes God requires him to make, and if he has satisfied his conscience, as in the sight of God, it is all that can be asked of him. It ought to be supposed that he feels his obligations, as others,

and the responsibility is with himself. Some remain on the missionary field a longer, and some a shorter time, in the midst of affliction, and then return to their native land. Each one knows his own situation best, and can judge accordingly.

It is not, however, as frequently the case, that missionaries are regarded, as not making *sufficient* sacrifice, as it is, that they are regarded as making *too much*. Whatever may be said on this subject, it is not to be denied that sacrifices of health and life must be expected in advancing the cause of the Redeemer. The *first* preachers of Christianity were not exempt from difficulty, and why should those of a *later day* expect to be exempt? "Are we better than they?" The apostle Paul in speaking of *his* sufferings says: "Thrice was I beaten with rods; one was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings, often; in perils of waters; in perils of robbers! in perils by my own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in cold and nakedness."

What, if like the apostle, we suffer these? It is the cause of *God* which we plead, and He will strengthen us, according to our day. It is *Christ* whom we recommend, and he is worthy of all the sacrifices which we may make, as proofs of our affection and regard.

We would here ask, if health has *never* been sacrificed except in preaching the gospel on heathen ground?—Have the lives of the useful never been lost, except in labors among the Gentiles?

Ask *Science*, and she will point you to Mungo Park perishing in his endeavors to find the mouth of the Niger of Africa; she will tell you of Sir John Franklin, the story of whose sad expe-

dition to the Polar Seas is yet fresh in our remembrance.

Ask *Patriotism*, and she will point you to many on the field of battle, dying in defence of the land of their birth. Yes, and it is sometimes the case that for objects far less important than these, has life been sacrificed. For pleasure—for fame—for wealth.

These things are of every day occurrence. They are mentioned and soon forgotten; but when health is injured and life is lost in the *cause of God*, each seems to be loudest in asking the question, "To what purpose is this waste?"

We know not, or else consider not the greatness of the cause of God, if we feel that lives lost to advance it, or sufferings endured in its promotion, are more than it is worth. For the promotion of this cause, the Redeemer himself did not think it too much to leave the heights of bliss and suffer, bleed and die. Where is the christian, feeling that through his *death* the cause of God would be more promoted than through his *life*, that would not sacrifice his life for the honor of his Master? Is *our* life more precious than *his*?—Should we not rather, like the apostles, *rejoice* that we are counted *worthy* to suffer for the name of Christ?

In a congregation in which it was common for the members who desired to commune to be examined by their pastor before the communion season, there was a poor woman. She presented herself to her pastor, requesting that she might have the privilege of communing. The pastor asked her a few questions, but she did not state her views very clearly, and he not being fully satisfied, did not give her the privilege. She left him saying—"Though I cannot *spea*k for Christ, yet I could *die* for him, so great is my love to him." The pastor called her back, feeling that she had given evidence that she was a fit subject for this ordinance.

We all cannot *spea*k for Christ—but can we *die* for him? If we have not

*tongues of eloquence*, have we *hearts of devotion* to his service, and are we willing to give our lives as evidences of the strength of our love?

Some are surprised that the missionary can leave his native land, forsake much that is dear to him, cross the wide ocean; live among a people of strange customs and strange speech, and make his grave on a foreign shore. But it should be remembered that the Saviour made a longer journey for us. He, the great missionary, came from heaven to earth. The missionary leaves one *part of the world* for another part. The Saviour left *one world for another world*—a world of *glory*, for one of *shame*—a world of *purity*, for one of *sin*. Yes, he became a stranger in a world where every thing that was calculated to shock a pious heart was continually before him—where instead of the songs of angels, he frequently heard the blasphemer's oaths and saw, instead of the happiness of heaven, the misery of our race that had departed from God. And all of this for us whose only hope of mercy is in his atoning blood! "If I forget thee, O, my Saviour," well may every christian exclaim "let my right hand forget her cunning and let my tongue cleave to the roof of my mouth."

"O, let my pulse forget to move,  
And let my limbs inactive prove,  
If I should e'er forget to love."

Blackville, S. C.

B. W. W.

#### THE SUNDAY SCHOOL CONVENTION IN RICHMOND, VA.

I was delighted with the Sunday school festival, which the children of Richmond enjoyed the last of May. That mighty procession,—more than a mile long, numbering *thirty-six hundred* Sunday school teachers and scholars, each school marching under its respective banner, but all, I trust, loving the banner and the cause of Jesus,—was a sight to make the heart of any

one leap up, who loves to look at happy children, or rejoices in the spread of truth.

I was reading the same day of a great Railroad celebration at Memphis, Tenn., which occurred about the same time. I should have enjoyed seeing that, too, I know. It was on a much more grand and expensive scale than ours, I doubt not, yet ours suited me better. The Memphis festival was attended by delegates from Charleston, and Augusta, and Atlanta, and Chattanooga, and all the principal towns along the now finished Railroad, connecting Memphis with the seaboard. For several days, the cars had been rolling in crowds assembled to celebrate the fact that a new channel of communication had been opened for the treasures of the Mississippi to be conveyed to the ocean, which might waft them to distant shores, and bring back other wealth to enrich our own land. Our object was different. It was to rejoice over the channel—the broad, deep, mighty channel, cut by the Providence of God, for the truth to flow in, from this present generation to generations rising about us, and thence on to others yet unborn,—never to return void, but accomplishing that whereto the God of truth sent it.

The motive for rejoicing at the Memphis festival, was no ignoble nor trivial one indeed—but still selfish mainly; it was because the fertilizing stream of a nation's wealth, passing through this city, would leave, it was hoped, an enriching residuum. Ours was mainly benevolent. Yet there may be, even in such a joy, cause for self-gratulation. The teachers, who teach, are themselves taught. The labourers for others lose not their reward.

As the stream that hurries to bear its tribute to the ocean scorns not the humble banks, which, though confining, do not impede, but only aid its course; and as those banks, though mainly serving as a mere channel for

the onflowing of the waters, are still covered with verdure, and blessed with fertility by the very stream they send on to others,—so it is ever “more blessed to give than to receive.” So, he who makes himself the channel of good is ever the recipient of benefits thereby.

Let the attempt be made to *take all, and leave none*, and we shall soon have nothing to give. Shut up our charities at home, and home charities will perish. Stop the outflow, and the inflow ceases. An instant lethargy and sloth begin to supervene. The idle blood runs lazier, and sleeps as it shamefully creeps through the veins. That lovely valley smiling from all its embowering trees, upon the rapid brook, which laughs back again in rippling melodies and reflected sunbeams,—owes its beauty not only to the fact that the brook comes there, but to the other fact, that it *goes away*, too. Let some selfish, saving, retentive scheme be adopted for hindering that streamlet from flowing on to gladden other villages; let a dam be built, let the waters be restrained: how soon will fens, and sickly ponds, and rank vile weeds infest the lovely valley, its beauty covered by the waters it grudged to give to others.—It will need to be drained, in order to be bright and beautiful again.

And many a man *needs draining*—to use the figure of one of the speakers at the Sunday school meeting above referred to. Like a bog or a swamp, he needs draining, and will never be of any account till he is thoroughly ditched.

One thing, on account of which I love the Sunday school, is, that it is so well adapted to drain everybody—a sort of syphon arrangement by which, to the high and low may be instantly reached, and the waters set to running; or, to drop the figure, (which, like the ditch from which it is taken, is perhaps *run into the ground*,) it affords the op-

portunity for every one, whether his powers be small or great, to exercise and develope them all, in most useful and elevating labours.

B. M., Jr.

## OUR OBLIGATIONS TO THE PEOPLE OF AFRICA.

*By Rev. H. C. Hornady.*

Paul, although a Jew by birth and education, was emphatically the Apostle of the Gentiles. Called of God to the great work, he went forth under the commission which authorized and commanded him to preach the gospel to every creature. To him, in a general sense, the field was the world, but he felt called especially to the work of Foreign Missions. That God not only calls men to the work of the ministry, but that he also designates their peculiar fields of labor, is a truth evidently sanctioned by the Scriptures. Paul was separated from his birth, as he tells us, to preach the gospel to the Gentiles.

In Galatians, ii. chap. 9 verse, there is a recognition of this Divine call by James, Cephas and John, who were chief men in the Church at Jerusalem.

"They gave to me and Barnabas," says Paul, "the right hand of fellowship that we should go unto the heathen and they unto the circumcision."

Here we see that the ministers of Christ, in the division of labor amongst themselves, permitted each one to decide for himself as to the field which he should occupy. And so all ministers must be left to their free choice, as directed by the spirit and providence of God, in entering their fields of labor. I have made these remarks with the design of applying them to the occupation of Africa, as a field of labor, by the Baptists of the South. God, in his providence, has seemed to point us to this benighted land, and we should certainly be encouraged to enter in and occupy it, relying upon Divine help for

success. In this discourse I shall include all I have to say under two general heads.

I. Our obligations to the people of Africa.

II. How those obligations are to be met.

First, Our obligations to the people of Africa.

1. We are under general obligations to them as fellow men. Although they differ from us in complexion, and perhaps in several other respects, we are alike members of the same great family, bearing the same nature involved in the same fall, and bound to the same judgment bar.

They are animated by the same hopes, excited by the same fears, and subject to the same evils as ourselves; and like us, they are naturally ignorant of the way of salvation, and need the light of Divine truth to guide them into the path of life. Their hearts are depraved, and they need the renewing of the Holy Spirit to fit them for the favor and service of God. They are *men*, and as such we are under obligations to do them good as our *neighbors*; acting upon the golden rule of doing to others as we would have them to do to us. The great commission extends our obligation to preach the gospel to all nations and to every individual of all nations. The Apostle Paul said that he was debtor to the Jew and Greek, Scythian, barbarian, bond and free; and the same obligation which rested upon him and his co-laborers, rests also upon the disciples of Christ now.

2. We are under peculiar obligation to them as Africans. This is a special obligation arising from the peculiar relation which we sustain to them as a people. During our colonial existence, the inhabitants of the dark land of Ham were introduced into this country as slaves, and the institution has, in the providence of God, been maintained in the Southern States until

the present time. A large portion of our wealth is the product of their labor, and they have become so incorporated with our families as to form a part of almost every household. The relation which exists between the Southern people and their slaves is one of the greatest intimacy, and affords the most favorable opportunities for studying the character of the negro. We are better acquainted with the idiosyncrasies of the race than the people of any other Christian nation, and even better than the northern people of our own country.

As a consequence, we must not only feel more sympathy for them, but know better how to reach them with the gospel. That the southern people are the best and truest friends of the negro, I have no doubt. It is true, they are here in the condition of slaves; but they are by no means cut off from the sympathies and the charities of life. Here the master and the slave, in many instances, are companions in childhood, both amusing themselves with the same toys, engaging in the same plays, and enjoying together the same little delicacies. The consequence is, that the slave not only becomes attached to his master, but the master to the slave, and this is not the bond of caprice, but of true and lasting friendship. And while the southern people profess to be the friends of the negro, they are ready to show their faith by their works. Their expressions of sympathy for this benighted race are not mere cant, but they originated in the best impulses of the heart, and take a practical form. Southern Christians are concerned for the *souls* of the African people. With our deep sympathy for them, together with our intimate knowledge of their character and habitudes, our obligations to them are certainly great.

What the negro is here he would be in his native land were his circumstances the same. We should probably find him the same ardent, confiding being which he manifestly is in this

country. And as we hold a considerable portion of the African race in bondage, and enjoy the fruits of their labor, no obligation can be more imperative than ours is to send the gospel to those who remain in their native wilds.

The Baptists of the South have been made acquainted with the condition of the African country by the reports of enterprising missionaries who have gone out and explored the country at the hazard of life. And we have said to the rest of the Christian world—"Central Africa is our peculiar field of missionary labor; we will enter in and cultivate it." This mighty work we have voluntarily assumed; and already we have sent forth six or seven of our brethren as pioneers, to prepare the way for an army of faithful laborers, which we hope ere long to be able to send out. Seeing then that we have been called in the providence of God to this field, and have already by our own acts acknowledged the call, we can not, we dare not, withdraw from it. The voice of our great leader still rings upon our ears from heaven, "Go." And until this work is done, our obligations are in full force.

II. Let us consider how our obligations to this people are to be met.

1. We must rely upon the means ordained by Christ—send them the missionaries of the cross. When "the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." And the Apostle declares that "we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." Also, when Christ ascended on high, he gave this commission to his disciples and their successors, "Go ye into all the world, and preach the gospel to every creature." We cannot hope to improve the plan which divine wisdom has devised. How then can we meet our obligations? By sending one, two, three,

or a dozen ministers of the gospel to that land? Surely not. This can be done only by sending a sufficient number to preach the gospel to all the tribes, and to all the families, and to every individual. We must furnish *men*:—men of courageous and devoted hearts, who are willing to peril their lives for the redemption of Africa;—men who fear not the pestilence which walketh in darkness, nor the destruction which wasteth at noonday.

From our ranks must be obtained the men who are to bear the lamp of life to Africa. And in order to meet the demands of this widely extended, and increasingly interesting field, we must have regard to the direction, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And while we pray thus, we must not forget to call the attention of our young brethren to this field, and endeavor by all lawful means to interest their hearts in its cultivation. The great Commission, in all its binding authority, must be kept constantly before them, until the number of missionaries shall be sufficient to hold forth the word of life over all that benighted land;—until the gospel shall be preached to each of its sable sons and daughters.

2. In addition to the living ministry, we must send them the Bible also. The preaching of the missionaries will create a want among the people of Africa, which nothing but the inspired volume can supply. When they shall hear of Jesus, by the mouth of the living minister, they should be able, like the noble Bereans, to search the Scriptures and ascertain whether these things are so.

Thus there will be furnished two important witnesses to the truth,—the living ministry, and the volume of inspiration. And indeed, so prone is the human mind to superstition, that we can never look for any great, permanent results amongst any people without the influence of the Bible. Tradition

Christianity, without this great conservator, would soon assume the character of paganism, new-dipped, and all hope for pure and vital godliness would be forever blasted. In view of these considerations, Africa must have the Bible, and must have it in a pure version.

3. If we are to send the missionary, as well as the volume of inspired truth to Africa, we must of course expect to employ our money in the work. Missionaries must be sustained, and their material wants supplied by the use of means. They must be fed and clothed, and all their incidental expenses met by the Southern Churches. And if they are to have Bibles, money must be had with which to print, as well as distribute them. Here are the instrumentalities which we are divinely authorized to use, *men, bibles, money*. I will here be permitted to express an opinion in regard to the use of money in building up mission schools. For these, I think, there is no warrant in the word of God; and that they are obnoxious to the objection of reversing the divine order. Schools must grow out of the success of the gospel, and not the gospel succeed through their agency.

In all our efforts for the redemption of Africa, we must rely up the preached and printed word as applied by the Holy Spirit, and all the money expended upon the schools in the hope of converting the Africans is misapplied. Let all our means be employed in sending men, and in furnishing the printed volume to the African people, and soon it may be said of that strange land that, "the wilderness and the solitary place have become glad for them, and the desert rejoices and blossoms as the rose."

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Go,—preach the gospel. Freely ye have received, freely give.

## Our Missions.

### CANTON—CHINA.

*Letter from Rev. C. W. Gaillard.*

As stated by our brother in the letter below, we have no reason to believe the condition of things in China will continue. The progress of events will inevitably open large portions of this great empire to the missionary of the cross. Let us be encouraged to pray and labor for this result.

*Dear Brother Taylor,*—Although your monthly visitor did not come by last mail, I suppose I should write you a few lines. We received by last mail, (Feb. 26,) one letter from Bro. Thomas, three copies of the Journal, and the first number of the Commission, which was so long coming, that we had despair of seeing it.

As a mission we have nothing new to communicate; as brother Graves informed you by last mail that we had rented a chapel, and had preaching every day. Our congregations are generally as large as the house will accommodate and some of them pay very good attention, and we hope they may be benefitted by our stay here, which may be for a long time yet, at least before we get back to Canton. For things are daily growing more complicated. The English are doing nothing for want of troops, and the Chinese are occasionally capturing a river steamer. They have taken three. They go on board as passengers, and while the officers are eating or asleep, they take possession. Communication between here and Hong Kong is nearly stopped. The people at Canton are rebuilding their houses that were burned; and I suppose they feel that they have conquered the English, and driven all other barbarians from the 'sacred city.'

They make no distinction between English and Americans, soldiers or merchants; but their rule is to behead all they can get. For this reason we do not go in the surrounding towns now to distribute books; for we would not be

viewed as missionaries, but as foreigners, and would share the foreigner's fate. So that prudence as well as duty seems to require us to remain in Macao and do what we can. But we expect better days for China. For our God rules and overrules and can bring order out of confusion. Pray for us that we may be useful.

*Letter from Rev. R. H. Graves.*

The following furnishes encouragement to hope for blessed results in our missionary labors in China. Shall not our faith lay hold of Christ's promise, "Lo I am with you, &c?"

MACAO, April 8th, 1857.

*Dear Bro. Taylor:*—We have heard nothing from you by the two last mails. I hope the next steamer will bring the missing letters and papers.

Nothing of importance has occurred since the last mail. The English Admiral is awaiting the arrival of troops before resuming offensive operations. About 400 Sepoys from India landed at Hong Kong two weeks since; others are at Singapore waiting for a transport ship. The latest advices from England state that the conduct of the British authorities here, though strongly condemned in some quarters, is approved by the Home Government. Hostilities will, therefore, probably be resumed as soon as a sufficient force arrives. The Chinese Governor, General Sip, has published his report of the difficulties to the Emperor, together with His Majesty's rescript, in which he approves of the Governor's conduct. The populace of Canton are said to be very bitter against the English. No hostility has manifested itself at the other ports, though it is said that Lientsin, the port of Peking, is being fortified.

It is said that an expedition to Peking had been determined on by the English and French before the breaking out of the Canton difficulty. Our Government has been invited to join them. So, it is thought to be very probable that a



united expedition will be undertaken by the three Treaty Powers. The diplomatic relations of the Imperial Government with foreigners have been so unsatisfactory that such a step seems to be justifiable and necessary by usual international law.

A late number of the China mail gives a summary of the progress of the rebellion during the last six months of 1856. It appears from this statement that the relative strength of imperialists and insurgents is the same as it was last July. Each party has made up for its losses in some places by its gains in others. The latest news with regard to the rebels is that Hung Sue Tsuien, the originator of the rebellion, has triumphed over all rivals for the supremacy, and is now better established than ever. If this report be true, "there can be no fact," says the mail, "more indicative of the strength of the religious or fanatical section of the insurgents than that this man, whose original pretensions were entirely of a missionary character, whether segregated from the common herd by his own devotion to his missionary obligations, as some allege, or, as others, by the intrigues of those who were seeking to absorb the temporal powers, should, nevertheless, have maintained his position as recognized chief of a movement which, though still identified with his name, appeared to owe its continuance solely to the efforts of those daring and active men whom he has survived."

We have services in our chapel every day at 11 o'clock A. M. The congregations vary in number. The seats are usually well filled, and there is often a crowd in the aisle, and at the door, who we are unable to accommodate. We thought of enlarging the chapel by moving the back wall, but the owner objects. There are now four chapels open daily for Chinese service, so that the people of Macao have a good opportunity of hearing the word.

O that this light may not serve only to increase their condemnation.

We have just issued our Almanac for the present year. We hoped to get it out sooner, but were disappointed in getting the blocks cut.

P. S.—Since writing the above, the missionary letters have come to light. I rejoice to hear that many of the churches of the South are enjoying the presence of the Holy Spirit. When shall the time come for China's redemption? O that He would visit us. From Amoy we hear of continued accessions to the churches, in spite of persecution. I am persuaded, that in Canton likewise, in due season, we shall reap, if we faint not.

### SHANGHAI.

*Letter from Rev. A. B. Cabaniss.*

Who can read the following without being cheered with the prospect of our mission in Shanghai. The light is spreading! God is impressing many hearts by His truth, and ere long we shall know that they have sought and found Him of whom Moses in the law, and the prophets did write. May the spirit of prayer be so abundantly poured out upon our churches, that in large measure the labors of our missionaries will result in the conversion of the heathen.

SHANGHAI, CHINA, April 3d, 1857.

*Dear Brother Poindexter:*—April 5th, 1856, I sent an article for the Home and Foreign Journal, giving an account of a man whom I met at my chapel. He there informed me that some nine years before, business called him to Shanghai, where he heard the gospel and received some tracts, which he took with him to his home, on an island in the "Great Lake," about a hundred miles from Shanghai. He soon became convinced of the truth of christianity, and observed the "washing ceremony." (Pedo-Baptist translation.) When I asked him who performed this ceremony, he replied, "I did myself." "How did you do it?" "I went out

and held my face up towards heaven, when it was raining and washed it." "But it is not proper for persons to perform this ordinance on themselves." "But what else could I do, as there was no one there to perform it for me?" After some conversation about the proper way of being baptized, I gave him a New Testament. At that time he was Secretary to a Military Mandarin, who was stationed at Shanghai for awhile. As he expected to leave Shanghai in a short time, he gave me his address and requested me to call on him, if I ever came to the Great Lake. In November last, Brother Crawford, myself and family, and Wong-Seen-Sang,—one of our church members, went out to the mountains and called at this man's house. But we did not see him, as his officer was stationed at some distance beyond that place to guard the road leading from Nanking, and he, of course, had to be with him. I sent you an account of this trip, by the December mail. We heard nothing more of him till last Wednesday, when I received the enclosed letter, which I send with a translation for the benefit of the readers of your mission paper.

## TRANSLATION OF HIS LETTER.

• This letter is to inform Messrs. Cabaniss and Crawford, I learned that you last year came to Toong-Ding-San while I was from home. Alas! how unfortunate. On my return home this year, 2d Moon, 12th day, I wrote a letter\* to Wong-Seen-Sang, requesting him to let you see it. For several years the duties of my office have been such that I could not command my time. This year I wish to change my employment, and then come to Shanghai and be baptized, because I wish to observe the ordinances of the church. Moreover, I have been exhorting and instructing my wife, and she also believes Jesus' holy religion, and wishes to come to

Shanghai and be baptized with me; because we wish to be saved from the wrath to come after death.

May happiness attend you. Greet Wong-Seen-Sang. Please answer this. The believer at Toong-Ding-San.

TSEU, TSIEU, DAU.

I was very favorably impressed with this man the first time I saw him. His conversation was serious and intelligent, and if he is not a christian, I believe he honestly thinks he is, and has the disposition to learn what is his duty;—as is evinced in the fact of his giving up his self-washing ceremony and requesting baptism. I answered his letter—urging him to continue steadfast in the faith. Next Tuesday I expect to start on a colporteur and preaching tour, and shall call on him before I return.

Such cases as this encourage us to sow the seeds of the gospel broadcast, as we cannot tell when nor where they may spring up. If we all had a *little more faith in God's promises*, my brother, we should never despair of success in our efforts for the conversion of any people, however steeped in iniquity, or degraded by idolatry. Who can limit the power of the Almighty? or say that this or that people is beyond the reach of his saving grace? Perish, the infidel thought!

## LIBERIA—AFRICA.

*Letter from Rev. John Day.*

The following letter, though it has been on hand for some, will be read with interest.

REV. JAMES B. TAYLOR:

*Very Dear Sir:*—With a high degree of pleasure, and a deep toned gratitude do I acknowledge the receipt of the books, stationery and the appropriations for finishing the Seminary, and for a teacher. But two days before they arrived, I lay at the point to die. I had been long afflicted in the liver, and fancied I had not time to attend to

\* This letter did not come to hand.

it. Constantly busied in school, and running about, at Cape Mount, was finally too much. Two doctors came in to my aid. Soon an alarming hemorrhage caused Dr. Smith to despair, and tell me I could not live through the night. Then I witnessed the truth of those lines I read when a boy—

"Presence of mind and courage in distress  
Are more than armies to insure success."

I can now sit up a little, but lie on my back to pencil this.

You would like to know perhaps the effect of my anticipated death on the community. Had you witnessed the general interest, and had been a stranger, you could not have told of what denomination of Christians I was. All of the Churches had prayers for me. Crowds of anxious enquirers after my state, were constantly in attendance. The same anxiety extended up the river. To-day a young Presbyterian preacher said to me, thank the Lord that you are still spared to us.

*Letter from Rev. John Day.*

The letter which follows is from our veteran missionary who, in feeble health, writes from Sierra Leone, whither he had gone to supervise our interests there.

FREE TOWN, SIERRA LEONE, }  
May 6th, 1857. }

REV. MR. POINDEXTER:

*Very Dear Sir:*—I have been in this place ever since the 22d, of last month. I have received several letters here—some old. I think it best to send letters for Liberia to Monrovia.

I have appointed Leigh Richmond as teacher of the school here. Educated in the Church of England—baptized some 10 years ago; he was long teacher in the Methodist Mission, and has good recommendations.

At Waterloo there are eight wishing to join the Baptists. We must not

give up that place. Cosso, where our chapel is, is a native town. The eight now to be baptized will make twelve native Baptists at Cosso. I have employed a young man very highly recommended, by name, George Wicks, and send him there to preach, catechise and devote himself to the work of the mission. I allow him \$200. Mr. Brown, whose labour is beyond his strength already, having two congregations in Free Town, I employ to devote all the time he can at Waterloo. I allow him \$200. I also allow \$100 to the teacher at Waterloo. They have a very poor teacher at Free Town. A committee is now appointed and will appoint a teacher; I stand by to see what sort of a man he is to be, and will then see what we will allow him. I was last Monday at Mr. William Jenkins, a native Ebo. I preached in his Church the day before. Conversing with him, I said, I hear you build the Church I preached in yesterday? Yes, I build im. How much you pay? Close £600—Church no pay some? No, he no fit im. He no fit white wash im. Paint, he no fit paint im. You charge that house for Church? No, I build im for God! What did I hear! an Ebo man then barefooted, tell me that he had built a Church, costing \$3000, for God. Will Christians in your heaven-favoured land be thus out done. This man used to allow his wife a monthly pittance, and she, of that pittance, made a donation to the first Baptist Church of \$150. "Don't tell Billy, or he will think I don't need this money." No use to talk of the negro race; or any race of man; Christianity will ennoble any human soul.

Small Pox is doing the work of death here. Two missionaries, Mr. Fry of the Church mission; and a Nundi missionary, whose name I have forgotten, died since I came, not of small pox, but quite a number of small pox. I try to keep from it. I feel as if I am on the confines of another world, and should have a very small remnant of

life taken by the small pox. I have very prudently avoided exposure. I refuse to go to Waterloo because of the rains and marsh. I am quite improved since I left home. I was then very weak, but now preach twice each Sunday since I have been here; although the first Sunday I made the attempt, my friends felt badly. I had not voice to hold out.

My school is prospering finely. Before I left, three young men came in, and another is in now I suppose. It is gaining a fame which will sustain it. That school ought to have been in existence 5 years ago. We have worked up nearly all of the education and common sense the Baptists had, and now a new sett must come on the field. Our mission affairs are generally prosperous.

## Other Missions.

### AMERICAN BOARD.

GREECE.—Mr. King wrote, April 30, that he was informed the police were on the alert to find out what had been going on with regard to proselytism, and that it is the intention to write to the United States to get him recalled from Greece. He was told they would not be quiet.

ARMENIANS.—Rev. Messrs. White and Coffing, with their wives, arrived at Aintab, April 1, all in good health.

Mr. Dodd, writes, from Smyrna, April 22: "We have not such things to report as many of the stations in this empire. Yet the work here is not without its interest. If we look back over the history of this church for a few years, it is full of encouragement. At the beginning of 1856, the church numbered five members. During 1856, four were added. In 1857, three have already been received, and at our next communion season, May 1, we shall probably receive two more, and there are two other candidates of whom we think well. It is evident that there are very many in

Smyrna who are convinced of the truth, but their hearts being yet untouched, they do not confess it. The church is quite active and prayerful, each member laboring with some earnestness, and praying withal for the spread of the truth. In liberality I think they may be an example to many of our churches at home."

NESTORIANS.—A letter from Mr. Coan, dated March 20, announces the death of Harriette M. Stoddard. "On the 25th ult. she sickened of the disease of which her father died, but a few weeks before. Her fever soon assumed a malignant type, and baffled all the skill of her physician, terminating in her death, on the 16th inst., at the age of thirteen years and eight days." She expressed no fear of death, but afforded much consolation to friends, by her sweet submission and patience under the sufferings of her sickness, which were severe, and by her calm trust in Christ.

Respecting the religious interest Mr. Coan writes: "While God has thus visited us with afflictions, his mercies have abounded, and we have been permitted to rejoice over repenting sinners, and to point them to the Lamb of God. Mr. Cochran expresses the hope that not far from twenty in the male seminary have passed from death to life.

Ten or twelve schools are in operation, numbering about two hundred and thirty scholars, but they are mostly in places remote from the city, where the people venture, with more impunity, to disregard the wishes of the government. Mr. Coan expresses the strong conviction that their village schools have, in years past, accomplished great good.

PRESBYTERIAN BOARD.—The twentieth anniversary of this Board was held at the Mission House in New York, May 4th. From the Treasurer's report it appears, that the receipts for the year had been, including a small balance, \$207,489 33. The payments were \$218,520 17, leaving a balance against the treasury of \$11,030 84.

**BAPTIST MISSIONARY UNION.**—The annual meeting of the Union was held in Boston, May 21. The receipts for the year, from all sources, amounted to \$111,288 27; of which \$89,809 29 were derived from donations and legacies.—The expenditures for the same time have been \$109,555 19,—leaving a balance against the Union, on the 31st of March, of \$37,004 78. The number of missions sustained by the Union is 21, of stations 107, and of out-stations 778. Of the out-stations, 512 were connected with the German mission. The number of laborers sent from this country, including 45 female assistants, 88; and of native laborers, 345; total, 433.—There are 312 churches. The number of baptisms reported from the missions the past year is 2,910. Present number of members 21,388. Schools reported, more than 100; pupils nearly 3,000.

## The Commission.

RICHMOND, JULY, 1857.

### THE FOREIGN MISSION REPORT.

This document, though lengthy, will repay perusal, and should be carefully preserved for future reference. We expect to publish, in succeeding numbers, the reports of the other Boards. One of our objects in editing the Commission will be to make it the repository of the material facts in the missionary history of our churches. To this end the publication of the reports of the Boards, or very full abstracts from them is essential.

P.

### OUR SECOND VOLUME.

We commence the year by the issue of twice the number of copies of the Commission which we printed at first. Our first issue was too small to supply the demand; and as we are unwilling to take subscriptions to commence at any other periods than July and Janu-

ary—indeed we would prefer that all should begin in July—we have to risk something on the first numbers, to be sure to have enough to meet the demand. This we did not have last year, and consequently we gave to a number of subscribers several of the last numbers of Vol. 1, rather than begin their subscriptions after the January number. Will not all our patrons exert themselves to send us subscribers, that we may not have any of our enlarged issue left upon our hands? Why should not the Commission have three thousand subscribers before the close of Vol. 2? It may be easily so if our friends will exert themselves. WILL YOU SEND US AT LEAST ONE NEW SUBSCRIBER. P.

### ADVANCED PAY.

We hope all our friends will remember to send us pay for Vol. II. Some have done so. Remember our terms are \$1 in advance. A few—only a few—have failed to pay for Vol. I. These we hope will soon forward us two dollars for Vols. I and II. P.

### THE HOME AND FOREIGN JOURNAL.

We are striking from the Journal list a number of delinquent subscribers. To this we are impelled by the belief that where the paper is taken for three or four years without being paid for, it can do but little good. Will not our brethren bestir themselves to make up the loss of such subscribers by others who will pay? The Journal ought to have 30,000 instead of 14,000 subscribers. Come brethren, let us give a new impulse to the Journal and Commission this year. P.

### THE PRESENT FINANCIAL YEAR

We have now entered upon the labors of a new fiscal year. It is natural that solicitude should be felt as to the report we shall be able to make at its close.—The results of the past have not cor-

responded in any just proportion with the magnitude of our work, or the ability of the churches. When these are considered, we present to the eye of the christian world, an unenviable aspect. About eight cents per annum for each member of our churches, is all we have been appropriating for the spread of the gospel in heathen lands. Nor has this been occasioned by large contributions to the other Boards. The same limited encouragement has been given to them. While an exhibit thus humiliating is made, we cannot believe it traceable to a covetous spirit. It springs rather from a want of system in our benevolent plans. The churches have not been trained to the work of giving. They do not adequately measure the necessities of the world, nor their own obligation to supply them. That serious blame in all this belongs somewhere, we cannot for a moment doubt. Whether it attaches to the churches *as such*, or to their individual members, or whether the pastoral influence on this subject is defective, we will not here stop to consider. We now simply look at the fact.

In view of this condition of things, the inquiry presses itself, shall it still continue? Are we willing to take so small a part in the evangelization of the world? Shall we as Baptists, professing to adhere so tenaciously to the express will of Jesus Christ in all things, allow ourselves to disobey his last command? It must not be. If we mistake not, it will not be. Brethren in different parts of the country are taking action on the subject. The Bethel association in Georgia is proposing enlarged operations. Alabama at the last annual meeting of the Convention, by express resolution, proposed as an object which Southern Baptists should aim to secure, the collection of \$100,000 during the present fiscal year. Our brethren of Kentucky, at the last session of their General Association, proposed a similar sum to be raised by Southern Baptists. Other bodies have indicated the

desire of enlargement. This spirit will continue to increase. Evidence of it we hope to find in the receipts of the present year. Shall we be disappointed?

The Board ought to be required by the contributions of churches to treble its forces in the Foreign field. Less than this, the Board are not willing to attempt. *If our pastors will take the initiative*, resolving to make this a subject of frequent reference in their discourses, and appropriating a month for the special service of collecting for foreign missions—if they will be careful to diffuse information among their people, by bringing the Commission and Home and Foreign Journal into general circulation, *it will be done*. We can raise \$100,000 for the present year. Let the colored brethren be permitted to unite in the contribution, and they alone will sustain the Liberian mission.

Brethren of the South, let us make the endeavor, *in good earnest*. Looking at the specific mandate of our Lord, and the wide spread fields of heathenism, ready for our occupancy, we must not be satisfied with the present rate of influence we are sending out through our Board. Let every one do his duty, and God will glorify himself in us and by us. T.

#### ENCOURAGING.

We have noticed in the South Western Baptist, that brother Van Hoose of Eufaula, Alabama, is calling for a mass missionary meeting, with the view of exciting a deeper and more prevalent interest in the missionary cause. This is right. It is also encouraging. If our brethren generally would only acquaint themselves fully with the wants of our Board, and of the Board of Domestic Missions, *and if they would meet together and consult and pray over these matters, neither the Foreign nor Domestic Missions would long want for money or men*. Let there be mass missionary meetings in each section, and let them be well attended. Brethren try it. P.

## THE GENERAL ASSOCIATION OF VIRGINIA.

To our readers at a distance some notice of the Anniversary of this body, which assembled in Richmond on Thursday the 4th of June, may not be unacceptable, while to us it is ever a source of pleasure to chronicle such convocations. The General Association, as now constituted, embraces all the general interests of the denomination. Formerly it was strictly a State Mission Society, and there were the Foreign Mission, the Virginia and Foreign Baptist Bible, and other Societies, to the number of some four or five, each claiming a share in the contributions of the churches. Two reasons induced the merging of all these societies into the one General Association. 1st. The saving of time at our anniversaries; and this, 2ndly, with distinct reference to bringing the claims of Domestic Missions more prominently forward. The General Association has now six boards, to each of which is committed some one department of Christian effort. To the reports of the Boards is assigned some time when they shall be read, and such addresses made, and other action taken as the case may demand. We find it quite a saving of time from the old plan of adjourning one society and calling to order another, and also, that it is tending to give to each object a just proportion of the attention and sympathy of the brethren.

The late meeting of the General Association was very numerously attended. It was said that there were not less than 400 delegates present. There prevailed throughout the meeting a very kind, courteous, fraternal feeling, and, as we trust, somewhat of the power of heart-felt consecration. No other than the ordinary business claimed attention, except the action of the Association regarding the American Tract Society.—A report was adopted advising the Churches to withhold their co-operation from that Society while it shall continue to occupy the position taken in its last

meeting by the adoption of the report of the committee of fifteen. The committee which reported, and those who sustained the report adopted by the Association were actuated by no feelings of hostility to the American Tract Society. Some of them expressed, and others no doubt felt the hope that that society would retrace its steps to the neutral ground which it has heretofore occupied regarding the subject of slavery. But they felt, that so long as the Society assumed to characterize slavery as a moral evil, they could not co-operate with it. There were some brethren, who, while they condemned the course of the Tract Society, would have preferred to wait and remonstrate,—until another annual meeting should give an opportunity for the Society to recede. But the large majority were convinced that the only proper remonstrance, and the only one likely to prove effectual, (if any could,) in saving the Society was a withdrawal of patronage. We ourselves were among this number. We think the South, religiously and politically, have lost much by a compromising, temporising policy. We fear the day is past in which prompt, united and firm opposition to aggression, whether in principle or in act, can avail much for the preservation of either religious or political union.—But if this will not preserve then they are lost, for temporising has well nigh destroyed the last tie that binds us together.

Among those whose presence cheered us on this occasion, we note our venerable brother, Dr. Dillard, of Kentucky, and brother Dayton, the Corresponding Secretary of the Bible Board of the Convention—or as friends here seemed most to delight in calling him—the author of *Theodosia*. It is always truly gratifying to have our brethren from other States present at such meetings. And when we reflect how much brethren seem to enjoy the visits of others, we are made to wonder they do not more frequently visit themselves. We trust

the meeting of the Association prepared us all for a more vigorous Christian enterprise the coming year. P.

### MISSIONARIES' SACRIFICES.

We commend the article upon this subject to the serious consideration of our brethren. We have often had occasion to remark how much more disposed we are to magnify the sacrifices that are made for the cause of Christ than those which are offered at the shrine of worldliness. A man shall wear out his life in the prosecution of some object of secular ambition, and while we pity his sufferings and mourn his loss, we reckon the object worthy of his devotion. One may leave his home and family months and years to acquire property, and he is praised for his industry and energy. No one seems to think that the sacrifice is too great when the hardy son of the Ocean commits himself to the treacherous sea and deceitful winds for years, in the pursuit of commerce. But if the servant of Christ endanger his health, if he shall venture to breathe pestilential air, or risk the dangers of torrid climes—if he shall leave his family for a few months, if he shall “go down to the sea” in the ship that is to bear him to some heathen shore, we hear of nothing but the danger—the hardship—the sacrifice! Let Christians learn to think more justly—to feel more in accordance with the relative importance of the claims of the world and of Christ. P.

### THE SUNDAY SCHOOL CELEBRATION.

We thank our correspondent for his notice of this interesting event. We love the Sunday school. It is embalmed in some of the most pleasant recollections of our young life. We were a Sabbath School teacher before we were sixteen years of age:—a very incompetent one to be sure, but God owned and blessed our feeble efforts to the conver-

sion of many precious souls. As a Pastor, we always felt that we could not get on without a Sunday School. We needed it for the children. But we needed it quite as much for the older members of the church. *There is no way, known to us, of preserving a vigorous christian life in any person who is not a working christian.* And in the absence of the Sabbath School and Bible Class, what will you interest the members of the church in, Lordsday by Lordsday?—We here record a resolution formed long since, and often announced when speaking upon the subject: **WE CAN NEVER CONSENT TO BE PASTOR OF ANY CHURCH, WHICH, AFTER PROPER AND SUFFICIENT INSTRUCTION AND EFFORT, WILL NOT KEEP UP A SUNDAY SCHOOL.** Why should any minister? If there are not children enough in a neighbourhood to demand such a school, why should a church be kept up there? In fact it would soon die for want of material. If there are, how can a minister hope to induce sinners to do *their* duty, while he is surrounded by a church living in the neglect of *theirs*? Pastors and people, go to work in the Sunday school. P.

### OUR OBLIGATIONS TO AFRICA.

The article by brother Hornady, upon this subject, is the substance of an address by him, delivered at a mass missionary meeting at Albany, Ga. Our associate, the senior secretary, was present, and requested it for publication. We hope it will be read attentively and prayerfully. With the views regarding schools, expressed in the closing paragraphs, we do not concur. While we consider it the *special* business of the missionary to preach the gospel to the heathen, yet we think he is to avail himself of every means of aiding in their moral and religious culture, which is compatible with his calling. The compilation and publication of books, and the establishment of schools are very efficient aids. Female missionaries, especially, have effected much good by



means of schools. But we cannot now enter farther into this subject. We may recur to it again.

We reiterate the hope that this address will be read and pondered. Our obligations to Africa! Who can measure them? And God, in his providence, is encouraging us to a degree of energy and liberality of effort commensurate with these obligations. Will we respond? P.

## BOOK NOTICES.

GRACE TRUEMAN, or LOVE and PRINCIPLE. By Mrs. Sallie Rochester Ford. New York, Sheldon, Blakeman & Co., &c.

We have read this popular work with interest; and while we are unable to accord to it the unqualified admiration and praise expressed by some of our contemporaries, we can unhesitatingly commend it as attractive and valuable. It will bring the arguments on baptism and communion into contact with the minds of many who would never peruse a grave treatise. It will have, we doubt not, a large circulation; and we would speed it on its way. But while thus commending Grace Trueman, as we have, also, Theodosia Earnest, we must be permitted to enter our caveat against too great a multiplication of this class of works. P.

A discussion on Methodist Episcopacy, between Rev. E. J. Hammill of the Alabama Conference, and pastor of the Methodist Episcopal Church, South, Tuskegee, Ala., and Samuel Henderson, pastor of the Tuskegee Baptist Church, and Editor of the South Western Baptist. Published at the request of Baptists and Methodists. Charleston: Southern Baptist Publication Society.

We ought to have noticed this work sooner. Having failed to do so, we now make the only amende in our power.—For a copy of it we are indebted to our esteemed brother, Henderson, and those who know our high regard for him will consider it praise enough to say, that we think his portion of the work worthy of the subject and the author. "Brother Hammill," we opine, found "Brother

Henderson" an antagonist quite equal to his expectations, and "our Episcopacy" a little disfigured about the face by the sturdy blows dealt it. But he has this consolation; he fought bravely and persistently in its defence. The work has been widely circulated, though we believe "brother Hammill" satisfied the Methodist demand with the first thousand—the Baptists, besides the first edition of several thousand, which brother Henderson published, have called for a second; and this is selling rapidly. We have no objection to the widest circulation of such discussions of the claims of "our Episcopacy." P.

CHRISTIAN REVIEW.—The April number of this valuable quarterly came to hand while we were absent from the office, and has not therefore been noticed as its merits deserve. We can only commend it to the attention of those of our readers who have not seen it, as sustaining the well earned reputation of the work. We wish every subscriber to the Commission were a subscriber also to the Christian Review. P.

THE EPISTLE OF THE HEBREWS, translated from the Greek, on the basis of the Common English version, with notes. New York. American Bible Union. Louisville: Bible Revision Association, &c.

We are indebted to the Secretary of the Bible Union, W. H. Wyckoff, for a bound copy of this revision of Hebrews. We have not had time to examine it, and can only, therefore, commend the mechanical execution. The publications of the Union are beautiful specimens of Typography. We may here say that while we have never yielded ourselves to any measures of *opposition to the Union*, we have not been among its supporters. Our views upon the subject of *revision* are somewhat different from those which have controlled the action of its managers.

But we feel an increasing conviction that the work they have undertaken will, *ultimately*, be well done. We are always glad to receive their publications. P.

DYER'S PSALMIST, a collection of hymns and sacred songs for the use of Baptist Churches. Revised and corrected Edition. Louisville Morton & Griswold.

This little work, comprising about

200 hymns, is said to have a considerable circulation in the West. It is well adapted to social meetings. P.

SOUTHERN LITERARY MESSENGER. Macfarlane & Fergusson. Richmond.

The June number of this valuable Journal is before us, with its usual variety of interesting matter. The Messenger should find a place in the parlour of every lady of the South, and the library of every Southern gentleman. P.

## MISCELLANY.

### THE PRAYER OF THE CHURCH.

Oh, Thou who over all dost reign,  
God blessed and supreme,  
To thee do we commit thy cause;  
Thy promises redeem.

From all the weakness of thy friends,  
And raging of thy foes,  
We gladly turn to thee, our Strength,  
In thee our trust repose.

Wondrous in counsel, thou canst work  
Good from the seeming ill,  
And hasten on thy grand designs,  
And execute thy will.

In every clime, on every shore,  
Thy name shall precious be,  
And every power, how'er opposed,  
Shall homage bring to thee.

*Day Spring.*

### RULES FOR HOME EDUCATION.

1. From your children's earliest infancy you must inculcate the necessity of instant obedience.

2. Unite firmness with gentleness.—Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you believe that you can give them what you promise.

4. If you tell your child to do something, show him how to do it and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present pun-

ishment, when the occasion arises, is much more effectual than the threatening of a great one should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under like circumstances, at another.

11. Teach them that the only sure way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale-bearing.

*South. Bap.*

NO HEATHEN.—Some gentlemen called upon an old woman and enquired if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed, "Well! how glad I am that you called and asked about the Bible! here are my spectacles! I have been looking for them these three years, and did not know where to find them!" Might she not be called a heathen?

THE SERVANT OF CHRIST.—The following sketch of a sermon, preached some years since by Rev. Dr. Wardlaw, of Glasgow, who has recently departed to rest, will furnish material for thinking.

"Ye serve the Lord Christ." Col. 3: 21:

If you really serve Him:

1. His will will be your rule.
2. His love will be your principle.
3. His glory will be your end.
4. His example will be your pattern.
5. His grace will be your confidence.
6. His approbation will be your aim.

WEAR A SMILE.—Which will you do—smile, and make others happy, or be crabbed, and make every one around you miserable? The amount of happiness you can produce is incalculable, if you show a smiling face—a kind heart, and speak pleasant words. Wear a smiling countenance—let joy beam in

your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed—and you may feel it at night when you rest, and at morning when you rise, and through all the day when about your business.

“A smile; who will refuse a smile,  
The sorrowing breast to cheer?  
And turn to love the heart of guile,  
And check the falling tear.

A pleasant smile for every face,  
O, 'tis a pleasant thing!  
It will the lines of care erase,  
And spots of beauty bring.”

**BOOKS.**—A learned writer says of books:—They are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you.

**ALL SORTS OF MINDS.**—There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society. A person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who feels exquisitely the fine feelings of the heart, and is alive to nothing else; whereas, talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors, common sense leads to immediate action, and gives society its daily motion; large and comprehensive views cause its annual rotation; ridicule chastizes folly and imprudence, and keeps men in their proper sphere; subtlety seizes hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent, they all have their separate duties and uses—all the happiness of man for their object; they all improve, exalt and gladden him.—*Sydney Smith.*

**LIBERIAN SUCCESS.**—An illustration and result of African colonization recently occurred, which is so practical and desirable that it seems as if no one could fail to appreciate it. A new and beautiful vessel, of one hundred and nine tons register, built by a Baltimore firm, of the best material and in the most substantial manner, recently sailed from that city for Liberia. She is owned by the firm of McGill and brothers, of Monrovia, coloured men, who emigrated from Maryland several years ago, and is intended for the Liberian coast trade. Her owners remitted to their agent in Baltimore, in advance, fifteen thousand dollars, which was the cost of the vessel and cargo. This was done without interruption of their usual orders of goods from England for an extensive business at Monrovia, in addition to keeping in active service another vessel of one hundred tons, built in 1848, by the same American house above referred to, and several smaller craft constructed in Liberia. The Liberians appear to meet successfully the exigencies of politics, diplomacy, commerce, religion, domestic industry and science. Under President Benson, who has acquitted himself creditably, the country is making rapid strides in developing its capabilities.

**WE WANT PUBLIC SOULS.**—Such was the exclamation of old Bishop Hackett, two centuries ago; and such a want still exists; for, to a very lamentable degree, may we apply the statement of Paul, eighteen centuries ago, to the present times—“All men seek their own, and not the things which are Jesus Christ's.”

**THE AMERICAN SUNDAY SCHOOL UNION** employed the last year 303 Sunday school missionaries, of whom 179 were student missionaries. They labored in twenty-five different states and territories. The value of books distributed gratuitously during the year was \$19,550.55.

**DANIEL WEBSTER** once said that “the sin of America was the sin of suretyship.” There is written in mournful letters in the history of every man, the record of suffering by endorsements. It would make the most extraordinary chapter in human experience if the incidents of this feature in business were written.