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THE

# COMMISSION;

OR

## SOUTHERN BAPTIST

### MISSIONARY MAGAZINE.



PUBLISHED BY THE  
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OF THE  
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# THE COMMISSION.

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Vol. 3.

MAY, 1859.

No. 11.

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## FOURTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE Southern Baptist Convention.

The Board, in presenting their Fourteenth Annual Report, would state, that during the year the lives of all the members have been preserved. For this they feel called upon to express their thanksgiving to Him in whom "we live and move and have our being."

### FINANCES.

The report of the Treasurer, for the year ending April 1st, 1858, exhibited cash receipts to \$34,302 55, and a balance in the Treasury of \$3,881 26. This was an increase upon the largest amount reported as having been received during any previous year, (1857,) of \$2,370 26. From the 1st of April, 1858, to the 1st of April, 1859, there has been paid into the Treasury \$39,824 37, being an increase of \$5,521 82 on the receipts of the previous year; and together with the increase of that year, making an aggregate increase for the present Conventional period of two years, over that terminating in April, 1857, of \$15,903 92. For this gradual increase in the receipts of the Board, we feel specially thankful. It is not the result of extraordinary and transient efforts, but of causes, which, if permitted to continue uninterrupted, will, we cannot doubt, furnish annually, such an increase as may be demanded by the exigencies of our missions. The chief of these causes is a growing interest in the work itself.

The Treasurer reports a balance in his hands of \$8,799 95. This is the result, partly of increased contributions, and partly of the fact that the sickness and return of Missionaries have lessened the expenditures which would otherwise have been required abroad. Let none, however, conclude, on account of this large balance, that less will be needed the ensuing year than heretofore, and for this reason diminish their contributions. We earnestly hope, and confidently expect, that several of the Missionaries, now in this country, will return during the year to their respective fields, and that others will be ready to go; and it is desirable to push the work in each of our missions with the greatest vigor.

At the close of the last fiscal year Bro. A. Thomas, who had acted as Treasurer from the organization of the Board, resigned the office, and Bro. Edwin Wortham was elected Treasurer. On the acceptance of the resignation of brother Thomas, the Board adopted the following resolution:

*"Resolved*, That the Board tender their grateful acknowledgments to brother Thomas for the fidelity which he has, without compensation, discharged the

duties of the office from the very beginning of their existence; and while feeling constrained, by his urgent request, to accept his resignation, do so with regret."

#### AGENCY.

Since the last Annual Report, brethren George Bradford, of North Carolina, and J. H. Campbell, of Georgia, have retired from the agency. Brother D. G. Daniel has been withdrawn from Alabama to supply the place of brother Campbell in Georgia; and brother S. A. Creath has accepted an appointment, and entered upon the work in Alabama. Whether brother R. G. Kimbrough is still laboring for the General Association of Middle Tennessee and North Alabama, the Board are not informed. It has been a long time since any communication, or remittance, has been received from him. Brethren R. L. Thurman, of Kentucky, Wm. B. Johnson, of South Carolina, and E. Dodson, of North Carolina, are still in the service of the Board. Brother Richard V. Thurman, of Kentucky, has accepted an appointment for Missouri, but has not as yet entered that State, having, according to an understanding with the Board, been engaged for several months as an assistant to brother R. L. Thurman in Kentucky, with the expectation that the latter will, Providence permitting, aid him in his first entrance upon the work in Missouri. This brother is not a minister, but a lawyer. We hail it as a cheering indication that he has been willing to abandon his profession for the unpleasant and laborious task of an agent. May it soon be the case that hundreds of laymen may be found willing to attend to the businesss departments of Christian enterprise, and thus ministers be released, and permitted to give themselves wholly to "prayer and the ministry of the Word." Brother J. P. Thompson, Jr., of Tuscaloosa, Alabama, has been appointed agent for Texas, and commenced his labors about the first of March.

#### PERIODICALS.

Of the Home and Foreign Journal, we are now issuing only eleven thousand five hundred copies. This reduction is owing to dropping from the list non-paying subscribers. There are quite a number of new subscribers, but not enough to equal the discontinuances and the erasures. The deficit for the volume, ending in June, 1858, was \$479 68. Thus far the collections for the present year have met the expenses of publication.

Of the Commission, we are now issuing seventeen hundred copies. A number of these are distributed gratuitously. At the close of Vol. 2, there was a deficit, including balance due the previous year, of \$172 63. This was less than one half of the amount due from subscribers. There has not been enough received, thus far, to defray the expenses of the year, but there is due from subscribers \$762, more than three times the deficit. It is a grave question: What shall be done to secure prompt payment for our papers? Not unfrequently, when those in arrears are written to for the amount, they reply in any other than a Christian spirit, with the order, "Stop my paper;" and frequently without paying what is due. Would it be best to adopt, and strictly to enforce, the cash system? Annoying as are these failures to pay, they are, in most instances, the result of mere neglect; and the papers being read and circulated, are among the cheapest and most efficient agencies for the promotion of the interests of the Convention. Their circulation ought to be largely extended. But, as is seen in the curtailments made on the Journal, attempts to enforce collections reduce circulation. We invite the attention of the Convention to this subject.

## APPOINTMENTS.

Brother J. L. Holmes, of Virginia, a graduate of Columbian College, D. C., has been appointed missionary to Shanghai. He, accompanied by Mrs. Holmes, sailed from New York the 21st of August, in the ship Falcon. We presume he has, ere this, entered upon his labors in China.\*

Brother R. H. Stone, of Virginia, has been sent to the Yoruba mission, and located at Ijaye. He and his lady sailed from Baltimore on the 4th of November, on the ship Mary Caroline Stephens, for Liberia, and had reached Monrovia at last advices.†

It is proper, in this connection, to state that brother J. Boardman Hartwell, of Louisiana, whose appointment to the Shanghai Mission was mentioned in the last Annual Report, sailed from New York on the 5th of November, accompanied by his wife. We regret to have to state that brother George F. Bagby, of Virginia, whose appointment to the Shanghai Mission was noticed in the last report, by the ill health of Mrs. Bagby, has been prevented from entering upon the work, and it is not now probable that he will do so.

At the meeting of the Board, at which this report was adopted, (April 4th,) brother J. Q. A. Rohrer, a student at Lewisburg University, Pa., was appointed a missionary—his field of labor to be determined hereafter.

## RETURN OF MISSIONARIES.

Rev. S. Y. Trimble and wife, and Rev. W. H. Clark, of the Yoruba Mission, have returned to this country; the former on account of the failure of Mrs. Trimble's health; the latter, under a provision of the Board, permitting the missionaries of that mission to return within four years, for the re-invigoration of their constitutions. Brother Clark was not sick, but he felt it to be necessary, to prevent the breaking down of his strength, to avail himself of this permission. He expects to go back to Yoruba during the year.

Rev. T. P. Crawford, of Shanghai Mission, is also on a visit to the United States. His health has become impaired, and it was thought best that he should seek restoration while sister Crawford was here for the same object. It is hoped that they, together with brother Yates and lady, will be able to return to China after some months.

There is a question of great practical importance, connected with the return of missionaries to this country, to which we would call the attention of the Convention. Brethren, whose health has been sacrificed in missionary labors, may, upon returning to this country, be unable to re-enter the mission field; and also partially or wholly disqualified for supporting themselves and families. What is the duty of the Board regarding the support of returned missionaries? To this question, a committee of the Board, after mature consideration, reported the following answer, which was adopted by the Board, and is now submitted to the judgment of the Convention.

"We think that missionaries, returning to this country on account of their

\* By letters received since this report was adopted, we learn that brother and sister Holmes reached Hong Kong on the 20th of January. In a note from brother Cabaniss, dated February 5th, he states, "Bro. Kreyer has gone down to Woo-Lung to meet brother Holmes and lady. I am looking for them up every minute." The health of brother Holmes had continued very good. Sister Holmes suffered considerably from sea-sickness.

† Information has been received that brother and sister Stone reached Ijaye on the 20th of February. They were well.

sailing health, are entitled to, and should receive, the earnest sympathy of the Board. So long as there is a prospect of their return to their field of labor, and their connection with the Board continues, they may reasonably claim from the Board a support, to be given in such measure and manner as their peculiar circumstances may require. In general, it will be best, if their health will justify it, to allow them a reasonable compensation for agency services. Should the confirmed ill health of a missionary preclude the possibility of his returning to the Foreign field, and his connection with the Board cease, they are no longer under obligation to support him. This principle generally obtains in regard to pastors, agents, and indeed, all classes of persons who labor for regular salaries. But should it appear that the health of the missionary was lost in the service of the Board, and that he is unable from his resources, or by his labor, to support himself, his case would appeal strongly to the sympathy of the Board, and such appropriation should be made for his support as his wants, the resources of the Board, and the interest of the mission cause would justify. Your Committee are unable to lay down any general rule to guide the Board in such cases. Every application for aid must be decided upon its own merits, by the general principles of equity and kindness. Such, we understand, has been the practice of other missionary Boards."

### MISSIONS.

#### CANTON—CHINA.

*Mrs. C. W. Gaillard, and R. H. Graves. Mrs. Gaillard. Native Assistant, Yong Seen Sung.*

At the time of our last report, the missionaries were at Macao. Since then they have returned to Canton. The latest intelligence from them is encouraging. They had commenced regular services at the chapels and preaching in the streets. They write with earnest importunity for reinforcements. A wide door is opened before them, and they need aid to enter it effectually. We give the following extracts from the Annual Report of the Mission.

"The past year has been to us a year of many changes—of danger and deliverance—of hope and fear. But God has preserved us in times of danger, and has been better to us than our fears. In the early part of the year we continued our services in Macao as in 1857. Towards the end of February bro. Gaillard came up to Canton. \* \* \* I came up in April. \* \* \* Our chapels were regularly opened for preaching, until we were obliged to leave the city on the 23rd of June. The congregations were large and attentive, and some of our hearers seemed to show some interest in the truth. \* \* \* The months of July and August was spent in a wearisome captivity in Macao. \* \* \* We returned to Canton early in September. \* \* \* Since our return our congregations are still attentive, but mine (bro. Graves') are smaller than they were. A very encouraging feature about them is, that most of the people remain until the end of the service, and some of them attend quite regularly. \* \* \* During the year we have distributed several thousand tracts and portions of Scripture. \* \* \* Lately we have made several short excursions to the country villages, to preach and distribute books. \* \* \* Brother Gaillard baptized a young man last summer. \* \* \* He has been with me since last May. I am much pleased with his general conduct, and think he shows evidences of conversion. Several persons have come to me for instruction

and have wished to be admitted into the church. But I have no reason to think that any of them are truly Christians. \* \* \* Our assistant, Yong Seen Sang, has been much with me this year, and lives in my house. His walk is that of a consistent Christian."

### SHANGHAI.

Revs. M. T. Yates, A. B. Cabaniss, T. P. Crawford, J. B. Hartwell, and J. L. Holmes, G. W. Burton, M.D., Mrs. Yates, Cabaniss, Crawford, Hartwell, Holmes, and Burton. Native assistants, Wong, Tseu, and Saw. Messrs. Yates and Crawford, and their wives, are in this country. Neither Mr. Holmes nor Hartwell had reached Shanghai at latest advices. The health of Mr. Cabaniss has been feeble, and Dr. Burton has been considerably engaged in the practice of his profession. Thus the mission force at Shanghai has been weak during the year. The brethren Wong, Tseu, and Saw, though not receiving pay as such, have labored faithfully as assistants. The absence of missionaries has caused the suspension of all except one of the schools. We give the Annual Report of this Mission.

#### "PREACHING PLACES, AND SERVICES.

"During the year we have had daily preaching at our large chapel; and for the last six months, night-preaching at the same place three or four times a week. The night-preaching is kept up by three of our native members, who can speak very well. At one of our small chapels, we have had preaching four times a week, and at the other three times. These three chapels are inside of the city.

Our church has continued to meet every Sabbath morning at the chapel outside of the city wall, and near my (Cabaniss') house. An hour before preaching the exercises of the Sabbath School commence. The school is composed of all the members of the church. We have also kept up one night service at this chapel.

Last fall our sister Ling invited us to send some one out to the country, where she resides with her mother-in-law, to preach for the benefit of herself and neighbors. Our brethren, Wong and Tseu, have alternated in going out there weekly, and have been very much encouraged. Sister Ling's mother-in-law, who was at first very much opposed to her joining the church, has not only ceased all opposition, but says she now believes the doctrine herself; and they say she manifests a strong desire to become a Christian.

The brethren have also been invited some miles beyond this place, where they have met with a man who seems disposed to give heed to the Word. He has been for years trying to perfect himself and obtain merit by abstaining from eating any kind of animal food. One difficulty now in his way is, how to throw away all this merit he has been so long accumulating.

#### PRAYER MEETINGS.

Sometime last summer our native members commenced a Sabbath afternoon's prayer meeting among themselves, to alternate from house to house. At the very first meeting, which was held at Bro. Tseu's house, one of his neighbors became interested about her soul's salvation, and has since been a constant attendant, both at preaching and prayer meeting. We hope she is now converted, and expect to receive her next Sabbath as a candidate for baptism.

I regard these prayer meetings as the right arm of our church. Being con-

ducted by the native members alone, they thus feel their own responsibility and are strengthened. Their neighbors, too, seeing that they carry on their meetings without the presence or assistance of foreigners, learn that Christianity is practical even for their own countrymen.

In addition to this native prayer meeting, we have a weekly prayer meeting in English, for the benefit of ourselves and several brethren who are engaged in business here. We have monthly communion.

#### CHURCH STATISTICS.

During 1858, we excluded one member and lost one by death. We now have twenty-five native members; also, one American, two Danes and one German.

The young German brother—Kreyer—is the one brother Yates baptized three years ago. He is now reading theology with me, and studying the Chinese language. We trust he will make a useful missionary. He has quite a talent for languages, and learns rapidly.

#### CONCLUSION.

From the above you will see that we put our native members to work, or we could not maintain so many religious services. I am trying to teach them to take care of themselves and feel that it is their duty to propagate Christianity among their countrymen. Thus far I am greatly encouraged, and have no fears that the Lord will forsake us. The gospel is now taking root in China, and *must ultimately yield an abundant harvest*. Though I shall not live to reap the full harvest, it will be one of the consolations of my dying hour to know that I have been permitted to be *one of the sowers* in this vast field."

#### LIBERIA—AFRICA.

We have to report the death of one of the most valuable missionaries of the Board in this field. Our brother, John Day, has "been gathered to his fathers." This event, of which we have been in painful expectation for some time, owing to the age and frequent sickness of brother Day, must deeply affect the interests of our mission. Brother Day was the superintendent of the missions in Liberia and Sierra Leone. Upon information received from him, and his judgment as to men and measures, the Board have, to a considerable extent, relied. We trust that God, who gave him to us, and who has now called him to Himself, will give others to perform the labors from which he has been called.

Owing, we presume, to this afflictive event, we have not received the Annual Reports of the Liberia Mission. We can only state, in general terms, that during the year several revivals, and the baptism of a number of converts, have been reported in the letters of the missionaries, and that the schools are, most of them, reported as prosperous. The annexed table will exhibit the statistics of the mission as per latest accounts.

STATIONS.	PREACHERS.	TEACHERS.	NO. OF SCHOOLS.
Monrovia,		H. W. Johnson,	
"		T. J. Day,	
"		Martha W. Stewart,	77
"		Mary Boxter,	
New Georgia,	S. W. Britton,	Mrs. G. Britton,	
New Virginia,	J. T. Richardson,	Miss S. O. Richardson,	44
Caldwell,	Henry Underwood,		25*
Clay Ashland,	Wm. C. Burke,	J. B. Yates,	39
Millsburg.	W. C. Burke,	P. M. Page,	26
Cape Mount,		Joseph Bacon,	

STATIONS.	PREACHERS.	TEACHERS.	NO. OF SCHOLLS.
Marshall,	A. White,	S. Page,	26
Greenville,	Z. B. Roberts,	James N. Lewis,	25*
Farmersville,	Isaac Roberts,	A. F. Morel,	18*
Buchannan,	A. P. Davis,	J. T. Neyle,	30
Lexington,	Jacob Von Brun,	J. Neyle, Sen'r,	
Bexley,	Lewis R. Croker,	one,	
Little Bassa,	M. Herndon,	Lewis R. Croker,	
Cape Palmas,	B. J. Drayton,	Henson W. Molton,	14

Those marked \* are per report of last year.

### SIERRA LEONE.

*Rev. J. J. Brown and George S. Weeks. Teacher D. W. During.*

No material change has occurred in this mission since the last report. The following extract from a letter of brother Brown, dated November 17, 1858, exhibits the condition of things there: "From January to September 30, inclusive, thirty-six persons of both sexes have been admitted into church fellowship, by immersion, in the colony. The total number of Baptist members in connection with the Southern Am. Baptist Board of Missions, is one hundred and sixteen members, that is to say, there were baptized in Freetown, in connection with the church, during three quarters from January to September 30, inclusive, two persons. In connection with the church at Waterloo, thirty-four. Members in connection with the church in Freetown seventy-two, ten having backslidden, three restored, and three removed by death. The means of grace have been well attended. Number of church members at Waterloo, forty-four. Prayer-meetings, conferences and revival meetings have been punctually attended to, and with evident tokens of profit during three quarters at Rawdon street Baptist Chapel, Freetown. The school continues under the tuition of Mr. Daniel Wm. During the school-master. It numbers eighty-four children, who are taught to read and write, cyphering, English grammar, geography, &c. The Sunday school also continues, and is attended by children and adults. There is also a day and Sunday school at the Waterloo station. The day school there is reported to consist of twenty-nine children, of both sexes, under the tuition of Mr. Leigh Richmond. The Sunday school also consists of forty adults and children. The means of grace here have been well attended also."

### YORUBA.

#### LAGOS.

*Rev. J. M. Harden. Mrs. Harden, Teacher.*

Were it not necessary to keep an agent in Lagos for the transmission of supplies to interior stations, it may be doubted whether it would be advisable for brother Harden to remain there. The field seems to be peculiarly sterile and uninviting. Our brother writes, at times, as if almost disheartened, but again, relying upon the power of the Gospel and the promises of God, he seems to expect a blessing upon his labours. He—as indeed do all the missionaries—earnestly pleads for an interest in the prayers of the brethren.

### ABEOKUTA.

*Rev. R. W. Priest. Mrs. Priest.*

This station was commenced by brother Denard, and on that account was assigned to brother Reid by the Board, as he is now the missionary of the Reho-

both Association, Georgia, in place of brother Denard. But before the arrival of brother Reid the Mission had deemed it necessary to send brother Priest to Abeokuta, and by an arrangement between them, brother Reid agreed to locate at Awyaw, and brother Priest remains at Abeokuta.

Brother Priest has been engaged in building, which has impeded his labours as a missionary,—still some progress has been made in diffusing a knowledge of the Gospel, and awakening a spirit of inquiry.

Sister Priest, though suffering much from sickness, has taught a small school with encouraging success. Three persons have been baptized at this station, one of whom professed conversion at Ogbomishaw.

In a letter of September 30, brother Priest thus writes: "Our prospects for doing good are not in other respects better than formerly, but we do feel greatly encouraged. I have not seen Mrs. Priest seem more cheerful and encouraged since we have been here. She has health now, so that she can be in the school amongst her children. They are spelling and beginning to read, and some of them can read very well. I now feel more like I am doing missionary's work than I have before since coming to Abeokuta."

#### IJAYE.

*Rev. A. D. Phillips and R. H. Stone. Mrs. Stone.*

Brother Phillips still continues his labours at this station. Brother and sister Stone have, we trust, joined him ere this. They are expected to remain permanently at Ijaye, unless the hand of Providence should indicate otherwise. The labours of Brother Phillips have been interrupted by sickness of himself and other missionaries. Notwithstanding, he reports a cheering degree of success. From his summary of the labours of the year 1858, we make the following extract:

"It is with profound gratitude to God that I recount the mercies and blessings of the past year. I have, since the 1st of January last, been absent from my station, in all, nearly three months. One to Lagos, one to Ogbomishaw, and three times to Abeokuta. I have suffered three severe attacks. Dr. Ford calls it malignant fever.

"I have baptized one heathen convert,\* and seen all those formerly baptized making as fair advances in a divine life as could be expected. I am glad and take courage at the prospects; still I mourn that no more has been done. I am not satisfied, and never can be, until I see flourishing churches in Yoruba."

With reference to the prospects of the mission, he writes under date of December 29:

"Everything (so far as I know) seems to be moving smoothly on, and to my vision the clouds in our horizon are fast dispersing; and we even now imagine we feel the genial rays of the glorious Sun of Righteousness. Lord grant it may be so. I have been here nearly three years, and have endeavoured to observe very closely the signs of the times, and I *think*, at no time of my stay here there has been more to encourage. And I am looking forward to the year 1859 with interest, and *do* believe that the Lord will bless us."

Brother Phillips mentions various interesting incidents to show "that the truth is taking a deep root in the hearts of the people," "that the work is going *steadily onward*." From among them we select the following:

\* Making, with those before reported, four baptized by brother Phillips.

"This week a marriage took place in a compound where one of the disciples lives, and she refused to take any part, or contribute anything to the feast, but saluted them kindly when convenient. They seem to have become enraged about it, but for some cause they were restrained further than *words*. Her little son, also cleaving to his mother, refused to worship or offer sacrifice to the tutiary god, and they thought to force him to do so. Then his mother, (who had hitherto remained silent,) was greatly enraged, and told me she cried greatly, and they all had a great 'palaver.' I believe, however, the poor woman, by the help of God, succeeded in getting her son to the farm, and at last defeated their desires." \* \* \* \* \*

"Our weekly prayer-meetings are interesting and encouraging. In one of these prayer-meetings I called upon that same mother to pray: and O! what pleadings on behalf of her *children*! her husband, and all her country people! Then she begged God to give health and ability to the white man in this country to *preach Jesus*, and to put it into the hearts of *many* of His white children to 'come over and *help us*.' When I see the struggles and hear the cries of a *few* poor converts from heathenism; when I know their desire for labourers, and the *tender* regard they have for them, it makes me mourn to think of the *utter* indifference of those in whose power it is to *send help*, and to *come and help*!"

#### AWYAW.

*Rev. T. A. Reid.*

Nothing has been done at Awyaw except to commence the erection of buildings. Brother Reid, at last advices, was at Abeokuta.

#### OGBOMISHAW.

*Rev. W. H. Clark and S. Y. Trimble. Mrs. Trimble.*

Each of these missionaries is in this country. Brother Clark expects to return during the year. Whether brother and sister Trimble will be permitted to resume their labours in Africa is very doubtful, on account of her continued ill health.

Brother Reid has spent the greater part of his time at Ogbomishaw, and in the absence of the other brethren has charge of the station. He has suffered much, partly from disease, but chiefly from the death of his beloved wife.

We advert to the death of sister Reid with feelings of profound grief. Her exalted piety, cultivated, intelligent and earnest devotion to the work of missions, had greatly endeared her to our hearts, and led us to hope for a bright career of usefulness for her in the chosen field of her Christian toils. But He who "seeth not as man seeth," was pleased to disappoint our expectations. She was taken with malignant fever, and died at Ogbomishaw, after a short illness, on the 17th of May, 1858. This was an overwhelming affliction to our beloved brother, but the Lord has wonderfully sustained him.

The labours of brother Reid at Ogbomishaw have been blessed. He had baptized two females before he left, on an excursion for the benefit of his health, and several others, especially an old man who had not been baptized because of sickness, gave hopeful evidence of interest in the truth. On the 29th of October he thus wrote:

"I regretted much to be under the necessity of leaving the Ogbomishaw station, for there seems to be an increasing interest among the people, because

many attend our Sabbath exercises, and some appear very attentive to what is said to them. My old friend still seems to be firm and decided regarding his faith in Christ, and I am so well satisfied of his conversion, that as soon as his health will admit of it, I expect to baptize him. When I left him he expressed great fears that I would not return to baptize him and preach to the people.

"One of the females is perfectly firm, and despite of all the threats of her owner, she comes to see me frequently, and sometimes to church, always nearly in a cheerful mood. The other is timid, consequently a little wavering. Though recently she has been to see me to talk to me, and I think will soon overcome her timidity, and come to hear instructions from the Word of God. Her people, with all their threats, cannot make her return to her former customs. I think it will all soon pass off, and they will be allowed to attend to religious services."

#### NEW FIELDS.

By a resolution adopted at the Convention in 1857, the "Boards" were directed "to watch the providence of God, as it now points to Japan and South America, as important and prominent fields of missionary labor." With this direction the Board of Foreign Missions have sought to comply. Their attention has been given mainly to Brazil and Japan. They herewith submit to the Convention the Report of a Committee of the Board, and ask for such further instructions in the premises, as the Convention may deem wise.

The Committee on New Fields, to whom was referred the subject of Missions in Brazil, and in Japan, beg leave to report:

I. As to the propriety, on general grounds, of establishing any new mission now, or taking any action looking to the establishment of one—there are various points to be considered.

1. It is urged *against* such steps, that our present means are insufficient to sustain in the highest efficiency the stations we have; and the supply of missionaries is even more deficient than that of funds. It is added that in the discussions which have arisen in regard to methods of organizing for missions, there is danger that attention shall be so diverted from the work itself as to prevent an increased supply of either men or money.

It is also suggested that the most successful policy is to build up a few strong stations; that the division of the somewhat meager forces, at our command, weakens the vigor of our effort at any one point, and may even put in peril all that has been accomplished at any particular place,—as when a mission must be left for a time entirely vacant, on account of the death or removal of all its members.

2. *In favor* of extending our efforts still further, notwithstanding objections so potent, it may be urged, that a new field will often interest and call out new men, and other funds, which would else have lain dormant. God has not made all men alike, nor likely to be interested by the same things. It is well that it is so—not less in missions than in other matters. Again, a man whose health might be entirely unsuited to sojourn in China, might not only labor unharmed, but even be greatly benefited, by a residence in Brazil. The qualifications which would suit him for one field, might be wholly thrown away, or, in some cases, positive hindrances in another. In fact, it has not been found, we believe, that the opening of a new field has resulted in the withdrawal of energies or interest from the old ones, but has drawn out additional resources, and enlisted greater zeal in the work at large. As to the causes of discouragement and apprehension alluded to, while it becomes us as candid men not to be blind to them, and

as prudent men to guard against the danger of rashness, in view of such circumstances, it also becomes us, as trusty and wise guardians of the interests of Foreign Missions to adopt such measures as may avert the threatened embarrassments. We can only do so, by a prayerful and resolute attempt to awaken renewed zeal in the missionary enterprise, by appeals adapted to enlist the affections of those who love the cause of Christ. The helmsman must not let the rudder hang loose and undecided, because the course is perilous—nor the engineer permit the steam to go down, because there is a strong counter current to overcome. A steady movement onward, with faith in God, and faith in God's people, will be far more likely to win success, than vacillation or retreat. If we are liable to be censured for doing—we shall be more censured, and more deservedly, for not doing. As to the doubts which have been expressed in regard to the wisdom of our present organizations, we are not responsible for the system, but only for working out, to the best of our ability, that with which we have been intrusted. We will not object to any judicious improvements in the system. When one is framed, better adapted for the purpose, and shown to be so, we shall cordially adopt it. In the mean time, we must simply feel, and show to all the world that we feel, that the work we are engaged in is too great for us to "come down" from it, or intermit our labor till all doubts have been removed as to the best *modes* of doing it. If others are discouraged by the apprehension that the work must *cease*, the most effectual way to check such fears, is by showing the solemn, earnest determination, in the fear of God, that *the work must advance*. In regard to "strong missions," it is believed that the experience of other boards, as well as our own, exhibits the wisdom of avoiding isolation of missionaries on the one hand, and too close aggregation of them on the other. They lose heart and energy by solitude, and suffer for lack of mutual sympathy, advice and aid. On the other hand, if many are together, their plans are likely to differ, they are in each other's way, jealousies, alienations, and even collisions occur, and the whole energy of no one of them all is developed. The apostolic model of "two and two" has many practical advantages.

In general, the duty of multiplying missions seems to depend, just as the duty of commencing one, on the opening which God in his providence sets before us. The duty is, "Do good to all men;" the limit, "as we have opportunity." If suitably qualified men presented themselves, anxious to go to some promising new field, as Brazil or Japan, whose attention was not specially arrested by China or Africa, could we venture to refuse them? And if such fields, new, inviting, necessitous, promising, present themselves; if God's providence opens to us some special and peculiar doors, at which we may enter, is not that at least a call to us to inquire, if there be any whose heart the Lord has touched with the desire to go?

We need not add that in suggesting new fields, we do not for a moment, contemplate the abandonment or diminution of our existing mission stations. It is not that the present fields are either so barren as to give no promise, or so thoroughly worked as to need no more toil. Never has the demand for laborers been so great, especially in China. By the recent treaties, not only has the country been largely thrown open, in addition to the five points heretofore granted, but the Emperor himself and his Mandarins, in the most solemn and public form, declare that the religion of Jesus is good, that his followers are not to be disturbed, that no person, "whether a citizen of the United States or a Chinese convert, who according to these tenets peaceably teaches and practises the prin-

ciples of Christianity, shall in any case be interfered with or molested." Thus the missionary going into the interior, as allowed by the treaty, may advance where no white man has ever gone, with the passport of his country to protect him, and the treaty to recommend him, and may boldly announce the truth as it is in Jesus, and appeal to the *Emperor of China* himself as introducing him, and declaring that this religion is good.

II. In considering Brazil as a new field for our missionary exertion, we remark :

1. Brazil is, in a certain sense, a new country ; or rather it is an old country, which having decayed under the influence of Popery and Portuguese rule, is now just emerging from insignificance and darkness, and assuming a character and a place among the nations of the earth. Its principles seem more liberal, its government more stable, its enterprizes more hopeful than any in the South American continent. The territory within its borders is of vast extent, greater than that of the United States,\* and a large portion of it is of extreme fertility. With a population already twice what the United States could boast in 1790, the government is offering great inducements, not only by equitable and honorable laws, but by an extensive system of land grants, to allure foreigners to become permanent settlers. At the same time the resources of the country are being rapidly developed by energetic efforts for internal improvements, while commerce is adding that external pressure, and those enlarged faculties which are needful to give a nation the proper use of her peculiar advantages,—and to develop her hidden wealth and power.

2. The Brazilians, as a people, are without the gospel. In the towns, though nominally Catholic, they are, for the most part, it would seem, really infidel. In the country, Catholicism and heathenism contend for predominance, the former having the advantage not so much in superior morality, or freedom from superstition, as in greater sagacity, cultivation, and wealth.

The services in the church are not intended to instruct. The mass is said every morning in most of them. "Ordinarily but few attend, and these principally women. Upon the great holidays, the churches are thronged, and sermons are occasionally delivered, but *nothing like regular preaching* on the Sabbath or any other day is known in any part of the country."

3. What we have ascertained in regard to the experience of missions there in the past, appears to show no essential difficulty in the way, further than that which arises everywhere from the radical aversion of the human heart to God, and God's truth. That which has baffled former missionaries, has been not opposition so much as indifference ; not enmity so much as a quiet, stolid, proud neglect,—not so much a stern and vigorous conflict, as a pertinacious holding off from their cause—joined however with no little courtesy to themselves as individuals. It may indeed be questioned whether some of them did

\* It is stated in the most recent and complete work on Brazil—Kidder and Fletcher's—that "according to the best calculations made in 1845, Brazil contains within its borders 3,004,460 square miles. The United States, by the latest computations of the Topographical Bureau at Washington, has an area of 2,936,166 square miles. Brazil is therefore 68,294 square miles larger than the whole territory of the Union. In other words, we should have to add to the possessions of the United States an area equal to that of the adjacent States of New York, Connecticut, Massachusetts and Vermont, to make it of the same dimensions as the 'land of the Southern Cross.' "

not expend too much of their energies in exploring the country, rather than in preaching Christ; and this may be the reason why they succeeded better in making books, than in making converts. As has been remarked, however, the nation seems now waking out of a lethargy, and entering almost as if it were a new country, into a forming state, which affords the most valuable opportunities for readily accomplishing extensive and permanent results.

It is the distinct testimony of Mr. Fletcher, the intelligent and observant traveller, "There is no country in South America where the philanthropist and the Christian have a freer scope for doing good than in Brazil." And he subscribes cordially to Mr. Kidder's remark, "It is my firm conviction that there is not a Roman Catholic country on the globe, where there prevails a greater degree of toleration, or a greater liberality of feeling toward Protestants."—(Brazil and the Brazilians, p. 143.)

Besides these general considerations, there are some special points which may recommend Brazil to us as a mission field.

4. Its proximity to us, and the comparative ease, certainty and regularity with which it may be reached by vessels sailing directly from James river—constitutes an advantage of no slight importance. Forty days is the average time of a trip.

5. Closely connected with this is the comparative cheapness of transporting missionaries thither, and of transmitting to them all necessary supplies.

6. The language, nearly allied as it is with the Latin, as its original stock, and with French, Italian and Spanish, as kindred branches, would occasion very little delay to a good classical scholar; and the growing extension of commerce will more and more bring the English into use there, since the trade is almost exclusively in the hands of the English and Americans.

7. There is said to be no difficulty on the score of health. In fact, the climate is thought decidedly advantageous to those who are afflicted with a tendency to consumption, and not injurious to others, who observe any tolerable precaution.

8. The relations of our own government with Brazil are so direct as to give assurance of the entire security of the missionaries as American citizens. But in addition to this the Brazilian laws are express and particular in tolerating other forms of religion, notwithstanding the Roman Catholic is still the established church. The commercial transactions, too, between that country and the United States, may be expected to increase, lending greater influence to the considerations named above. Especially does there seem to be reason to anticipate that the Southern portion of this confederacy will make a vigorous effort for this trade which nature itself seems to have placed in their hands. Nor is it amiss to allude to the fact that a number of our own citizens, and personal acquaintances have gone, or are going thither, in the prosecution of the works of internal improvement which the Brazilian government is generously pushing forward.

9. It is, like our own, a slaveholding country. No missionary can go thither, from any portion of the Christian world but this—who would not probably feel himself called on, either by his own feelings, or by the demands of the public at home who sent him, to broach this vexed question—and to war, either openly or covertly, with the domestic institutions of the land. A missionary from the Southern States of America would be free, at least, from this liability to embarrassment. He would have nothing to preach to them but the gospel of Jesus Christ,—and need not commence by laying a foundation either of practical or theoretical Abolitionism.

III. In regard to Japan, but few words need be added to this already protracted report.

The general argument for that country is almost the same as for China, excepting only the immense extent of the latter named country. We shall not attempt to repeat that argument at large, but merely allude to some facts specially pertaining to Japan.

1. Japan seems to be thrown particularly on the hands of American Christians. England is now amply occupied with India and Africa, and the other heathen portions of her vast empire. She presents the singular spectacle of combining, as it were, in one work, the business of Home and Foreign missions. Her chief and earliest efforts are certainly due to the pagans, who are her own subjects. For her, emphatically, "the heathen are at home;" and, for the present at least, her hands are full. While the recent convulsion in India has afforded most brilliant and convincing testimony to the fidelity, even unto death, of the native converts of all denominations, it has fixed the attention of the friends of missions in England on India as the special field to which God now points them, and has awakened a zeal, and determination, and profusion of effort never before witnessed.

Under these circumstances, England being thus pre-occupied, the Providence of God throws open the gates of Japan, closed for two centuries. What does it mean? As it was left for the American Navy to open the ports of Japan, so long shut against the fleets of the world; and as it was the privilege of a simple American Consul, without ships of war or money to sustain him, to negotiate the first open treaty with that singular nation, a treaty so perfect that when the proud fleets and magnificent embassies of England and France arrived, they had nothing else that they could do but copy it; so is not this a door thrown open for spiritual aggression upon the kingdom of darkness, which none but Americans can so fitly and readily enter? Is not this a call in Providence to us, to teach the Japanese the name of Jesus, so long known only to be reviled?

2. The way is now fairly open. The treaty guarantees protection; and the people too, losing even already something of that intense hatred for foreigners which they seem to have cherished as the essence of patriotism, are ready to hear, if we were but prepared to speak to them. To-day Japan—the impenetrable, the hopeless Japan—is more accessible to the Christian missionary than China was a dozen years ago. It was mentioned by Bishop Boone, of China, in a recent lecture in Richmond, that Mr. Seyle, one of the American Episcopal missionaries in China, had visited Japan, in company with Mr. Read, the American Commissioner. While there, the Governor of Nagasaki invited him to come thither and reside, and teach their boys—offering to put six young men under his charge for instruction. Mr. Seyle replied that he could not think of it, unless he might teach them and others Christianity. The governor told him he might do so—and urged him to come, promising to provide him a house, if he would consent. And this was at Nagasaki, where, but a few years ago, if a sailor chanced to be shipwrecked and cast ashore, he was made to trample under foot a cross made in the pavement with earthen tiles, as a token of his contempt for Christianity; and if he refused, he was dragged violently over it, as the only condition on which he could be allowed to live.

3. Other Mission Boards have seen the importance of such a field, and are pressing farward with praiseworthy alacrity to enter it. The Episcopal Board, though they have fewer than they wish in China, have ordered two of their

valued men now there to go to Japan. The Dutch Reformed Church have organized a mission, somewhat on the colonizing principle, consisting of five. The Presbyterian Board have determined on a mission there, and a single church has set apart two already. The Methodists have been making special efforts, and raising a special contribution for this object. Shall this Board not even present to our churches the inquiry whether they have not the men to send, the money to sustain them? Shall we not ask if they will not grant us both, with the humble prayer that the God of Missions may use them for the spread of His own glory?

We recommend the adoption of the following resolutions:

1. *Resolved*, That this Board feel the duty of taking no step backward in the work of evangelizing the world; but while convinced of the importance of sustaining vigorously all the existing missions, are desirous of extending their labors, as early as practicable, to other fields.

2. *Resolved*, That, among the fields yet unoccupied by us, Brazil and Japan seem to present special claims to regard as necessitous and promising.

3. *Resolved*, That the Secretaries be instructed to endeavor, by correspondence and publications, to interest the minds of the brethren in these fields, and to inquire after suitable persons, who may be disposed, in reliance on God's guidance and strength, to go thither and labor.

B. MANLY, JR., *Chairman pro tem.*

#### NEED OF MISSIONARIES.

The Board would distinctly call the attention of the Convention to the necessity for increasing the number of missionaries. There can be no doubt that the brethren are willing to sustain a largely increased number. Associations and State Conventions are calling for missionaries to be supported by them. The appeals of the Board for funds have always been responded to with sufficient liberality to meet all the demands against them. In each of our missions an increase of laborers is imperatively demanded. An extract from the annual report of the Canton Mission will express the feelings of all our missionaries. "Our prayer is '*help us.*' To the churches at home we call for *help*. Send us more men. God has made a wonderful opening for us. We cannot all remain on the coast, but must have men to take our places and to go with us into the interior to unfurl the banner of the cross to its teeming millions." New fields are inviting occupancy. The time for enlarged and vigorous effort has come, but where are the men for the work? Can nothing be done to increase the number of missionaries in China and Yoruba, and to bring forward the men who can successfully enter Japan and Brazil, and other new and inviting fields?

#### CONCLUSION.

In surrendering to the Convention the charge committed to us, we can but express our gratitude that so many indications of the Divine favor have accompanied our labors. We have been able to attend to the business with the utmost harmony of feeling and action. With none of those working in connection with them have the Board had any collision. Since the last convention four male and four female missionaries have been sent forth to preach Christ to the heathen. Contributions have increased, many Associations are calling for additional missionaries, and it is well known that quite a number of brethren are

seriously pondering their personal duty as to becoming missionaries. In Liberia and Sierra Leone not less, probably, than three hundred have been baptized, in Yoruba about nine, in China some twenty-five. New and inviting openings in China demand large increase of our missions there, while the hundreds of thousands of Yoruba are still accessible to the heralds of the Cross.

May the God of Missions give to the Convention the wisdom and the grace rightly to plan and act with reference to the future of this great interest, and may he soon fill the whole earth with his glory. Amen and Amen.

### REPORT NO. 12.

*Of the funds received and disbursed by the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, for the year ending on the 31st of March, 1859.*

1859. April 1. Cash received from

A. Thomas, former treasurer, May 21, 1858.		\$3,881 26
District of Columbia, since	" "	\$56 85
Maryland,	" "	1222 73
Virginia,	" "	9332 95
North Carolina,	" "	2161 40
South Carolina,	" "	4849 98
Georgia,	" "	8696 14
Alabama,	" "	5474 00
Mississippi,	" "	539 07
Louisiana,	" "	758 32
Tennessee,	" "	1074 06
Kentucky,	" "	3566 80
Florida,	" "	224 98
Arkansas,	" "	5 00
Texas,	" "	27 00
Missouri,	" "	206 72
W. H. Clarke,		41 66
Interest,		402 90
American Tract Society,		401 00
Passage, (returned,)		50 00
Home and Foreign Journal,		319 79
Exchange,		10 02
		1,225 37
		<hr/>
		\$43,705 63

Cash disbursed to the

African Mission,		\$4886 06
Central African Mission,		6192 65
Sierra Leone do		100 00
Canton do		3117 73
Shanghai, do		7114 66
For Outfits,		1500 06
Passage,		1122 30
Incidental Expenses		24033 40
Salaries,		721 25
Traveling Expenses,		7722 46
Exchange,		2365 15
W. H. Clark,		21 75
		41 67
		10872 28
		<hr/>
		34,905 68

Balance in the Treasurer's hands, April 1st, 1859,

Richmond, April 1st, 1859.

EDWIN WORTHAM, *Treas.*

RICHMOND, April 2nd, 1859. I have examined the account of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, and find it correct and sustained by proper vouchers, and that there is in the hands of the Treasurer a cash balance of Eighty-Seven Hundred and Ninety-Nine Dollars and Ninety-Five Cents.

Signed,

ARCH'D THOMAS, *Auditor Pro. Tem.*

Table showing the amount contributed by each State, during the last two years, and the number of Delegates to which each State is entitled in the Fifth Biennial Convention.

	Amount.	No. of Delegates.
District of Columbia,	\$145 25	
Maryland,	2,264 03	11
Virginia,	18,039 46	90
North Carolina,	4,316 68	21
South Carolina,	9,066 56	45
Georgia,	13,989 51	70
Alabama,	10,376 55	52
Mississippi,	1,627 66	8
Louisiana,	998 81	5
Tennessee,	2,945 39	15
Kentucky,	6,769 27	34
Florida,	709 48	3
Illinois,	5 00	
Arkansas,	55 00	
Texas,	37 00	
Missouri,	618 47	3

## FOURTEENTH ANNUAL REPORT

OF THE

### Board of Domestic and Indian Missions.

In compliance with a Constitutional requisition of this Convention, the Board of Domestic and Indian Missions render the fourteenth annual account of their stewardship.

#### OBITUARY.

One Vice President of the Board, Rev. Joseph H. Eaton, of Tennessee, finished his course January 12th, 1859. His name, piety, and love for the cause of Missions—the cause of Christ, are recorded upon the memory of the denomination; and he rests from his labors.

While much sickness has prevailed in the families of our Missionaries, it is with gratitude we can report "No Death" among the Missionaries of the Domestic department.

#### ORGAN OF PUBLICATION.

One third of the Home and Foreign Journal is still employed as the principle channel of communication with the churches. Owing to its limited circulation, it does not meet the wants of the Board, as an organ. Yet we do not know how we can do better. A small paper under the control, and published at the seat of the Board, has been contemplated and discussed with deliberation. Such a paper, in many respects, would subserve the cause of Missions. But the necessary additional labor and expense of such an enterprise, and the serious difficulties attending the circulation of a general Missionary organ, have hitherto deterred the Board from the undertaking. Could all our pastors and active church members become interested in the circulation of our present paper, in a

short time the circulation would exceed 50,000 copies. Could it gain such an access to our churches, it could be so enlarged and improved as to remove all motive to establish another organ for either Board.

We have also employed the weekly state papers, so far as time would enable us to prepare articles for them.

#### AGENCIES.

At present we have but two Agents in the field—Rev. V. E. Kirtley, in Kentucky, and Rev. Martin Ball, in Mississippi.

Rev. Wm. M. Farrer resigned his agency in Mississippi last June—Rev. J. O. Scriven, and Rev. W. J. Harley, theirs in Georgia last December. Rev. N. Bowen, who has for some months labored in South Carolina, resigned in March.

#### THE CAUSE. \*

The conflicting views touching Mission plans, agencies, expenses, &c., by which the denomination has been for some time agitated, have rendered agency work extremely annoying to those engaged in it, and rather unprofitable to the general cause. Both the agents and the Board concurred in the judgment that they had better retire for a season, till the storm be over-past.

Your Board is wedded to no plan. It is the means to carry the Gospel to the destitute, the sympathy, coöperation and prayers of the brethren we most need. It is of little moment to us whether these blessings come *with* or *without* plan. We have tried the agency-plan and the no-agency-plan. In our experience, the former has succeeded much the best. We have often appealed to this Convention, and to our brethren, for a better, but our appeals have been without any gratifying result.

While the collection of funds is a leading motive in the appointment of an agent, and should be his prominent aim, and if efficient he will secure them, yet an agent's services ought not to be estimated simply by the dollars and cents which he brings into the treasury. No one Missionary rarely ever does as much direct ministerial work as an active, laborious and wise agent. No Missionary has such a wide field; none has such opportunities to lay hold upon the heart of the denomination, and arouse and encourage to every good word and work. The Missionary services of every wise, pious and active agent, immeasurably out-weigh the salary which he receives for all his toil and, too often, unpleasant labor.

If the system of agencies must be abandoned, we respectfully submit whether simple opposition to it is not an unwise and unpromising substitute for it.

The following will illustrate the practical bearing of this matter:

Rev. S. A. Creath, Agent for the Foreign Board in Alabama, spent a portion of the month of March in one of our Associations; though much hindered by frequent rains and high waters, he collected near \$400. The same Association sent up last year, for the same object, without an agent, less than \$4.

Rev. M. Ball, our agent in Mississippi, says: "In 1857, I rode a part of the year for the Board of Foreign Missions. I collected in the Chickasaw Association, \$540. In 1858, there was no agent visited the Association. I am sure there was not \$100 sent up."

#### FINANCES.

Receipts from all sources, during the last year, for the Domestic Department, \$21,610 73. Balance in the Treasury, April 1st, 1858, \$4,821 82. Total \$26,432 55.

Indian Mission receipts, \$17,223 64. Balance in hand, April 1st, 1858, \$4,042 08. Total \$21,265 72. Sum total for both enterprises for the year, \$47,698 27.

For extinguishing the debt on the Coliseum Place Baptist Church, New Orleans, \$6,902 23. Total for all objects, \$54,600 50.

We here give a summary of receipts for the preceding year, as it properly belongs to this session and forms a basis of the present representation.

Receipts from April 1st, 1857, to April 1st, 1858, for Dom. Miss., \$17,762 96  
Balance in hand April 1st, 1857, - - - - - 4,272 57

Total, - - - - - \$22,035 53

Indian Mission receipts for the same period, - - - - - \$11,136 35  
Balance in hand April 1st, 1857, - - - - - 3,173 69

Total, - - - - - \$14,310 04

Total in both departments, - - - - - \$36,345 57

Grand total at the disposal of the Board, for the two years, to April 1st, 1859, - - - - - \$90,946 07

#### DISBURSEMENTS.

For the year past, Domestic Missions, \$23,349 73; Coliseum Place Baptist Church, N. O., \$6,636 30. Leaving a balance in the Treasury of \$3,323 75.

In the Indian department, \$18,019 97. Leaving a balance on hand of \$3,245 75.

Much of the balance reported is now due the Missionaries for services already rendered, but whose reports have not yet come to hand.

#### LIABILITIES.

In addition to the salaries due on past quarter, which must be met on the presentation of report of labor performed, the Board has already assumed liabilities, for the coming year, for nearly \$25,000.

#### RESOURCES.

It may not be out of place here to speak of the resources of the Board. These are mainly the voluntary contributions of pious brethren—solicited by agents and pastors, and often by the generous prompting of an intelligent piety. In quite a number of cases, individuals, churches, and associations, have selected, or requested the Board to select, a Missionary for them—whom they adopt as their Missionary, and pledge his support through this Board. This method has been pursued for years, and the Board have labored to induce a still larger number to adopt it. It has its advantages. It brings the Missionary into more immediate connection with the sympathies, prayers and confidence of the contributors. It may also have a tendency to narrow down the Missionary spirit to a single locality and a single individual. To judge with any degree of accuracy of the influence of the plan upon the great Mission cause requires, perhaps, longer and more ample experience than we have had.

This, however, we have learned from our experience, that it will not do to rely on as a permanent resource, even so far as it is adopted. Some are regular and prompt to furnish the amount pledged. Not so with a majority of these bodies. Some are half a year—a year, and more in arrears. It becomes the duty and work of the Board to exercise a watchful forecast, and make provision for such emergencies by a general fund, from which the wants of these Mis-

sionaries may be supplied; otherwise they must suffer, or be driven from the field. By our present arrangement, no Missionary of the Board is required to wait a single day for his salary beyond the first meeting of the Board, after the reception of his quarterly report of services rendered.

It may be further added, that the principles of the Board are so much in harmony with the organization of our churches and associations, as to allow untrammelled coöperation. On application the Board make joint appointments with these organizations—each pledging a specified amount of the proposed salary. But in these arrangements, as in the above specified, the pledges are not generally met with that promptness which meets the urgent wants of the poor Missionary. Often is a note like the following appended to a quarterly report of these laborers: "Please remit the amount due me at your earliest convenience. Your prompt payment constitute my only reliance to meet the wants of my family."

One says, "I thank you for the promptness with which you have transmitted my salary. Were you not able to do so, I could not remain here. The —— Board has not been able to pay me anything since last June, and doubtless will not before next June."

Another Missionary, who had been pledged \$300 by another body, says that he has received only \$25 of that amount, and does not expect to receive any more.

#### LABORERS IN THE FIELD.

During the last year 104 Missionaries and agents have been under commission of the Board; a few of whom have labored only a portion of the year. We have Missionaries in every Southern and South-Western State, in the Indian Territory and California. To the above number add 35 among the Indians, and we have 139 in the entire field. We trust the time will soon come when the resources of the Board will enable them to employ twice the present number. The harvest is yet large and the laborers few.

#### PRACTICAL RESULTS.

All the actual services rendered by a faithful Missionary, cannot be recorded with pen and ink. Nor is it our custom, in these annual reports, to give in detail all that the Missionaries record and transmit to the Board. The following summary contains the principle items contained in the reports for the last year, so far as they have come to hand: Churches and stations supplied, 533; discourses delivered, 11,015; prayer meetings, 3020; baptisms 1677; received, by letter, 718; conversions in connection with the labors of the Missionaries, but not baptized by them, 766; Sabbath schools, 114; teachers, 601; pupils, 5570; teachers converted, 4; pupils converted, 202; pastoral visits, 10,391; churches constituted, 26; ministers ordained, 24; deacons ordained, 43; young men connected with mission churches preparing for the ministry, 58; meeting houses commenced during the year, 28; meeting houses finished, 15.

In the performance of these labors 75,607 miles have been travelled.

That it may be seen at one view what has been done since the last session of this body, we transfer the statistics on this subject from the last Annual Report of the Board: "300 churches and stations supplied; 9445 discourses delivered; 1479 prayer meetings attended; 53 churches observe the monthly concert for prayer; 1309 additions by baptism; 596 by letter; 649 professed conversion in connection with missionary labor and baptized by others; 94 Sabbath schools;

379 teachers; 4000 pupils; 68 Bible classes, and 846 pupils; 12 teachers and 68 pupils professed conversion; 7965 volumes in the several libraries; 6800 pastoral visits; 30,000 pages tracts distributed; 20 churches constituted; 11 ministers and 37 deacons ordained; 35 young men, connected with these mission churches, preparing for the ministry; 27 meeting houses commenced and 12 finished. In the performance of these duties 80,000 miles have been travelled."

#### COLORED POPULATION.

As the crowning evidence of the Messiahship of Christ he declares—"The poor have the gospel preached unto them." No part of our population have a higher claim to be ranked among that class which received such special notice of the Redeemer of lost men. They are emphatically "*poor*." They are also numerous—some three and a half millions. So many brought from the lowest depths of heathenism to our own land, placed within our reach, on our own farms and plantations, in our own families, under our own supervision and control, impose weighty Christian obligations upon us! Shall we not—ought we not to feel a deeper interest in this work? What encouragement to labor in this department! How the civil and religious influences with which they have been surrounded have elevated them above those in their native country! What vast numbers of them have believed in the Lord Jesus Christ, died in the faith, and have entered upon the "rest that remains for the people of God!" We presume there are not less than 150,000 now living in communion with the Baptist churches in the Southern and South-western States.

In very many sections where houses of worship are erected for the whites, provisions are made for the blacks; and the same gospel preached to the master is preached to the slave. But there are many districts of country, rich planting districts, where the white population is too sparse to demand such gospel provisions. Unless special missions are made to these blacks they must live and die without the gospel. To illustrate the situation of many portions of several Southern States the following extract from our missionary to the blacks in the Swamps of Mississippi is quite sufficient:

"There is a large scope of country here, populated almost entirely by blacks. Many of them were professors of religion when brought here—many of whom scarcely ever hear preaching—some never. For example: on the fifth Sabbath in August I preached to a congregation of blacks, among which was an old woman, whose owner furnished her with a mule to ride several miles to attend my meeting. On her way she remarked to an overseer that she hoped the Lord would let her hear a white man preach once more, for she had not heard one in thirty years. She was a Baptist when she came into the swamp."

To such districts the efforts of the Board have been directed, so far as practicable. Some such are now supplied by the Board in Mississippi, Georgia, South Carolina, and Florida. Most of our missionaries have a colored interest in connection with their charges.

Rich blessings have crowned these labors in many instances.

#### SABBATH SCHOOLS.

The Board are deeply impressed with the importance of this department of Christian labor. The learned French philosopher, Cousin, has truly said: "A religious and moral education is the first want of a people." This, to secure its highest aim, must commence in childhood; and there is a large portion of this class who will receive such an education only in a Sabbath School.

It is made the duty of every missionary and agent of the Board to take a lively interest in these institutions, establish and promote them wherever practicable. There are now, in connection with the mission churches 114 Sabbath Schools, with 601 teachers and 5570 pupils.

It is difficult to enumerate the number of schools and pupils which have been connected with the Board since its organization, as in many cases the same school has been reported in successive years. But there have been not less than 800 different schools, 27000 different pupils, 2500 teachers, and 743 pupils have professed religion. From these nurseries churches and the ministry have been replenished and strengthened.

As an illustration of the spirit some of our missionaries manifest in this department of Christian labor, we furnish the following extract from a letter recently received from one of our young missionary pastors:

"Our strongest encouragement springs from our large, prosperous, and growing Sunday School. We hang our hopes upon it. We are having frequent accessions of teachers and pupils. In good weather our number varies from 165 to 195. Every Sabbath new scholars are brought in. We have divided the town into districts and appointed visiting committees. The plan is succeeding admirably. The brethren in this way not only bring in new scholars, but get a taste for that best of all luxuries—*doing good*."

"Our reports furnish most alarming accounts of ignorance and destitution in our midst: 'The shades of China have here their kindred shades.'

"To benefit these dear immortal souls is our desire and determination."

#### CALIFORNIA.

Our California Mission has been re-enforced during the year by the addition of Rev. G. E. Davis and Rev. J. B. Hopps to the list. Five Americans and two Chinese are in the field. One of these Chinese, Leong Chak, is not under pay of the Board.

#### SACRAMENTO.

The first Baptist church in this place numbers 125 communicants, and is said to be the largest Baptist church in the State. Fifteen Americans and five Chinese have been added during the year. The position and circumstances of some of these are such as to give them extensive influence, and greatly increase their responsibility. There is also a flourishing Sabbath School connected with the church services. The pastor, brother Shuck, regularly instructs a Bible class.

Recently they have re-fitted their church edifice and paid the expenses, and nearly extinguished the old church debt.

Services are held in the Chinese language from three to five times a week. In these labors the pastor has been much assisted by Wong Mooey and Leong Chak, who have an excellent report for piety and ministerial efficiency. Since brother Shuck's residence in California he has baptized 16 Chinese converts, whose constancy and fidelity give pleasing evidence that they have experienced the power of godliness in their hearts.

Bible religion is working its mighty way among the Chinese in that State. This is said to be the only Chinese mission in California. The success attending this enterprise encourages to an effort to establish another so soon as a suitable man can be obtained to undertake it. Brother Shuck can spare one of his native assistants whenever he may be needed.

At present said native preachers are on a voyage to China for their families. They have decided to remove them to California and locate permanently.

The law enacted by the California Legislature a year ago has been declared unconstitutional by the Supreme Court, and consequently null and void. This decision is a great relief to the Chinese as well as creditable to the Supreme Court.

The Baptist cause in this State has an efficient auxiliary in the "Baptist Circular," a small monthly periodical, edited by brother Shuck.

#### OAKLAND.

Rev. H. Gilbert, who commenced his labors with this church January 1st, 1858, has recently resigned his charge. An active and efficient pastor and good preacher is needed to take charge of this church.

#### SANTA CRUZ.

Rev. C. N. West, who was expected to enter this field last spring, was unable to reach it until the middle of September. October 23rd he organized a church consisting of seven members. For the present the Court House is the place of holding public worship, and must be for some time to come. The church is small and feeble in pecuniary means. The public have been heavily taxed to build three other meeting houses, school houses, public roads, &c., recently: And an effort to build for the Baptists must be postponed for a season.

Santa Cruz has a population of about 2000, situated in a beautiful valley, some five miles wide and fifteen long. Bay of Monteray on the South, and a crescent range of mountains on the North. This town already possesses great commercial importance, and must become one of the most prominent points on the Pacific coast.

Our missionary has a station also at Soquel, a small town of 200 or 300 inhabitants, five miles from Santa Cruz.

#### SAN RAMON VALLEY.

This is represented as a picturesque and fertile valley in Contra Costa county, thickly settled with thriving farmers.

Rev. G. E. Davis and Rev. J. B. Hopps, two brethren, young in the ministry, of very limited pecuniary ability, but with deep love for souls, have been traversing this valley, hunting up the scattered Baptists, and giving them such spiritual aid as they were able. That they might devote more time, and render their labor of love and work of faith more effective, application was made to this Board for their appointment as missionaries on a small salary. The appointments were made and they are now laboring under their commission.

#### AN APPEAL.

In behalf of other points brother Shuck makes the following appeal:

"But we *must* have *more* men. Just now there are *four* most important openings, all vacant, about which I cherish a sort of consuming anxiety to see filled. These are,

"First. The growing city of Marysville, containing eight or ten thousand inhabitants, *but no Baptist Minister*.

"Second. A most promising circuit composed of the three farming neighborhoods of *Putah Creek, Cache Creek, and Knight's Landing*.

"Third. Another still more important circuit composed of the thriving towns of *Martinez, Benicia, and Vallejo*.

"Fourth. A new and promising field at *Punta Arena*, ninety miles on the coast north of San Francisco.

"Cannot something be done to meet the wants of the above places? I hardly know which is the most important."

#### GERMANS.

In the field assigned us by Providence there is a numerous German population. Large numbers of them are accessible to the means of grace. Some who are Roman Catholics have attended the faithful ministry of the humble missionaries, and have become subjects of divine grace. In many places, where one year ago, violent opposition to our mission work was manifest, now is found peace and quietude. Not a few of the strong opposers are quite regular attendants upon the ministry of those they so recently persecuted.

It has been the policy of the Board to encourage every judicious application for aid in the spiritual improvement of this class of our population. We have five missions among them: One in St. Louis, and one in St. Genevieve, Missouri; one in Louisville, Kentucky, one in New Orleans, Louisiana, and one in Baltimore, Maryland.

#### IN LOUISVILLE, KENTUCKY.

There is a German population of about 18,000. There, as in other places, Romanism and other errors, little less prejudicial to truth, engross the minds of the people. Rev. John B. Madoulet has been our missionary at this point since June, 1857. The church numbered eleven members at the time he took charge of it. Soon it increased to twenty-eight, with encouraging prospects of still larger growth.

Recently the various industrial employments to which most of the members were devoted were not sufficiently remunerative to justify their longer residence in the city. Fourteen of their already weak, yet faithful band, have taken letters and removed to their homesteads in Illinois.

The pastor devotes much of his time during the week in visiting from house to house, with his basket filled with Bibles, Testaments and tracts—talking and praying with the people, holding prayer meetings at private houses in portions of the city remote from the church, and in neighborhoods unaccustomed to avail themselves of church privileges. "This," he says, "gives me an opportunity to approach our countrymen, and hold conversations with them, and answer their many and strange questions. Most of them are fearful of the Baptists—being unacquainted with their principles they think them a strange people." The missionary is, industriously, sowing the good seed of the Kingdom. Our prayers should ascend for the heavenly showers to make these labors fruitful.

#### IN ST. LOUIS, MISSOURI.

The Germans are supposed to number more than 20,000, and rapidly increasing. In May, 1857, Rev. Anthony Haeusler took charge of a small and doubtful interest in this city. He questions the lawfulness of calling such a body of men "a church of Jesus Christ." They had been without a pastor three or four years. Their total membership was 42—of which number 12 had removed 30 miles from the city. It became necessary to exclude some on account of manifest unchristian conduct. They had no Sabbath School, no prayer meetings, no missionary spirit among them.

He says: "Had it not pleased the Lord to send us 18 converts from the world, and several good brethren and sisters from neighboring churches, this one must

soon have become extinct. Now we have a Sabbath School of 38 pupils, and 6 teachers. Our total membership is 57, of whom 9 were baptized during the past quarter. We also expect soon to have a colporteur actively engaged among our people."

This missionary was appointed by this Board October, 1858.

AT ST. GENEVIEVE,

And other prominent points in Southern Missouri, Rev. Peter Klein, a native German, has been employed since January 1st, 1858, by this Board, in conjunction with the Southern Missouri Baptist Convention. An extract from one of his letters will give some definite idea of the people, and spirit with which he is surrounded:

"We had a little time of refreshing; a few sinners converted, and some of them were baptized,—and, thank the Lord, one of them is a son of mine, aged 17 years, and a daughter 13 years. The whole country around here is at war. They disturbed me last Sunday while preaching. Some of them could not hear the truth any longer, and left the school-house, and raised a noise outside so loud that I had to stop. They call me liar, wolf in sheep's clothing; say my Bible is wrong, u. s. f. It is said a father—a Frenchman—wants to kill his own son because he was converted and baptized. I will write you more fully in my next report.

"This is a dark region of popery. They would kindle the fires of their persecution here if we had not the law to protect us. There are hardly any of the French here that can read. Whenever they cast their fiery eyes of wrath on me, I give them some tracts with a smiling face. Some are ashamed and take them, some tear them in pieces, some read them, some commence opposing and refuse to take them because they believe too strongly in the Holy Catholic Church, and believe all power is given to their Priests, who can forgive sins as well as God."

At a later date he writes more encouragingly—"I baptized four Roman Catholics not long since. Before baptizing I preached to a house full of Roman Catholics, who listened to the word attentively, and I hope with profit." At a still later date, he reports four additional baptisms. Brother Klein has been hindered much by sickness.

IN NEW ORLEANS,

The estimated German population is 30,000. There is a small German Baptist church, with a small but neat and comfortable house of worship, paid for. The members love the truth, and are willing to pay according to their ability for its ministrations. They voluntarily tax themselves ten per cent on their gross income for church expenses.

The Rev. Wm. Fasching has been labouring with them from January 15th, 1858, to December 31st, 1858. To him there appeared a providence directing him to the field of his former labours, Williamsburg, New York, and he reluctantly resigned his charge in New Orleans.

Having passed safely through the acclimating fever, the ardent and universal attachment of his flock to him, the high estimate with which he was held by his countrymen generally, and the tokens of divine favor attending his mission, might well lead him to hesitate in the formation of such a decision. In his closing report, he says—"Our work here is in its first beginnings, therefore I feel very sorry to leave." He had not been long reunited with his old charge in

Williamsburg, before the *cause* which seemed to demand this change was removed, when he at once decided to return to New Orleans, where he arrived March 1st, 1859, and is now happily and usefully devoting his best energies for the spiritual improvement of the people of his choice.

## KANSAS.

Rev. W. Thomas, our late missionary in Kansas Territory, resigned his commission to that field on account of the severity of the climate. He is now our missionary in Austin, Texas.

We have no missionary in Kansas at this time.

## COLISEUM PLACE BAPTIST CHURCH, NEW ORLEANS.

Some weeks ago the Board cherished the cheering hope to announce at this time the complete extinguishment of the debt, which has so long embarrassed this church and annoyed the denomination. For the accomplishment of this desirable object, much labour has been expended by the Financial Secretary. So earnest were your Board in this matter, as to divert his time and energy largely from the legitimate work of the Board to this object, for the last few months.

On examining the liabilities of the church, they were found to be, instead of \$15,000, as was supposed, \$20,534 04.

By the untiring industry of brother Sumner, bonds and pledges, in amount sufficient to cover the whole indebtedness was secured, and officially announced; and those who had given these obligations, were called on to remit the respective sums according to contract. Thus far, only \$6,902 23 have been paid in. The fault is certainly not on the part of the Board. Some have notified us that they will cancel their obligations at the Convention. We trust all will, and that the debt may be at once paid and the church free.

## PROGRESS.

While it is with humiliation we record the comparatively small amount, contributed for such important ends, by churches composed of a membership so numerous and wealthy, and so little has been accomplished where so much ought to be done, it is, at the same time, with humble gratitude we can report some progress.

In 1832, the American Baptist Home Mission Society was organized. The States now composing the Southern Baptist Convention, contributed to and co-operated with that society till the division between the Baptists North and South took place in May 1845. Their co-operation with that body was thirteen years. During that period, according to the report of that Society, the entire sum of the contributions from the Southern States, was \$38,656 40. Fourteen years have elapsed since the division. Owing to circumstances beyond the control of the Board but little, by way of cash collections, was done the first year. Thirteen years labor, the same time of our connection with the old society, is nearly the time of our service. During that time, these same States have contributed for Domestic Missions, - - - - - \$204,715 39 and for Indian Missions, (in four years,) - - - - - 61,641 74

Total, \$266,356 13

As pleasing examples of this progress, take the following States.

The contributions of Virginia from 1832 to 1845,	\$9,182	56
"        "        1845 to 1859,	40,474	71
"        "        Georgia from 1832 to 1845,	9,529	33
"        "        1845 to 1859,	42,461	09
"        "        Alabama from 1832 to 1845,	493	56
"        "        1845 to 1859,	44,259	58

Other gratifying examples might be furnished.

Among the many cheering indications of progress, at the command of the Board, in the field of mission-work, we select two.

A missionary in his report, which closed his connection with the Board, says:

"I have good news to tell you. In the first place, our church has become self-sustaining. During the period your Board has extended aid, the church has been gaining numerical and money strength. The brethren feel very grateful to the Board for every dollar afforded them when they were unable to sustain a pastor; and hope they will be able to repay, by-and-by, the assistance thus kindly rendered. \* \* \* We have just closed a series of most delightful meetings. There have been over fifty additions.

"Two years ago our membership was about 40 whites. Now we number 165 whites and over 130 blacks.

"The Sabbath school has been greatly blessed, numbers of the scholars have been converted. Whole classes have been brought to the knowledge of the truth together." \* \* \*

A missionary of the Board in Louisiana, for the last five years, furnishes the following brief but thrilling outline of his labors, during the time of his connection with the Board. He says:

"I have supplied and re-supplied 35 churches and 82 other stations; delivered 1150 sermons, and 651 exhortations; attended 669 prayer-meetings; baptized 213 whites and 10 blacks; received by letter 107 whites and 17 blacks; organized 45 Sabbath schools; made 561 pastoral visits; aided in the constitution of nine churches; in the ordination of four ministers and 23 deacons; 13 new meeting houses have been built; distributed 10,050 pages of tracts, 167 bibles and 190 testaments; preached 47 funeral sermons; in the performance of these duties I have travelled 16,826 miles.

"I have had great reason to rejoice in view of what I have seen, heard and felt. I have also experienced much trouble, and endured severe hardships—travelled through heat and cold, wet and dry—away from home, wife and children, suffering the pinches of hunger and the pains of sickness. I have spent and been spent in the good cause of preaching the gospel to the poor. And I say again, my heart has been made to rejoice in view of what the Lord has done. Some neighbourhoods, notorious for wickedness in its most odious forms, have become moral—in some instances religious. The solitary place has been made glad—the desert has blossomed as the rose.

"In some places I have been honored with preaching the first sermon the people ever heard. In other instances of preaching the first Baptist sermon."

#### GENERAL SUMMARY.

Since the organization of the Board, there have been about 900 missionaries and agents commissioned. Sermons and addresses delivered by them 77,514; prayer meetings attended 15,399; other religious meetings attended 1,175; pastoral visits 76,980; baptisms 13,312; converts in connection with missionary labor, and baptized by others 5,100; additions by letter 5,074; Sabbath schools 803; teachers 2,720; pupils 29,464; pupils and teachers converted 743; churches

constituted 179; ministers ordained 172; deacons ordained 240; meeting-houses built 116; young men preparing for the ministry 58; miles travelled in the performance of these labors 903,567.

RECEIPTS AND DISBURSEMENTS OF THE DOMESTIC MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION FROM ITS ORIGIN.

1845-6.

Received from State Conventions, Associations, Societies, Churches, and individuals from May, 1845, to April 1st, 1846,	\$1,824 31
Paid salaries for missionaries, agents, and secretaries,	\$1,113 97
" Travelling expenses, . . . . .	67 00
" Printing, . . . . .	24 50
" Postage and other contingent expenses, . . . . .	16 39
Money in hands of agents, reported and not paid over,	121 52
Paid to Indian Mission Board, . . . . .	62 50
Cash in hand to balance, . . . . .	418 43
	— . . . . . 1,824 31

1846-7.

Amount in treasury April, 1846, . . . . .	527 35
Received from individuals, &c., &c., . . . . .	9,594 60
	— . . . . . 10,121 95

Paid missionaries, agents, and cor. secretary, . . . . .	6,872 92
" Travelling expenses of agents and secretary, . . . . .	376 18
" Purchase of horse, buggy and harness, and horse-keeping, . . . . .	253 87
" Printing, stationery, and postage, . . . . .	231 46
" Office rent, furniture, and incidental expenses, . . . . .	158 78
Balance in treasury April 1, 1847, . . . . .	2,228 74
	— . . . . . 10,121 95

Expenses 22 per cent.

1847-8.

Amount in treasury April 1, 1847, . . . . .	2,248 90
Received from individuals, churches, &c., from April 1, 1847, to April 1, 1848, . . . . .	10,245 47
Amount received for Bible Distribution, from April 1, 1847, to April 1, 1848, . . . . .	973 87
	— . . . . . 13,468 24

Paid missionaries, agents, and cor. secretary, to April 1, 1848, . . . . .	10,074 48
" Travelling expenses of agents and secretary, . . . . .	578 73
" Office rent and contingent expenses, . . . . .	118 38
" Postage, . . . . .	50 70
" Printing and stationery, . . . . .	25 15
" Discount on uncurred money, . . . . .	19 25
" For Bibles and expenses on same, . . . . .	735 47
Balance in treasury, . . . . .	1,866 08
	— . . . . . 13,468 24

Expenses 25 per cent.

1848-9.

Amount in treasury April 1, 1848, . . . . .	1,866 08
Received from individuals, churches, &c., from April 1, 1848, to April 1, 1849, . . . . .	12,176 62
Paid missionaries, agents, and cor. secretary, to April 1, 1849, . . . . .	13,072 18
Amount carried forward, . . . . .	13,072 18

## 1848-9.

Amount brought forward, . . . . .	13,072 18
Paid Travelling expenses of agents and cor. secretary, . . . . .	263 53
" Postage, . . . . .	81 92
" Office rent, . . . . .	50 00
" Incidental expenses, . . . . .	27 18
" Printing and stationery, . . . . .	30 95
" Exchange, . . . . .	64 74
Amount transferred to Bible account, . . . . .	238 40
" " Indian Mission Board, . . . . .	12 50
Furnishing Mission Room, . . . . .	50 50
Balance in treasury April 1, 1849, . . . . .	150 80
	<u>14,042 70</u>

Expenses 22 per cent.

## 1849-50.

Amount in treasury April 1, 1849, . . . . .	150 80
Received from individuals, churches, &c., from April 1, 1849, to April 1, 1850, . . . . .	10,692 12
	<u>10,842 92</u>

Paid missionaries, agents, and cor. secretary, . . . . .	8,173 60
" Travelling expenses of agents and cor. secretary, . . . . .	196 65
" Printing and stationery, . . . . .	23 01
" Postage, . . . . .	48 55
" Room rent, . . . . .	50 00
" Furnishing Room, . . . . .	20 00
" Counterfeit money, . . . . .	10 00
Cash in hand for Bible distribution, . . . . .	574 42
Balance in treasury, April 1, 1850, . . . . .	1,746 69
	<u>10,842 92</u>

Expenses 24 per cent.

## 1850-1.

Amount in treasury April 1, 1850, . . . . .	1,746 69
Received from Associations, Conventions, churches, &c., from April 1, 1850, to April 1, 1851, . . . . .	12,176 16
	<u>13,922 85</u>

Paid missionaries, agents, and cor. secretary, . . . . .	10,081 91
" Travelling and incidental expenses, . . . . .	329 58
" On Railroad and Bank stock, . . . . .	250 00
" Postage, . . . . .	80 33
" Printing, . . . . .	67 25
" For rent, . . . . .	50 00
" Stationery, . . . . .	45 28
" Discount and counterfeit money, . . . . .	13 50
Balance in treasury April 1, 1851, . . . . .	3,006 00
	<u>13,922 85</u>

Expenses 17 per cent.

## 1851-2.

Amount in treasury April 1, 1851, . . . . .	3,006 00
Received from individuals, churches, &c., from April 1, 1851, to April 1, 1852, . . . . .	10,939 15
	<u>13,945 15</u>

Paid missionaries, agents, and cor. secretary, . . . . .	10,096 78
" Travelling and incidental expenses, . . . . .	129 03
Amount carried forward, . . . . .	10,225 81

1851-2.

Amount brought forward, . . . . .	10,225	81
Paid postage, . . . . .	33	82
" Printing and stationery, . . . . .	33	20
" Room rent, and fitting up Mission Room, . . . . .	139	50
Balance in treasury April 1, 1852, . . . . .	3,512	82
		13,945 15

Expenses 26 per cent.

1852-3.

Amount in treasury April 1, 1852, . . . . .	3,512	82
Received from individuals, churches, &c., from April 1, 1852, to April 1, 1853, . . . . .	13,074	47
	16,587	29

Paid missionaries, agents, and cor. secretary, . . . . .	12,818	60
" Travelling expenses of agents and cor. secretary, . . . . .	591	34
" Postage, . . . . .	27	73
" Discount on uncurred notes, . . . . .	58	23
" For stationery, . . . . .	14	00
" For printing, . . . . .	88	69
" Journal office, . . . . .	229	62
" Furnishing Mission Room, . . . . .	16	20
" Counterfeit notes, . . . . .	11	00
" Bible Board, Nashville, . . . . .	500	00
Balance in treasury April 1, 1853, . . . . .	2,231	88
	16,587	29

Expenses 22 per cent.

1853-4.

Amount in treasury April 1, 1853, . . . . .	2,231	88
Received from individuals, churches, &c., from April 1, 1853, to April 1, 1854, . . . . .		19,019 19
Paid missionaries, agents, and cor. secretary, . . . . .	15,991	74
" Travelling expenses of agents and cor. secretary, . . . . .	713	60
" New Orleans church fund, . . . . .	410	00
" Journal office, . . . . .	484	00
" Furnishing Mission Room, . . . . .	48	59
" Printing blank forms, . . . . .	22	00
" Exchange, . . . . .	23	65
" Stationery and postage, . . . . .	35	46
Balance in treasury April 1, 1854, . . . . .	3,522	03
	21,251	07

Expenses 20 per cent.

1854-5.

Amount in treasury April 1, 1854, . . . . .	3,522	03
Received from individuals, churches, &c., from April 1, 1854, to April 1, 1855, . . . . .		21,153 74
Paid missionaries, agents, and cor. secretary, . . . . .	19,919	18
" Travelling expenses of agents and secretary, . . . . .	302	61
" New Orleans church fund, . . . . .	140	00
" Journal office, . . . . .	437	50
" Exchange, . . . . .	87	02
" Postage, . . . . .	36	87
" Printing forms, &c., . . . . .	34	75
" Furnishing Room, . . . . .	19	00
" Stationery, . . . . .	5	13
" For chapel for Chinese, . . . . .	700	00
" " Lot, . . . . .	450	00
Amount carried forward, . . . . .		22,122 05

1854-5.

Amount brought forward, . . . . .	22,122 05
Balance in treasury April 1, 1855, . . . . .	2,543 71
	<u>24,675 77</u>

Expenses 20 per cent.

1855-6.

Amount in treasury April 1, 1855, . . . . .	2,543 71
Received from individuals, churches, &c., from April 1, 1855, to April 1, 1856, . . . . .	23,088 91
Paid missionaries, agents and cor. secretary, . . . . .	24,091 85
" Travelling expenses of agents and secretary, . . . . .	413 75
" New Orleans church fund, . . . . .	319 00
" Journal, . . . . .	88 09
" Printing minutes, forms, &c., . . . . .	255 19
" Exchange, . . . . .	5 35
" Postage, . . . . .	41 78
" Furnishing Mission Room, . . . . .	21 25
" Foreign Board, interest on Blakey note, . . . . .	20 00
" E. A. Blunt, Treasurer Ala. Bible Board, . . . . .	10 00
" Bibles furnished N. H. Bray, . . . . .	20 00
" Sunday School library, Arkansas, . . . . .	20 00
" A. B. Shankland, Treasurer of North Alabama and Middle Tennessee Association, . . . . .	222 70
Balance in treasury April 1, 1856, . . . . .	103 66
	<u>25,632 62</u>

Expenses 18 per cent.

1856-7.

Amount in treasury April 1, 1856, . . . . .	103 66
Received from individuals, churches, &c., from April 1, 1856, to April 1, 1857, . . . . .	20,362 93
Paid missionaries, agents, and cor. secretary, . . . . .	15,535 97
" New Orleans church fund, . . . . .	59 00
" Journal, . . . . .	102 31
" Stationery and printing, . . . . .	101 48
" Travelling expenses of agents and secretary, . . . . .	336 27
" Furnishing Room, . . . . .	21 50
" Postage, . . . . .	19 70
" Exchange, . . . . .	17 79
Balance in treasury April 1, 1857, . . . . .	4,272 57
	<u>20,466 59</u>

Expenses 12 per cent.

1857-8.

Amount in treasury April 1, 1857, . . . . .	4,272 57
Received from individuals, churches, &c., from April 1, 1857, to April 1, 1858, . . . . .	17,762 96
Paid missionaries, agents, and secretary, . . . . .	16,766 92
" Journal, minutes and printing, . . . . .	268 02
" Freight, . . . . .	17 95
" State tax on legacy, . . . . .	20 00
" Stationery, . . . . .	35 87
" Travelling expenses, . . . . .	19 90
" Postage, . . . . .	26 63
" Exchange, . . . . .	34 89
" Furnishing Room, . . . . .	23 55
Balance in treasury April 1, 1858, . . . . .	4,821 82
	<u>22,035 53</u>

Expenses 13 per cent.

1858-9.

Amount in treasury April 1, 1858,	4,821	82
Received from individuals, churches, &c., from April 1, 1858, to April 1, 1859,	28,487	96
Paid missionaries, agents, and secretaries,	22,347	61
" Travelling expenses,	491	61
" Journal, minutes, and printing,	159	89
" Exchange,	21	44
" Fuel and lights,	21	65
" Postage,	55	00
" Error in former settlement,	46	53
" Athens church, Georgia,	193	50
" New Orleans church fund,	6,636	30
" Balance in treasury April 1, 1859,	3,323	75
		33,309
Expenses 12 per cent.		78

This percentage varies slightly from that published in the November number of the Journal. In that, the estimate was for Domestic Missions; in this, Indian Missions are included.

AMOUNT CONTRIBUTED TO THE INDIAN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, BY EACH STATE, SINCE THE TRANSFER IN 1855.

STATES, &c.	1855-56	1856-57	1857-58	1858-59	Total 1855-9
Maryland.	\$184,99	\$129,16	\$146,00	\$92,50	\$852,65
Virginia.	1057,22	1506,85	732,00	492,19	3788,26
North Carolina.	402,68	7,09	12,00	23,23	445,90
South Carolina.	108,28	329,46	228,09	1216,25	1882,08
Georgia.	2511,61	2998,89	2548,97	4527,59	12587,06
Florida.				89,00	89,00
Alabama.	3245,61	2232,62	2232,17	3194,60	10905,00
Mississippi.	525,78	1102,60	546,92	1064,68	3239,98
Tennessee.	1198,85	181,66	18,50	664,48	2063,49
Kentucky.	2725,41	937,22	619,16	939,93	5242,02
Missouri.	176,00	255,60	39,66	107,00	578,26
Arkansas.			110,00	53,87	163,87
Texas.	5,00	5,00	5,00		15,00
Creek Nation.				150,00	150,00
Unknown.		28,90			28,90
Louisiana.			203,10		203,10
Illinois.	2,00				2,00
U. S. Government.	1462,47	6582,37	3682,81	4588,32	16315,97
S. B. Convention.	708,10				708,10
Ohio.	27,00	5,00			32,00
D. Lykins.		1350,00			1350,00
Armstrong Academy.		988,33	11,67		1000,00
	\$14641,00	18640,75	11136,35	17223,64	\$61641,74

AMOUNT CONTRIBUTED TO THE DOMESTIC MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, BY EACH STATE FROM ITS ORIGIN.

## INDIAN MISSIONS.

## OBITUARIES.

Into this department of our field death has entered and performed a sad work. Mrs. Murrow, the wife of Brother J. S. Murrow, finished her mission to the Creeks in less than one year after entering upon it. This is a melancholy bereavement to our brother, and a grievous loss to the mission. But the "Lord gave and the Lord hath taken away."

Jacob Hawkins, a colored man, the oldest preacher, and one of the oldest members in the nation, died last September. He was a man of strong and resolute mind, deep piety and devoted zeal. He had a wide spread influence in the nation, and his loss is deeply felt.

Several Indian Christians have fallen asleep the past year.

## SICKNESS

Has prevailed extensively and severely in the nation. Every white missionary family, has shared largely in the calamity. Often have their labors been suspended during the year on account of prostrating disease or necessary attention to others in affliction.

## FINANCIAL STATEMENT.

There has been considerable improvement in the finances of the Indian department the past year. The total receipts for the year, \$17,223 64. Add to this sum \$4,042 08 in the treasury at the commencement of the year, and we have as the resources of the year \$21,265 72. Disbursements, \$18,019 97.

## MISSIONARIES.

There have been under commission, during the year, 35 missionaries—19 among the Creeks, 10 among the Choctaws, and 6 among the Cherokees. This enumeration does not include the wives of the white missionaries.

## MISSION WORK.

But few of the native preachers furnish full reports. They are unable, in many instances, to either write or speak in English, and it is with difficulty they can record and report satisfactorily their own labors. There have been some 135 churches and out-stations supplied with preaching; 1857 sermons reported; 611 prayer-meetings attended; 2 ministers and 10 deacons ordained; 35 converts baptized; 5 churches constituted; 5 meeting houses built; 4 Sabbath Schools; 13 teachers; 117 pupils; 15,701 miles travelled.

## MISSION HOUSES.

For a time too long, our missionaries have been without comfortable houses for their families. Their scanty salaries barely defended them from the severe necessities of want. A successful appeal was made to the churches, and means were supplied to furnish comfortable residences for the families of brethren Hogue, Buckner and Slover. Brother Burns has reached his field and has no house, and no means in the treasury for that specific object. Our brethren may regard this as a direct appeal for the requisite sum.

## CHOCTAWS.

Rev. Willis Burns and one native preacher have been added to the number of

laborers among the Choctaws. He reached his field in March. At the last writing he was seeking a home for his family, and making arrangements for future operations. He is located in the Arkansas District—Post-office, Old Choctaw agency.

There are six native preachers in this district—active, pious and useful ministers. For years they have been without the aid and instructions of a white missionary. This need they have felt and deplored, and often entreated its supply. We trust still greater prosperity will now attend the mission. Peter Folsom has been compelled to leave his work occasionally on business of the nation.

Rev. R. J. Hogue has charge of the Armstrong Mission, in the Pushmattaha District. Many discouraging circumstances have gathered around this station, which will require time and patient labor to remove. Our brother and the cause there call for our sympathies and prayers.

He closes his last report in the following mournful strain:

“I am greatly disturbed on account of the low state of religion throughout the professing community. If it were confined to the Baptists they might be charged with having less religion than others; but the complaint is too general for one to accuse another. I earnestly crave an interest in the prayers of the friends of Indian missions that my labors may not be in vain in the Lord.”

#### THE CHEROKEE MISSION

Was commenced by Rev. J. A. Slover early in 1857. During the first year he labored under great disadvantages—was the subject of suspicion, opposition and persecution. No church was organized—no baptism of converts during the year. Family sick—no comfortable, no decent home for them, and often sick himself, had much to try his faith. But he labored on, in hope. The year 1858 opened with more cheering aspects. In January he received two candidates for baptism. In February he baptized one of them. In July organized two churches, one of 12—the other of 16 members. In February 1859 he constituted a third church of 19 members—present aggregate membership 53. He is now aided by four native preachers—one who had promised much usefulness is not now of them. Opposition is yielding, prejudice is losing its power, and confidence is secured; the gospel is more and more appreciated, and the prospects of the mission are highly encouraging.

Brother S. closes his last report with the following earnest

#### APPEAL.

“Dear brethren, we humbly appeal to you to aid us in the great work here by your prayers. When you come around your family altar ask God to bless the truth in the Cherokee nation. When you assemble in your fine and well furnished houses of worship for prayer, forget not us who are striving to bear some humble part in the service of God in our indifferent school-houses and bush arbors. Bear us, with the cause, upon your prayers, and the work of our hands will prosper.”

One or two more white missionaries could be judiciously located and profitably employed in this nation.

#### CHEROKEE SCHOOLS.

A new impulse has been given to the school question among the Cherokees. Our missionary has recently forwarded to the Board a letter from the Superin-

tendent of Cherokee Schools, in regard to the establishment of an Orphan Manual-Labor School. The letter is of interest, and is here produced.

*Tahliquah*, March 25th, 1859.

REV. MR. SLOVER:

Dear Sir—I send you a copy of the law passed at the last Annual Council, and you will see that we are anxious to make an arrangement to place our orphan children in the care of some Missionary Society to be cared for. We wish them to be taught such branches as are taught in our public schools—reading, writing, grammar, geography and arithmetic. Also, to labor with their hands—to cultivate the soil, rear stock, plant fruit trees, and gardening. We have eighty-four children in our care attending our schools; and an investment which yields \$3,000 per annum. We wish to make an arrangement with some Mission Board to take the orphans and this money and establish a school on the manual labor system; and we will furnish the lands, timber, buildings and stock. It will be no speculation on the part of the Board that is willing to undertake it. The probability is that, as regards money, they will be losers; but it is a noble enterprise, to take these children and train them for usefulness in time, and for the Kingdom of Heaven in eternity.

I will thank you to open a correspondence with your Board, and if they manifest a willingness, I can then correspond with them more fully.

Very respectfully,

H. D. REESE, *Superintendent Schools,*  
Cherokee Nation.

The Board promptly notified the parties of their readiness to open correspondence upon this interesting topic. There has not yet been sufficient time to interchange views.

#### CREES.

Among the Creeks two native preachers have been dropped; one has died, another resigned.

Our missionaries here have suffered sore trials—some have already been mentioned—others have been noticed in the Journal—others still need not be mentioned. In all cases the Lord has been good unto His servants, and delivered those who have put their trust in Him.

#### CREEK SCHOOLS.

Hitherto no effort has been made by the Board to establish schools among the Creeks. Recently circumstances have been developed which invite our attention to this subject. Our missionaries, who are acquainted with all the available and efficient instrumentalities of usefulness, urge the question upon us. Two new high schools, one male, the other female, are soon to be established. It is insisted that the Baptists should have charge of one of these. Changes may be, and probably will be made in some existing schools, in which it may be important for us to have some interest.

The Creeks have a large school fund, and it is but right that the Baptists should share in the work of educating these people. It may become necessary for some member of the Board to pay an early visit to the Indian Territory, to investigate the present aspect of the school business in the several tribes.

#### TRANSLATION OF THE NEW TESTAMENT INTO THE CREEK LANGUAGE.

The Creeks, Cherokees and Choctaws, have the New Testament and hymn books in their respective languages. Competent judges, however, have decided

that these translations are singularly defective, both in regard to their literary merit and fidelity to the sacred Scriptures. Their authors are not obnoxious to the charge of sacrificing denominational attachment to the pride of scholarship.

The call for a translation of the New Testament into these languages has become almost imperative. For the works just alluded to, with all their defects, must be used. Baptists can avail themselves of no others.

Some two years ago Rev. John Jones, a ripe scholar, and possessing a thorough knowledge of the Cherokee language, commenced the translation of the New Testament into Cherokee.

Under the approval of the Board, brother Buckner is now engaged in a similar work for the Creeks. He would have undertaken this work at an earlier day had missionary aid been at command sufficient to prosecute the mission work. While the greater portion of his time and energies are devoted to the study of the Creek language and translating, he has by no means abandoned the direct mission work. Although engaged but a short time, he has completed the 6th chapter of Matthew. In the prosecution of this work he finds the Creek language, so far as reduced to system and writing, is exceedingly imperfect. He has suggested important improvements in the alphabet, the grammar and vocabulary of the language. His services will be eminently valuable in the future elementary educational interests of the nation, as well as for the present purposes of translation of the Scriptures into this tongue.

Should life and health be continued, brother Buckner contemplates the preparation of a small hymn book in Creek, should the work be approved by this body, that the praises of this people may be according to truth. We look forward to the results of these labors with joyful hope.

#### PREACHING AND TEACHING AMONG THE INDIANS.

This subject was referred to a select committee at the last Convention, who reported that the establishment of schools, making translations and preaching in the Indian tongues, and kindred questions, could not be prudently settled without a large and careful collation of facts, to be obtained only on the spot, and from a personal and familiar acquaintance with the working of missions to the Indians. In view of which the committee say:

"These questions, and others growing out of the topics assigned the committee, they feel incompetent to answer, until a comprehensive view of the case, and a careful induction of facts, have been taken; which only those connected with the practical working of missions among the tribes can take."

"The committee, therefore, suggest that the Convention commend these inquiries to the attention of the Domestic Missionary Board—the results to be hereafter communicated, in some form, to this body, provided they find the judgment of this body desirable in the matters involved."

To obtain this information, the Corresponding Secretary visited the several tribes for whose benefit the Convention is directing its labors.

In regard to the several fragments of tribes in Kansas we can say, in the language of the committee: "The Indians, within the range of our work, are comparatively few in number, and their numbers seem destined to constant diminution. The restless waves of the surrounding population, using the English language, will essentially modify all the channels of intelligence to, or even among them; and it is very doubtful how long the tribes may continue to use their own languages, even in communications among themselves."

We add, it is doubtful how long they will maintain their tribal character. The state of things with the Cherokees, Creeks and Choctaws, is very different. They are more numerous, and their numbers are increasing every year. They are improving in education, agriculture, the mechanic arts, civil government, and religion. And if protected from "the restless waves of the surrounding population using the English language," they will continue to increase and improve.

The question, then, as to a portion of our missionaries acquiring the languages of *these* tribes, assumes a different aspect and importance. "From a careful collation of facts obtained on the spot" we are most profoundly impressed with the idea that a portion of the missionaries sent to these tribes should acquire a thorough knowledge of their language. We say "a portion"—not all of them. This is not necessary—not wise. Some congregations are so mixed, that services confined to either the English or Indian language would be unintelligible to a considerable number. At such stations it is better to preach through an interpreter. Missionaries occupying such posts, with the pressing demand upon their time, can, no doubt, be more profitably employed than in the acquisition of sufficient knowledge of the Indian tongue, to enable them to address public assemblies. This is a laborious and difficult task—an attainment which but few secure.

There are many places, however, where there is not one who can either speak or understand the simplest sentence in English. No intercourse, either public or private, can be held with them, except in their own language. An ability to speak to them "in their own tongue the wonderful works of God," gives a missionary great advantage. This is not indispensable to the preaching the Gospel even in such cases, for it has been, and can be preached with success through the intervention of a good interpreter, when the preacher cannot speak a word of Indian, nor the hearer understand a word of English. But the difficulty of securing a sufficient number of competent and reliable interpreters among the full-blooded Indians, the trouble of obtaining one to always accompany on private visitations, the ability to address the Indian, at all times, and under all circumstances without such aids, the influence such an acquisition always furnishes the possessor, and other advantages, which we shall hereafter name, are considerations worthy of serious attention.

The acquisition of the Indian language is more important for the purposes of translation than for preaching. This leads us to consider more at length the work of translation of the Scriptures and other books into the Indian tongues. Its importance, its urgent necessity will appear, if we attentively consider a few things :

1. The ardent desire of the Indians in mature life, to learn to *read*, when they become Christians. Those totally indifferent to this accomplishment previous to this happy change, are imbued with that thirst for divine knowledge, which can be satisfied only by personally searching the Scriptures.

2. There are thousands among them who never will be able to acquire the English language, both adults and children. Generations will pass away before an English education will be so appreciated by them, as to use the necessary means to acquire it. Facilities for the masses are not at command, even if there was a disposition to avail themselves of them. To expect the grown Indians to acquire an English education sufficient to read even, is expecting more of them than is often realized among the whites.

3. The Indians learn to read in their own language with astonishing readiness. For one to be able to read after a few days trial, is no uncommon thing: while to learn to read English is a task rarely ever undertaken by a grown Indian.

Seeing so many men and women in the various congregations we visited, who carried and used their hymn books during the exercises of singing, was a matter of surprise. Most of them learned to read after they embraced Christ.

4. They have books in their own language, and they will continue to have them. The Cherokees, Creeks, and Choctaws, have their elementary spelling and reading books, their New Testament and hymn books in their respective languages.

The enterprise of making books for these Indians, is no new scheme started for experiment.

5. If Baptists do not make their own books, others will make books for them. In the English language, the Baptists have long since learned the important lesson, that it is unwise to rely upon other denominations to make their books. The Indians have also learned the same lesson. Those Choctaw petitioners say: "We Baptists are too much beholden to the Pedo-baptists for our books."

6. The New Testament, in these three respective languages, has been pronounced by competent judges wholly inadequate to the wants of the Indians,—seriously defective, not only in regard to the ordinances, but in many other important considerations. But such are used—only such can be obtained.—"Such," say our petitioners, "we are compelled to make use of." They will have the New Testament in their own language. If they cannot procure a correct version, they will have such as can be obtained.

7. The Indians themselves are calling for it. They not only call for more missionaries, but for some who shall be devoted to this important work of giving them the written word in their own tongue, in the highest possible degree of purity. They say: "It is time for Baptists to do something among us, by way of translating the New Testament and hymn books into the Choctaw language."

These several points can be supported by arguments and facts. They were deeply impressed upon our minds by a personal observation of the state of affairs among these several tribes named. We often held conversation upon these topics, with those familiar with the practical operations of the mission, and who had studied to acquaint themselves with the most effective instrumentalities for the spread of a pure gospel among the Indians.

#### POTTAWOTOMIE SCHOOL.

The manual labor school in the Pottawotomie Reserve, in Kansas, under the superintendence of Rev. John Jackson, continues to prosper. During the past year the average attendance has been about 70 pupils. He opened three years ago with three scholars—last report gives seventy-three. His patient, persevering and magnanimous course has, in a good degree, disarmed opposition, and secured confidence and success.

To render the future progress of the school certain the Mission House must undergo considerable repairs.

#### CONCLUSION.

The account of our stewardship is now before you. Were it more favorable it would be no less gratifying to us than to you. In your estimation, in many

respects, we might have done better. It may be so. We claim not infallibility. With the lights before us we have done the best we could. Yet a review of the past is by no means unpleasant. Light and truth have been spread in regions of darkness and error—churches have been reared up and souls saved, and this is enough to awaken gratitude and joy for the past, and confidence and encouragement for the future.

RECEIPTS AND DISBURSEMENTS OF THE INDIAN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, FROM 1855.

1855-6.

Amount received from all sources; societies, churches, individuals, &c., to April 1, 1856, . . . . .	\$16,140 69
Paid secretary, agents, and missionaries, . . . . .	\$2,698 55
" For stationery, . . . . .	6 70
" For exchange and freight, . . . . .	54 39
" Travelling expenses, . . . . .	140 68
" Printing forms, &c., . . . . .	36 00
" Journal, . . . . .	34 75
" Counterfeit note, . . . . .	5 00
" Debts assumed by virtue of the transfer, . . . . .	11,851 42
Balance in treasury April 1, 1856, . . . . .	1,313 20
	<u>16,140 69</u>

1856-7.

Amount in treasury April 1, 1856, . . . . .	1,313 20
Received from individuals, churches, &c., from April 1, 1856, to April 1, 1857, . . . . .	18,640 75
Paid missionaries, agents, and secretary, . . . . .	6,543 41
" Old debts, . . . . .	3,815 76
" On school account, . . . . .	5,758 62
" Travelling expenses, . . . . .	473 93
" Refunded Panola Association, Miss., . . . . .	75 00
" For stationery and printing, . . . . .	60 25
" For furnishing Room, . . . . .	42 70
" Exchange and worthless money, . . . . .	10 59
Balance in treasury April 1, 1857, . . . . .	3,173 69
	<u>19,953 95</u>

1857-8.

Amount in treasury April 1, 1857, . . . . .	3,173 69
Received from individuals, churches, &c., from April 1, 1857, to April 1, 1858, . . . . .	11,136 35
Paid missionaries, agents, and secretaries, . . . . .	5,931 27
" On school accounts, . . . . .	2,801 56
" Travelling expenses, . . . . .	761 38
" Printing, . . . . .	168 28
" Stationery, . . . . .	15 50
" Freight, . . . . .	17 95
" Exchange, . . . . .	22 02
" Mission houses, . . . . .	550 00
Balance in treasury April 1, 1858, . . . . .	4,042 08
	<u>14,310 04</u>

1858-9.

Amount in treasury April 1, 1858, . . . . .	4,042 08
Received from individuals, churches, &c., from April 1, 1858, to April 1, 1859, . . . . .	17,223 64
Paid missionaries, agents, and secretary, . . . . .	8,697 60
Amount carried forward, . . . . .	8,967 60

1858-9.		
Amount brought forward, .		\$8,697 60
“ School account, .		7,351 08
“ Travelling expenses,		556 10
“ Postage, .		25 97
“ Stationery, .		52 74
“ Uncurrent money, .		2 00
“ Exchange, .		2 00
“ H. F. Buckner, special contribution, .		20 00
“ Incidentals, .		30
“ Mission houses, .		1,362 18
“ Printing, .		50 00
Balance in treasury April 1, 1859, .		3,245 75
		<u>21,265 72</u>

## TREASURER'S REPORT.

Wm. HORNBUCKLE, TREASURER, *in account with Domestic Mission Board of the Southern Baptist Convention.*

1858.		
April 1st, 1858. To balance in Treasury 1st April, 1858	Dr.	\$4,821 82
Received from individuals, churches, associations, and societies, from 1st April, 1858, to 1st April, 1859, viz:		
From Alabama, .		\$5,557 89
“ Virginia, .		4,510 48
“ Georgia, .		3,907 68
“ South Carolina, .		2,819 98
“ Kentucky, .		1,773 65
“ Mississippi, .		971 85
“ North Carolina, .		655 82
“ Maryland, .		445 00
“ Missouri, .		350 00
“ Louisiana, .		300 00
“ Tennessee, .		269 25
“ Arkansas, .		35 00
“ Florida, .		3 33
“ Unknown, .		10 80
The different States for Coliseum Place Baptist Church, New Orleans, .		6,902 23
		<u>\$28,512 96</u>
		<u>\$33,334 78</u>
1859.	Cr.	
1st April, 1859. By cash paid agents, secretaries, and missionaries, .		\$22,347 61
Travelling expenses of agents and secretaries, .		491 61
Journal, Minutes and printing, .		159 89
For Exchange, .		21 44
For fuel and lights, .		21 65
For postage, .		55 00
Error in former settlement, .		46 53
Athens Church, Georgia, .		193 50
New Orleans Church fund, .		6,636 30
		<u>\$29,986 03</u>
Cash to balance, .		3,348 75
		<u>\$33,334 78</u>

Wm. HORNBUCKLE, *Treasurer.*

I, William N. Wyatt, certify that I have examined the foregoing account of the Treasurer, and find it correct.

Wm. N. WYATT, *Auditor.*

April 1st, 1859.

W.M. HORNBUCKLE, TREASURER,

*In account with Indian Missions.*

1858.

	Dr.
April 1st. To balance in Treasury 1st April, 1858,	\$4,042 08
Received from individuals, churches, associations, and societies, from 1st April, 1858, to April 1st, 1859, viz:	
From Georgia,	\$4,527 59
" Alabama,	3,179 60
" South Carolina,	1,216 25
" Mississippi,	1,064 68
" Kentucky,	959 93
" Tennessee,	629 48
" Virginia,	492 19
" Missouri,	107 00
" Maryland,	92 50
" Arkansas,	53 87
" Florida,	89 00
" Middle Tennessee and North Alabama,	40 00
" North Carolina,	23 23
" Louisiana,	10 00
" Creek Nation,	150 00
" U. S. Government,	4,588 32
	<hr/>
	\$17,223 64
	<hr/>
	\$21,265 72

1859.

	Cr.
April 1st. By cash paid agents, secretaries, and missionaries,	\$8,197 60
Paid on School accounts,	7,351 08
Travelling expenses of agents and secretaries,	556 10
Travelling expenses of Rev. Willis Burns and family to his field of labor, Choctaw Nation,	400 00
Postage account,	25 97
Stationery,	52 74
Uncurrent money,	2 00
Exchange,	2 00
H. F. Buckner, (contribution of W. B.)	20 00
Incidentals,	30
Mission houses,	1,362 18
Printing,	50 00
	<hr/>
Cash in hand to balance,	\$18,019 97
	<hr/>
	\$21,265 72

W.M. HORNBUCKLE, *Treasurer.*

I, Wm. N. Wyatt, certify that I have examined the foregoing account of the Treasurer, and find it correct.

W.M. N. WYATT, *Auditor.*

April 1st, 1859.

## FOURTH BIENNIAL REPORT

OF THE

## BIBLE BOARD.

Your Board are oppressed with a sense of the solemnity of the trust committed to their care. A trust so momentous as that of filling the earth with the knowledge of God's truth, cannot be lightly esteemed.

In rendering to this Convention a Report of our labors, we readily acknowledge that we have fallen far short of the desired efficiency. We trust, however, that this sense of past inefficiency, will animate us all to enter with renewed zeal upon the prosecution of those plans which you may see fit to adopt for the future.

In originating a Bible Board for this Convention four great objects were contemplated. It was designed

1st. To aid your Foreign Mission Board in the translation and distribution of the Scriptures in foreign lands.

2nd. To co-operate with the Domestic Mission Board in the home distribution of the Scriptures.

3rd. To concentrate and develope the liberality of Southern Baptists, by entrusting the management of their funds to a Southern Board.

4th. To perform a work of its own, by supervising and providing for the vast moral destitution at home and abroad.

These objects now impress upon us with unwonted urgency, the importance of the work in which we are engaged. The rapid expansion and multiplication of our foreign and domestic fields, and the general out-pouring of the Holy Spirit attendant upon the labors of Missionaries, prove the absolute and indispensable necessity of prosecuting this work with renewed vigor.

## APPROPRIATIONS.

During the past two years we have made appropriations for the following objects: For German Missions in Louisville, and also to Bro. S. Perry for general distribution in Kentucky. For Bibles and Testaments for Nashville, and also for Camden, Tenn. For Bible distribution in Arkansas, and for the West Florida Association, for Bro. Woombwell of Florida, for J. G. Oncken in Germany, and Wiberg of Sweden. For Home distribution in South Carolina and East Alabama. Our usual appropriation of \$1000, has also been made to the Foreign Board.

The Ga. Bap. B. and C. Society, while auxiliary to this Convention, reported \$300 to us, which we voted back to them for Bible distribution in that State.

## PLAN OF OPERATIONS.

Your Board have adopted as a rule of action in reference to Bible and Book distribution, your instructions at Montgomery, Alabama; prefatory to which the Convention said "our Bible organization is now peculiarly denominational, and to associate with such an agency, the objects of our Publication Societies, general or local, would, so far from retarding the work of each, greatly facilitate it. Each interest could bear its proportion of the expenses of the system (of Colportage,) and thus the associated capital of each Bible and Publication Society, could be combined with that of the parent societies, thereby doubling the efficiency of each;" and your Board, in the language of your resolutions,

propose "in all future appointmens of Colporteurs, so far as practicable, to negotiate such arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures."

In the prosecution of this plan, your Board propose that the fields already occupied by our auxiliaries, be left to their efficient supervision. The Board will be happy to have their co-operation in disseminating Bibles and books in their own fields, and hope to receive their aid in supplying the destitution elsewhere.

So far as practicable, the Board propose that this system of Colportage shall be self-sustaining, but as our mission is essentially one of charity and benevolence, we shall open a liberal hand to those who are unable to purchase. To prosecute this plan upon a scale commensurate with the magnitude of the work and creditable to our denomination, we shall be compelled to appeal to the liberality of all our brethren.

Colportage, employing the talents of pious laymen with the myriad influences of the press, and proceeding upon a scale of expense the most economical, is one of the most efficient means for spreading the knowledge of the Gospel throughout the earth. Ministers and Missionaries have been and are too few in number, and too limited in their spheres of labor to accomplish all the ends of Christian benevolence. Permit us briefly to call your attention to the advantages of this plan.

1st. With an adequate capital as a basis of operations, it would be very nearly self-sustaining. The funds contributed would probably be re-invested two or three times every year. Besides, every donation would add to this fund until, in the course of a few years, we might have a capital equal to the supply of our destitution.

2nd. By its reflex influence, it would greatly promote the efficiency of our Publication Societies.

3rd. It would enable the Bible Board to extend a more liberal aid to both our Foreign and Domestic Mission Boards. Its influence would be more widely diffused at comparatively little expense to the denomination.

4th. It is a practicable plan. The magnitude of the enterprise, and certainty of its results, will secure the confidence and develope the liberality of the whole denomination.

Your Beard do not deem it necessary to argue the great utility of Colportage before this Convention. The fact that one Society, remotely located from our Southern field, has been able, through its Colporteurs, to visit in that field over 800,000 families, and distribute 1,039,039 books in six years—that it has enlisted hundreds of unpaid agents in the same States to scatter, in leisure periods, those wonder-working leaves that are freighted with healing for the nations—these and similar achievements of other co-ordinate organizations, have fully justified the exalted appreciation which the friends of Colportage entertain for it as an indispensable auxiliary to the world's evangelization. Who can follow the multiplied millions of religious pages scattered, gratuitously in many cases, amid the hovels of wretchedness, and the haunts of vice, without the swellings of gratitude to God, and a more earnest desire to give a greater impulse to an agency so beneficent in its aim, and so wonderful in its results. We submit the plan to your prayerful consideration.

## AID FOR FOREIGN BOARD.

The work of supplying our Foreign Board with Bibles for their Missionaries, is one of urgent and growing importance. Were the Foreign Board to occupy no other countries than China and Africa, their demand for Bibles would be greater than the whole of our present resources would supply. The Chinese are a reading people, and the great revolutionary Emperor has opened a free channel for the general distribution of the Scriptures. Moreover, Providence has thrown many Chinese into intimate relations with the Christianity of this country, in California, by which means the bonds of their old superstitions have been relaxed, and the superiority of Bible religion to that of Confucius, practically demonstrated before them. Through the multitudes of converts thus made, Bibles may be widely scattered among this superstitious people by the Foreign Board. But the Providence of God calls upon that Board to greatly enlarge its sphere of operations, by the almost universal awakening among the nations of the Globe. In Wales and Scotland, Ireland and Denmark, Germany and Switzerland, Belgium and Sardinia, Norway and Sweden, and Japan, and even in Southern France, the "dry bones of the great valley of vision" are awakening into life, and naught but the apathy of Christians prevents the speedy reclamation of those nations from the thralldom and curse of sin. Shall we not have the means to enlarge our appropriations to the Foreign Board?

## AID FOR HOME BOARD.

The last report of the Domestic Mission Board shows that 110 Missionaries and Agents were in their employ during the period then reported; by them 8,500 families were visited. Their field embraces all the destitution in the Southern and Western portions of our Confederacy, including the Indian tribes among us. When we consider the vastness of this field of operations, the rapidity with which it is being settled, the heterogenous character of the population, derived, as it is, mostly from the 360,000 foreigners annually thrown upon our shores, and the generally irreligious, or rather the anti-religious element that prevails among them, these characteristics of this field, in conjunction with the political ties that unite us, and the immediate proximity in which Providence has placed us to these destitute representatives of different races, all impose upon us claims of a peculiarly solemn and constraining character. The accumulated obligation which we owe to the Indians, as the original possessors of our country, also demand of us a liberal provision for their spiritual necessities. In the presence of such claims upon us, who does not see the necessity for a hearty and generous co-operation in our efforts to supply the Home Board with Bibles?

## COLPORTAGE.

The work of home distribution might be accomplished, to a limited extent, through the Domestic Mission Board; but experience has shown that the masses can most effectually be reached by a munificent and enlarged system of Colportage, such as your Board now proposes. Here, however, we are met by a serious difficulty—Bible distribution alone having never sustained a distinct system of agency. The combination of book with Bible distribution, seemed, therefore, to be desirable. The wisdom of this combination is attested by the harmony in the design of these operations, the increased efficiency which would result to each, as well as the economy of employing the same Agents or Colporteurs in the prosecution of this two-fold aim. In view of these considerations, the Con-

vention at Montgomery, as before stated, instructed the Bible Board "in all future appointments of Colporteurs, so far as practicable, to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures." It was deemed, however, impracticable at that time to consummate an arrangement with our Publication Societies; and as the dissemination of Bibles alone could not be prosecuted, a number of auxiliaries were formed with a view to raising their own funds and distributing Bibles and other religious books. The practical workings of these Societies were efficient in their local influence and results. Each, however, was engrossed in supplying its own field; hence, as sources of supply to this Board, they were insufficient.

The recommendations of the Convention contemplated, as before stated, an arrangement with our Publication Societies, by which they and the Board should become interested in the work; each advancing a proportionate amount of capital, bearing a proportionate amount of expense, and recombining with its capital its proportionate share of the proceeds of sales. It did not contemplate a plan by which the Bible Board was to advance the capital, pay the expenses, distribute denominational and other religious books, and report the proceeds of sales as a basis of representation. The Constitution of this Convention requires that representation shall be based upon actual contributions. No provision is made for the representation of funds arising from book sales. The impropriety of such a system of representation must be obvious, when we reflect that by the rapid reproduction of the same fund, it would soon become the basis of a larger representation than actual donations, and that sooner or later the entire control of this Convention would inure to book purchasers and book publishers.

Our State Societies are doing a noble work, and should be liberally supported by the denomination. Your board desires to co-operate with them cordially in the great work of disseminating Bibles in their own field of operations; but the grand aim and exalted mission of this Board is, to aid in disseminating the Scriptures and religious truth among the destitute of our own and foreign lands. A most efficient means of accomplishing this is a commensurate scheme of colportage.

#### AUXILIARIES.

A number of Bible and Colporteur Societies, organized as auxiliaries, have reported to us. We regret that their reports do not specify what amount of their funds was contributed for Bible and what for book distribution. This inadvertence renders it impossible for us to report specially what has been done by them for the Bible cause, and hence their operations are not included in the Treasurer's report. We rejoice to learn that many of them are doing an efficient service in disseminating religious truth throughout the land.

Alabama Bible and Colporteur Society, though somewhat embarrassed by debt, is yet laboring vigorously, with a large depository and encouraging prospects.

Bible Board of General Association of Virginia, operates mainly through the Sunday School and Publication Board of that State, which, under the efficient supervision of its present Superintendent, is accomplishing a great work.

Bible Society of Georgia, is doing its own work independently of this Board, and is in a flourishing condition.

Bible Society of South Carolina, resolved at its last meeting to raise \$5,000

for the Bible cause, in addition to what was expended by them for Bible distribution in their own State. They have contributed directly to us \$615 63.

At a recent meeting of the Bible Board of West Tennessee Convention, that body, though always independent of this Board, passed resolutions commending us to their constituency, and suggesting to all who felt so disposed, to transfer their unpaid subscriptions to this Board.

The Goshen Association of Virginia is virtually, though not formally, one of our most liberal and valuable auxiliaries.

#### RECEIPTS.

The disparity between the receipts of this and previous reports, is attributable mainly to the fact that we were without a Secretary for six months of the period now reported, and also to the omission of what has been done by the Bible and Colporteur Societies, the reports of which were inserted into the Treasurer's accounts last rendered.

#### APPOINTMENT OF CORRESPONDING SECRETARY.

The former Secretary of this Board having resigned, E. P. Walton was elected, in October last, Corresponding Secretary of this Board.

#### MOTIVES FOR RENEWED EFFORT.

The word of God is now translated into about 150 dialects. Through these translations, Christians of our day have it in their power to send the word of life to 900,000,000, or nine-tenths of the whole human race. The number of those who have some knowledge of the Scriptures, according to a recent computation, is only about 93,000,000. Of the remaining portion, who might but do not read it, 208,000,000 are Catholics and members of the Greek Church; while 110,000,000 follow another false system.

But the most lamentable consideration to which we would call your attention is, that 589,000,000, or a large majority of all earth's inhabitants, are still entirely destitute of that knowledge which is alone able to make them wise unto salvation.

For supplying this alarming destitution, only 54,000,000 of Bibles and Testaments have been issued by all the Bible societies in the world since 1804. In addition to this, however, and greatly supplementing this deficiency, the American Tract Society has distributed 158,319,412 books, or 3,936,748,377 pages, within the last thirty years. This would furnish more than an average of three pages of religious truth to each inhabitant of earth.

Amid this startling destitution who, we ask, can remain inactive? Who can refuse to lend a more liberal co-operation in reclaiming this vast wilderness from the dominion of Sin? We dare not shrink from this undertaking on account of the vastness of the work to be achieved.

Let us then address ourselves to this stupendous aim with an Apostle's soul within us, and the Prophet's visions before us, and, with unerring certainty, the time shall come when this world, though a "wilderness," shall yet be made a blooming Eden, and all its waste places "a fruitful field of righteousness."

## Our Missions.

### SIANGHAI—CHINA.

*Letter from Rev. A. B. Cubaniss.*

JANUARY 5th, 1859.

*Dear Brother Taylor:*

Herewith I send you No. 15 and the last of my Journal.

I also send an answer to your inquiries as to what can, and ought to be done with regard to interior stations. When you publish this in your paper please request our weekly religious papers through the South to copy it, as I want all the members of our churches to know the wants of China at this time.

Last Sabbath we received the female whom I mentioned in a former letter. Brother Kreyer has gone down to Woo-Sung to meet Brother Holmes and lady. I am looking for them up every minute.

I am now hard at work revising Luke for the press, and hope to finish it by the middle of March.

My family are very well.

Truly yours in Christ,

A. B. CABANISS.

### CANTON—CHINA.

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

In comparing the state of our mission on Jan. 1st, 1858 with that of Jan. 1st 1859, we have abundant reason to "thank God and take courage." We began the year with a little chapel in Macao; now we have two chapels, each capable of holding three or four times the number that our Macao house did. Then all the services were conducted by our assistant; now, brother Gaillard conducts some of his services alone and I am able to add my testimony to the truth to that of Yeung Sin Shang. Then we were shut up in Macao; now we have the large city of Canton as our field with the hope of distant "regions

beyond" soon being opened to us. With such encouraging prospects before us, and so much land yet to be possessed, we should buckle on our armor and go up manfully to the battle before us.

Our prayer is "help us." To the churches at home we call for help. Send us more men. The year 1858 will long be remembered as an eventful year in the history of foreign intercourse with China. May we not hope that it will be an era in the history of Christian missions here. God has made a wonderful opening for us. We cannot all remain on the coast, but must have men to take our places and go with us into the interior to unfurl the banner of the cross to its teeming millions.

To God we call for help—that the healthful influences of His Holy Spirit may purify us from sin and fit us for our work; and that that Spirit may be poured out abundantly on this people, turning them from darkness to light—from dumb idols to the living and true God.

On behalf of the Canton Mission.

R. H. GRAVES.

### LAGOS—AFRICA.

*Letter of Rev. J. M. Harden.*

LAGOS, March 1st., 1859.

REV. A. M. POINDEXTER:

*My Dear Brother,*—I sit down once more to write to you my monthly epistle. I fear, however, that it will contain little that may be called cheering news. Our brethren in America, are perhaps wondering that they do not hear of the heathen's being converted at Lagos, as they are in other heathen lands. Well, I will try to explain (as well as I can) the reason of it. These poor benighted souls are not only the slaves of sin and satan, but they are *slaves* of the most degraded kind to one another. I think that I speak the truth when I say that there is not a free man among the heathen at Lagos *except* the King. Hence, whenever they are en-

treated to report, they will invariably speak of the King, or some other owner, or master, as an obstacle in the way of their repentance. I have many a time been pained at heart, after having labored to lead them to Christ, to hear them say that they can do nothing without the consent of their masters and their fellow slaves. And what is still worse, ninety-nine out of every one hundred of these poor slaves are (I may say) sworn enemies to the Christian religion. I very much fear that the King himself only tolerates the Christian religion on account of the protection which the English afford him against his enemy "Kosoko." It was only last Sunday that the King tried to force a converted heathen to go and beat a drum at one of his heathen festivals, while the people should be dancing. But thanks to God, the British Consul prevented him from carrying out his designs. I do not think that Satan wants a better place to reign in than Lagos. His seat is certainly here.

I do not now feel as much discouraged as I used to feel, for though I see no fruit of my labor, yet the obstinacy and obduracy of the people have taught me *experimentally*, that I am nothing, and have made me to feel my entire dependence on God for success in my labors.

#### YORUBA—AFRICA.

*Letter of Rev. J. M. Harden.*

Lagos, Jan. 5th, 1859.

*Rev. A. M. Poindexter:*

My Dear Brother—It has been a long time since I was able to write any thing of a cheering nature to you.

I have been cast down and much troubled, both with regard to the financial embarrassment of the mission, and that of myself; but thanks be to the great Giver of ALL good, our good Board have relieved me from my distress, and I now feel like another man. I feel

that I did *not* deserve such unprecedented kindness and regard, and I feel too that though I can not find words to express to the Board the weight of gratitude which I now feel towards God and them; yet I never can pay the debt of gratitude which I owe. \* \* \*

May God abundantly bless our Board with "all Spiritual blessings in heavenly places in Christ Jesus;" and may he long spare their lives, to manage the affairs of foreign missions.

I have not much to write at present which is encouraging; but I am living in hope of better days. Sabbath before last our congregation was much better than usual; two strange heathen came into the chapel and listened with great attention; and last Sabbath, too, I was enabled to speak with much more feeling and earnestness than usual. But I am greatly disturbed during service by the people in the street and the market, which last is not over fifty yards from the chapel.

An old woman who used to attend chapel, (I fear on account of the few cowries I used to give her,) has lately died, poor thing; she died a confirmed heathen. The last time I went and preached to her she got quite out of humour, and told me that she was now too old to become a Christian. I have the great comfort of knowing that she did not die without first having the gospel preached to her.

I went some time ago to the out-skirt of the town and preached to a man whom I had never seen before. I told him of the love and goodness of God, and the wickedness of men. I told him also of Heaven and Hell, and of the final judgment; how that Christ would come to judge the world. How the righteous would go into heaven to come out no more, and the wicked be turned into hell. He listened attentively until I had finished, and said, that he knew what I had told him was true; for, said he, "four years ago I was lying down, asleep, and I dreamed a dream."

I thought that I saw God on earth. His eyes were much, much brighter than fire. He had a stick in his hand, and on the head of that stick rested every thing in the world. As he advanced, the beasts, trees, and every thing fled before him. I thought that I fell on my face and could not look upon him. I have heard people say (Olorun, Olorun,) God, God, but they know nothing about God. He drew nearer and asked for me. He delivered me into the hands of another man, and told him to keep me until he should call for me. I have been troubled about that dream until you came and told me these things. What you say is true—what you say is true." Such was the narrative of that poor heathen man. I preached Jesus Christ to him, and then left him. Since that time I have not had a chance to go and see him, but will go as soon as I get off this present mail.

With love to you and all the brethren, I am your brother in Christ,

JOSEPH M. HARDEN.

ABEOKUTA.

*Letter of Rev. T. A. Reid.*

ABEOKUTA, AFRICA, Dec. 31st, 1858.

Dear Brother Poindexter:

Your kind favour of the 23rd October was duly received by the last mail. I can assure you the kind words of encouragement and the items of news which it contained, were gladly received by me.

I am truly gratified to learn that Brother Stone will soon join our number in this mission. He has already arrived in Liberia, and we expect him by the next steamer. I would that other young men would be willing to enlist as soldiers in the war of exterminating the kingdom of Satan, and raising, by the help of God, the gospel banner upon every heathen shore.

STAY IN ABEOKUTA.

I have been here since the 8th inst., endeavoring to recruit my health, and I am glad to say that I have much improved. I think it likely that I will not leave here till about the last of January. I think it most prudent to be patient, and wait till I can with safety return; and then I hope to be able to keep up regular services at Ogbomishaw till I am ready to move to Awyaw.

On the 15th instant sister Priest gave birth to her second child in this country. She and her infant daughter are doing very well, and we hope she will be up again soon.

CONDITION OF THE TOWN.

This town seems to be improving in some respects. There are 7 white missionaries, and I suppose about 15 native teachers, catechists, visitors, &c., here now. Besides, there are 6 white merchants—two of them have their wives—and several native merchants. One of these English merchants had to pay a considerable fine some time since for abusing a native man, or leave the town entirely. He paid the fine, and a number of presents to the king and other rulers. Soon afterwards the king proclaimed that no woman should trade with the white men, which was equal to stopping trade entirely. The English Consul came up from Lagos, and with some threats, he succeeded in having the decree revoked, and trade placed upon its former basis. I fear that such difficulties will have a retrograding effect upon our mission movements; because the natives will naturally associate missionaries and merchants together, and will perhaps hold all equally culpable in every transaction of this kind.

We have occasional developments of this kind; besides other minor intimations, which prove, that though this people profess great friendship to the white man, yet there is a lurking jealousy in their hearts. I do not feel, however, that missionaries

will be prohibited from preaching the gospel freely to the people. I am still of the same opinion expressed in a former letter—that the gospel should precede every other improvement, if a permanent basis, upon which to found a safe and prosperous civilization, is desired. Civilization of any kind preceding the gospel, is like the house upon the sand; while that succeeding the gospel is like the house upon the rock.

DESTRUCTION OF CHURCH MISSION HOUSE  
AT AWYAW.

I regret to inform you, that the church mission station in Awyaw was, about ten days since, with slight exception, consumed by fire. Mr. Townsend told us to-day, that they had not been able to ascertain the particulars, but supposed that it was the work of a heathen incendiary, and that the king had ordered an examination into the whole affair. Mr. T. does not seem, however, to attach much importance to the king's orders. Mr. Meekin, the resident missionary, was in this town at the time, recruiting his health.

This closes the correspondence of this year.

My thoughts, mingled with joy and sorrow, recur to scenes through which I have passed during this year. Although I have had frequent afflicting visitations of Providence, yet His all-sustaining and comforting grace, has been sufficient for me in every time of need. O, that we may all record, with humble thankfulness, the mercies of God during the past, and strive to live for the glory of God.

Remember us in your prayers.

Yours in Christ,

T. A. REID.

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*Letter from R. W. Priest.*

ABEOKUTA, Africa, Nov. 29th, '58.

My Dear Bro. Poindexter:—I have just returned from my morning visits, and eaten breakfast—we eat at 10 A. M.

Nov. 30th.—Just as the above sentence was written, I thought of a gate which was needed to come into the school-room, so I concluded I would do the hard work first and do the writing at night. I had dug down about half of the opening for the gate, (in the piazza wall,) when I felt fever. I called Brother Mould and put him to work, while the fever confined me the remainder of the day; and last night, after the fever was off, the headache which followed was so severe! But the Lord is ever merciful, and this morning I feel quite well, and am taking quinine. I think that you will agree with me that I have made some improvement in my visiting exercises. I try to remember all who come to Sabbath services, and when any of them fail, (and some fail every Sabbath,) I visit them on Monday to know why they did not come. I find that this makes them feel under some obligation to me, to come if not for their own good. Monday is spent in looking after those who were absent on Sabbath.

Mrs. Priest has suffered a great deal of late from a pain in her side, and for days at a time she has been kept in her bed. But she does not suffer so much now. Our little Robert is a healthy child, and is beginning to talk Egba. The Lord has been merciful to us beyond measure, and yet we have been so unfaithful to Him.

We have been in this country about two years, and have done so little! I have been laboring hard in Abeokuta more than a year. When we first came to this town, I felt much like working for the souls of the people—but my first labor was to fix up a house to live in, so I made doors, windows, and laid floors myself, in order to get to missionary labors soon. But when I got into the little rooms, the work for building a large Mission House fell upon me. At this I labored so constantly, there was little time for preaching, and, in fact, I had but little desire to preach.

Thus my time had passed until about one month ago, when I finished off the second room of the large house. Now we have one room 20 by 14 and one 14 by 14 feet finished, and one 12 by 14 with a floor laid, but no covering over head except grass. During the month my time has been almost entirely consumed in receiving and forwarding our supplies. Last Friday (this is Tuesday), I started the last load to Ijaye, But we are now expecting the remaining supplies which were left at Monrovia. And there will be a wall to build around the houses soon—and then the old house will be to repair, and then something else will have to be done. And I can see no end to such work.

R. W. PRIEST.

We regret that Brother Priest should have thought it necessary to do carpenter's and other such work. The Board neither expected nor desired it of him.

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IJAYE—AFRICA.

*Letter of Rev. A. D. Phillips.*

IJAYE, Dec. 29th, 1858.

DEAR BRETHREN TAYLOR AND POINDEXTER:

Sickness prevented me from writing my usual monthly letter, as I suppose brother Reid informed you who was here at the time. I had another bilious attack, though lighter and shorter than any previous attack. I think that was partly caused by my apprehending it; and had my system pretty well stocked with quinine. That is the fourth attack of malignant African fever I have suffered. I have been obliged, to some extent, to neglect preaching in the market, on account of work going on in the house and lot. In advance of any funds I have been trying to recover the mission houses here, for we have only one time in the year that we can do that. Grass for covering houses must be gathered now; for in about a month the grass

will all be burnt, and we can get no more until next rains. I hope also to be able to build me a chapel this year—that is, I hope means will be here in time.

A few days ago the mail for America arrived with dates from you up to the 28th of October, and one from brother Taylor the 8th of October. Those letters did me a great deal of good; they bore expressions of kindness that will nearly make a poor missionary weep. And the interest felt in the welfare of the mission, makes me believe more and more that the hand of God is in the matter; and I feel we *shall* be blessed in the year 1859.

HOPEFUL PROSPECTS.

Everything (so far as I know) seems to be moving smoothly on, and to my vision the clouds in our horizon are fast dispersing; and we even now imagine we feel the genial rays of the glorious sun of righteousness. Lord grant it may be so. I have been here nearly three years, and have endeavoured to observe very closely the signs of the times, and I *think* at no time of my stay here, there has been more to encourage. And I am looking forward to the year 1859 with interest, and *do* believe that the Lord will bless us.

I have read with thrilling interest the success of the brethren in China, and also the great awakening throughout many parts of the United States; and my ardent prayer is, that Africa's redemption may be nigh. The things which at present are so much encouraging me, is not many very anxious souls, or any particular or peculiar outbursts of expression among the people. But it is the general conduct of the masses towards the preaching of the word: together with restraints thrown around the people only to be accounted for by attributing it to the influence of the Gospel.

There are but few *regular* attendants on services on Sabbath, but the atten-

dance is always (some exceptions) good. The interest is better than usual. And there is an influence to be seen by one who has some time observed, but hard to express, that seems to be moving gently and stealthily over the people. They are restrained in acts of violence that two or three years ago they would have committed and even boasted of it.

#### NEED OF PATIENCE.

You may expect the work to move on slowly, and it requires our earnest prayer and untiring faith and perseverance.

I hope and pray that before another year shall end, our hearts will be made glad by seeing new converts. When the interest at home shall be steady and untiring, patiently waiting for the "early and latter rains," we shall then see the work move on more briskly here, and the power of darkness give way more rapidly. The work will not be done in a day, neither by *spasmodic* efforts. The mushroom that springs up in a night will wither in a day. Everything here and at home makes me hope much for the future, and I feel almost enthusiastic now. O I wish the churches would all agree to pray *a whole year* for us. Against such prayer the power of darkness can't stand.

#### SIERRA LEONE—AFRICA.

*Letter of Rev. J. J. Brown.*

COLONY OF SIERRA LEONE,  
Freetown, Nov. 17, 1858.

THE REV. J. B. TAYLOR:

*My Dear Sir.*—With pleasure and heartfelt gratitude to Almighty God for his mercies past, I again resume the pleasing task of reporting to you our labours, and successes which have attended the preached word among us.

I am just recovering from a severe attack of fever, which had laid me aside for a few weeks past.

The word of God continues to be preached among us as the power of God unto the salvation of sinners. Jesus Christ is daily set forth before us as the only way of access to the Father by the blood of the covenant. And as the Saviour had prophesied, saying, "And I, if I be lifted up, will draw all men unto me." So this great magnet is daily drawing all men unto himself through the simplicity of the Gospel. Several have been led to inquire, "Men and brethren, what must we do to be saved?" They have been directed to Him who saith, "Come unto me all ye that labour and are heavy laden, and I will give you rest,"—and as many as have called on him faithfully have found him a "precious and loving Saviour, and joy in believing.

From January to September 30, inclusive, thirty-six persons of both sexes have been admitted into church fellowship by immersion in the Colony. The total number of Baptist members in connection with the South American Baptist Board of Missions is one hundred and sixteen members. That is to say, there were baptized in Freetown, in connection with the church, during three quarters, from January to September 30, inclusive, two persons. In connection with the church at Waterloo thirty-four. Members in connection with the church in Freetown seventy-two,—ten having backslidden,—three restored, and three removed by death. The means of grace have been well attended. Number of church members at Waterloo, forty-four. Prayer meetings, conferences, and revival meetings, have been punctually attended to, and with evident tokens of profit during three quarters at Rawdon street Baptist chapel, Freetown. The school continues under the tuition of Mr. Daul Wm. During, the school-master. It numbers eighty-four children, who are taught to read and write, cyphering, English grammar, geography, &c. The Sunday school also continues, and is

attended by children and adults. There is also a day and Sunday school at Waterloo station. The day school there is reported to consist of twenty-nine children of both sexes, under the tuition of Mr. Leigh Richmond. The Sunday school also consists of forty adults and children. The means of grace here have been well attended also.

—————  
*Letter of Rev. J. T. Richardson.*

NEW VIRGINIA Oct. 3d, 1858.

*Rev. James B. Taylor:*

Very dear brother, with much pleasure I sit down this morning to write you a few lines to inform you that I am still spared in the land of the living—and am laboring in the mission-field with some little success. There is quite a religious excitement at our mission station, or Cape Mount, which has lasted something over six weeks, the result of which is great. Fourteen added by conversion; the few laborers having had to labor so constant, and the interest of the meeting being so encouraging, they made request that some one would come up to assist them a few days, and also to baptise for them. It fell to my lot to go, so on the 13th instant I went on board the Mary Atwell of Baltimore, Capt. Aston, who received me very kindly on board, and treated me with every mark of respect. On the 16th instant, at 1 o'clock P. M., we anchored at Cape Mount. I went immediately on shore—was received by Brother Wilson and many others with great joy. In half an hour's time I was invited up to the Chapel—held meeting, after which we had experience meeting, received two for the water; I preached every afternoon up to Sunday. Sunday forenoon preached on baptism, from Matt. xxviii chap. 19 and 20 verses—had good attendance—after service moved off for the river, where there was much water, and baptised those who I believe was truly conver-

ted. The blessed work continued to grow in interest up to Monday afternoon. After preaching, opened a door and received two more for baptism. Tuesday morning received one more. By this time the vessel that gave me passage up was ready to sail for Monrovia, so I was obliged to baptize the three received Monday and Tuesday immediately; after which I had to give the parting hand to the beloved ones, (the Church,) and go right on board homeward bound. This little town of two year's growth, bids fair to be, in the providence of God, a great place. Here superstition reigned without molestation a few years ago, and every other vice. But behold! I see the banner of Jesus unfurled with great success, and the light of the gospel penetrating the dense forest, shining with such brilliancy that sinners have, and are being brought out of nature's darkness into the marvelous light.

I am made to rejoice at the pleasing prospect before us. At no distant period these little towns on the Liberian coast will accomplish great good in civilizing and Christianizing the wild sons and daughters of the forest. At Cape Mount I saw them in every family, bowing with the family at a throne of grace. The seed thus sowed among them will take root and spring up to the glory of God and the salvation of their souls. These little towns are so many aids to the missionary cause.

JOHN T. RICHARDSON.

—————  
**REPORT OF SIERRA LEONE  
MISSION.**

In a previous letter brother Day mentions the death of W. H. Stewart, teacher of the boys' school at Monrovia, his own sickness, and that of James Early, whose death is recorded below.

MONROVIA, Feb. 1st, 1859.

REV. JAMES B. TAYLOR:

*Very Dear Sir—I inclose a letter of Esquire Parkes, officer of the government of Sierra Leone, who acts as in-*

spector of our schools at Sierra Leone, from which you may be able to infer the state of things in our mission at Sierra Leone. The Mr. Windham, to which he alludes, was an incompetent teacher, whom I advised to be dismissed as soon as a more competent man could be obtained. James Early, to whom I alluded, is no more, he died last night. The quantity of blood discharged, and the pain attending it, have increased from the time of my writing until now. Still I hope to be able to get about my business soon. Yours,

JOHN DAY.

My purpose is to give you a brief information of what is doing in this section of your superintendency. You, perhaps, have heard that the school, after much delay, was commenced on the 1st day of November last. The number of day scholars is about fifty, and about sixty of all ages attend the Sabbath school. I examined the day school on the 18th December last, previous to the Christmas holidays, and found that several of the children could read their lessons very well, but they are rather bare for books. I obtained a requisition for such as are in immediate demand, which you will find enclosed. I am sorry I cannot report the progress of the school, as it is the first examination since its formation, and I am ignorant of the acquirements of the children previously.

The church at Waterloo, I am happy to say, is prospering. On the 4th of October last, seven individuals were baptized and added to the church. Mr. Brown was assisted in this duty, at that station, by the Rev. Mr. Dyball, of the English Baptist mission, from Fernando Po; and there are now sixteen candidates, who are expected on the coming Sunday publicly to own the Saviour, which has created great joy among the people of God.

In Freetown, on the 27th December last, two days after Christmas, nine persons were baptized, amongst whom

was a young man, son of the elder Richmond. He was a local preacher and schoolmaster among the Wesleyans, who is dismissed by that body on account of his embracing believers' baptism.

There are also two candidates for baptism in this place, who, I believe, will proceed with Mr. Brown to Waterloo and be baptized there. The ministry is greatly assisted by Mr. Barnett, a native of this place, who returned a short time ago from America a licensed preacher from the African Baptist Society in that country.

—  
*Journal of Rev. R. H. Stone.*

CAPE PALMAS, Jan. 26th, 1859.

Dear Brother Taylor:

Saturday, Jan. 21st, 1859.—Visited a Sunday School celebration at Monrovia. The children of the various denominations collected at their respective Churches, whence, headed by their pastors and teachers, they proceeded to the government square. Here they were formed into a line of procession with a band of music in front, and with banners which bore appropriate quotations from Scripture for inscriptions. They marched down through a Kroo town to a pleasant nook on the beach, shaded by the overhanging cliffs of the Cape. As we passed along the beach, the raging surf flung its foam at our very feet. Having arrived at the appointed spot, the children and guests were arranged in systematic order, to hear the addresses, and to engage in the singing which was to follow.

After a prayer by Rev. John Seys, and an introductory address by Bishop Burns, the children, led by Mr. and Mrs. Messenger, an amiable and interesting couple of our party, engaged in some very pleasant singing. The speakers stood upon the rocks above the company. Among the speeches on the occasion, was one delivered by Ex-President Roberts, and two from

Messrs. Rambo and Messenger of our party. The assembly were refreshed by an excellent dinner, served up under an arbor of palm leaves. This part of the beach is, to the natives of Monrovia, what the Capitol Square is to the citizens of Richmond, and the scenery around was characteristic of Africa. Companies of natives were collected around, or sitting in picturesque groups on the rocks above us, others were strolling indifferently about the beach. Nude urchins were delighting themselves by diving under the surf, while others rather more advanced in years, were practising upon its arching crests.

This is the second celebration of this kind held at this place. The anniversary one, which occurred a few months since, was honored by addresses to the children in the public square, from the President, Vice President, Ex-President and a naval officer.

Sunday 2d.—Listened this morning to a sermon by Brother Hill of the Bassa mission. Attended in the evening the Sunday School monthly concert. The superintendents of the various schools read their reports, giving nine hundred as the total number of children connected with them. Of these, three hundred are Congoes and Kroos. The Baptist have one hundred and six, being inferior to none but the Methodists. I visited our school this morning. About forty were present. They were all reading the Bible, excepting a little boy who could not read, the teacher endeavoring to explain the meaning of the sentences as they proceeded. I was rather surprised at this, as the facilities for communicating sacred instruction to children are so easily afforded.

Thursday 6th.—Dined to-day with the President. In addition to our company, some of the citizens of Monrovia were present, making quite a large party in all. The President is apparently about forty years of age, and is a man of polished deportment.

Thursday 7th.—Visited the Baptist High School. I found things in considerable confusion, owing to the repairs now going on in the room for the classical department. At the request of Brother Day, I examined his eldest son, Thomas, in Latin and Greek, Caesar's Commentaries, and Kuhner's Grammar being used. He gave evidence of being well-grounded in the elements of these languages, and I hope he soon may be able to take charge of the classical department to which he now belongs. The appointed time having arrived, we proceeded, in company with Brother Day, to the residence of Bishop Burns, where we were invited to dine. When leaving the house I observed an ichneumon in the yard, the animal so remarkable in natural history for its antipathy to serpents, and for instinct which enables it to find an antidote when bitten by them. Our visit to Mr. Burn's was a most agreeable one. This excellent man generallymingles the religious element with every thing of importance in which he is concerned, and before we left, we had a very pleasant little valedictory prayer-meeting.

Sunday 9th.—Listened this morning to a sermon from Brother Cheeseman of the Bassa mission. Preached this afternoon. At church I again met with Brother Herdon, who informed me that he had just returned from Little Bassa, where he had succeeded in obtaining permission to build a chapel in the midst of the natives. This was gratifying intelligence, as, according to the confession of men of all denominations, the heathen have been too much neglected by the colonists until within the last few months. The neglect seems to have been caused by the prejudice excited in the wars during the earlier history of the colonies. Brother Herdon needs cultivation, but appears to possess much piety and zeal. Dined with Brother Yates, the Vice President, and had another

opportunity of going into his pleasant gardens, which is densely shaded by tropical fruit trees of various kinds. Amongst them are the guava, pawpaw, lime, orange, banana, plantain, soursops, pear and coffee trees. There were no pine apple trees to be seen, as they can be obtained in large quantities from the "bush."

Tuesday 11th.—Set sail this morning for grand Bassa. In addition to a large number of cabin passengers, we have eighty Congoes on board, who are to be distributed along the coast. Among the white cabin passengers are Rev. Mr. Williams, of the Presbyterian Mission, and Miss Brittan, an English lady of the Episcopal Mission at Cavalla. The vessel teems with life, having nearly one hundred and fifty souls within her. We also have a parrot, monkey, cat, dog, two little grunters, a rooster, and a horse. Puss and Carlo are inveterate enemies, and are continually disturbing the peace of the community. Polly is ill-natured, and Jacko chatters and plans his wicked tricks. The familiar sound, the rooster's crow, when, as he is wont to do upon "*terra firma*," he proclaims the approach of day, often deceives the waking senses; and Carlo's bark sometimes causes the playful remark, "Go to the door and see who's coming.

## The Commission.

RICHMOND, MAY & JUNE, 1859.

SOUTHERN BAPTIST CONVENTION.

This body met on the 6th of May, in the city of Richmond, and, in several respects, was one of the most important occasions which has ever occurred in the Southern country. The attendance was unprecedently large. It was feared that the session would be characterized by such serious differences of sentiment, as to result in division.

But these fears were soon dissipated. It was manifest that the brethren came together in the spirit of humble reliance on God, with a desire to see the interests of his kingdom maintained and promoted. Never have we known the conservative element more powerfully developed, in union with the purpose to preserve intact the operations of our several Boards. Never have we seen more of Christian courtesy and kindness in so large a body. It was manifest that the presence of the Divine Spirit was enjoyed, and thus all hearts were swayed by the principles of the blessed gospel.

May we not hope that the hearts of all truth-loving Baptists in the South, will be united in the one great purpose of spreading the knowledge of Christ and his salvation all over the earth. Ours is a sublime mission. With one Lord, one faith, one baptism, shall not a blessed unity distinguish us. In our work of faith and labor of love, let us go on, multiplying our appliances for good, until Jesus shall see of the travail of his soul and be satisfied. T.

### OUR REPORTS.

We publish in this number the reports of all our Boards. It will be found that, during the past two years, the Divine blessing has been signally enjoyed by our Foreign and Domestic Agencies, and that there has never been a period when we might more appropriately "thank God, and take courage." We call special attention to these reports. Let them be carefully read.

T.

### NEW FIELDS.

The Convention, during its recent session, recommended the Board to use all practical endeavors to occupy Brazil and Japan, as suitable fields to be cultivated by them. With reference to the latter, we cannot but hope that the God of missions is preparing for us the suitable men.

T.

## NEED OF MISSIONARIES.

The report on this subject, adopted by the Convention, is an able document, and worthy of prayerful perusal by all our brethren. It insists on the importance of considering the question, whether many in the home-field ought not to go forth as laborers among the heathen. Many men are needed for our different fields. Will not the Churches, in answer to fervent prayer, seek out the suitable laborers? T.

## THE COMMISSION.

This number closes the 3d volume. We beg subscribers who are in arrears to forward the amount due. May we not hope also, that each subscriber will procure additional names, and send them immediately, with the money. T.

## BOOK NOTICES.

We have some books on hand which the pressure of engagements growing out of the General Association of Virginia and the Convention and the necessity of being absent in attendance on several other Associations prevent us from noticing, and these causes will render our notice of others slight. Among the deferred books we mention TURMAN'S POEMS. It has been highly commended. We promise ourselves pleasure in reading it; and when we have done so, will give to our readers our opinion of its merits.

*Open Communion shown to be Unscriptural and Deleterious.* By JOHN L. WALLER, L.L. D., with an introductory Essay, by D. R. Campbell, L.L. D., and an Appendix by the Editor, (J. E. Foonham). To which is added A History of Infant Baptism. By J. L. Waller, L.L. D., Louisville, Ky. Published by G. W. Robertson: Kentucky Book Concern.

These tracts were left imperfect by the lamented Waller; but they evince his power of thought and knowledge of the subjects of which he treats, and are worthy of circulation.

*The Duties of Churches to their Pastors*, an Essay, by FRANKLIN WILSON, author of "Comparative Influence," &c., &c. Third Edition. Charleston,

S. C. Southern Baptist Publication Society.

We are glad to see the evidences of the appreciation of this work in the issue of the third and very neat edition. Its style of execution speaks well for the enterprise of the Society. Let it have an extensive circulation.

*Sermons Preached and Revised*, by the REV. C. H. SPURGEON. Fifth Series. Sheldon & Company: New York. T. J. Starke: Richmond, Va.

The reading public are very much indebted to Messrs Sheldon & Co. for their neat and prompt publication of Spurgeon's sermons. The present series is a fit companion for its predecessor.

*The Little School Master; or Six Lessons about Sin*, that ought to be remembered. By UNCLE CHARLES, author of "The Advantages of Sabbath School Instruction," &c., Charleston S. C.: Southern Publication Society.

For us to know that "Uncle Charles" has written a book is enough to convince us that it is a good book, especially if it is for the little folks. We trust that this truly valuable contribution for the religious instruction of the young will be widely circulated.

*Daily Thoughts for a Child.* By MRS. THOMAS GELDART. First American, from second London Edition. New York: Sheldon & Company.

We have read some of the chapters of this work with interest, and commend it as a valuable book for children.

*Hints for Originating and Conducting Sabbath Schools.* A Prize Essay. New York: Sheldon, & Co. Richmond: T. J. Starke.

We belonged to the Committee of reference who awarded a premium to this tract. Its author, Rev. G. B. Taylor of Staunton, Va., has throughout life been connected with Sabbath Schools either as scholar, teacher, or pastor. He has here given us the results of his experience, observations and reflections. It is enough to say we thought the tract worthy of the premium awarded to it, and hope it will be generally read.

These and other valuable books may be had at the store of T. J. Starke, Main Street, Richmond, Va. P.

THE

# COMMISSION,

OR

SOUTHERN BAPTIST

## Missionary Magazine.

PUBLISHED BY THE  
BOARD OF FOREIGN MISSIONS  
OF THE  
SOUTHERN BAPTIST CONVENTION.

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Edited by the Secretaries of the Board.

VOLUME III.

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