

Rev Jno A Broadus & Co

Vol. 5.

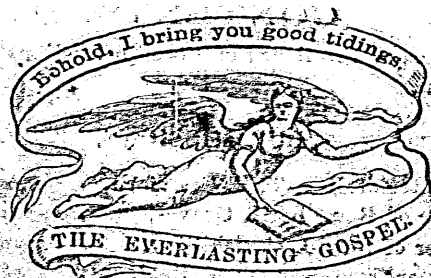
JUNE, 1861.

No. 12.

THE
SOUTHERN BAPTIST
MISSIONARY MAGAZINE

SOUTHERN BAPTIST

Missionary Magazine



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

EDITED BY THE SECRETARIES OF THE BOARD.

RICHMOND, VA.
MACFARLANE & FERGUSON.
1861.

POSTAGE—Six CENTS A YEAR, paid in advance at your own office.

SEND IN YOUR SUBSCRIPTIONS FOR THIS YEAR.

Mr _____

For subscription to **THE COMMISSION**, Vol _____

READ THIS!

You can essentially aid the cause of Foreign Missions, by circulating the COMMISSION.

We request all to whom the Commission is sent, to act as *Agents* in procuring subscribers. Remittances by mail at the risk of the publishers.

CONTENTS.

Sixteenth Annual Report of the Board of Foreign Missions of the Southern Baptist Convention,

353-363

OUR MISSIONS.

SHANGHAI, CHINA—Letter of Rev. T. P. Crawford,	363
CANTON, CHINA—Letter of Rev. R. H. Graves,	364
CANTON, CHINA—Letter of Rev. J. C. Schilling,	367
AWYAW, YORUBA—Letter from Rev. T. A. Reid,	370
IJAYE—Letter from Rev. R. H. Stone,	373
Letter from Rev. A. Woodson,	373
ABEOKUTA, AFRICA—Letter from Rev. A. D. Phillips,	375

EDITORIAL.

The Commission suspended,	377
Postage Stamps,	377
What shall become of them?	377
The Deficiency,	377
Sacrifices Needed,	377
Obvious Duty,	378

THE COMMISSION.

Vol. 5.

JUNE, 1861.

No. 12.

SIXTEENTH ANNUAL REPORT

OF THE

Board of Foreign Missions of the Southern Baptist Convention.

In presenting their Sixteenth Annual Report, your Board of Foreign Missions would record, with gratitude to God, that no member of the Board has died during the year. It is proper, however, to refer to one who was called from the labors of earth to the joys of heaven during the preceding year; Rev. Jesse Hartwell, D.D.

Brother Hartwell was, in early life, strongly impressed with the obligation and importance of the work of Foreign Missions, and seriously contemplated devoting himself to it. He was prevented by Providence from doing this, but his interest in the cause never abated. Throughout his ministry, and though called to fill positions of importance and honor, and of arduous labor, by his brethren, he maintained a zealous and active co-operation in this great cause. It was in his heart to give himself to it. This, God did not permit, but as, when David found it in his heart to build a house for the Lord, while reserving that work for Solomon God accepted the desire, so doubtless did he that of our brother, and to him too, he gave a son to do what he had wished to do. That son, from his home in China, wrote, under date of April 3d, 1860, in reply to letters announcing his father's death:

"My loss is a *peculiarly* heavy one, for he for whom I mourn was pre-eminently a man of prayer; he drew *very nigh* unto God, and the subject which is, or ought to be, the all-engrossing one to me, and the work to which I have determined to devote my life, viz: the conversion of the heathen to Christ, lay very near his heart, and were, O how often! the burden of his supplications. Of course there was a peculiar personal interest felt by him in *my* work, and I feel now that I have lost him whose prayers *for me* were more effectual, because more earnest than those of any other. Yet, in my cup of sorrows, joys, sweet and heavenly are mingled. My father is in the abode of the blest. He has gone to his heavenly inheritance; he sweetly rests from all toil and grief in the bosom of our Saviour. And it is a blessed thought that he is *awaiting our arrival there*. * * * The dying scene, as described to me by my sister, was such, that even while I read of his death, and my heart seemed ready to burst with the pressure of grief, there was a feeling of *triumph*. The enemy had been, as it were, *crushed*. Satan had, by the grace of God in father, *been trampled under foot*. All is now well with him."

FINANCES.

The last annual report exhibited a balance in the Treasury, on the 1st of April, 1860, of \$12,458, 35. The receipts from that time to the 1st of April, 1861, as per report of the Treasurer, herewith submitted, have been \$32,826 52, the expenditures \$40,294 48, leaving a balance in the treasury on the 1st of April, 1861, of \$4,990 39. Thus it will be seen that the expenditures of the year have exceeded the receipts by \$7,467 96.

The past year has been a peculiarly trying one in this department. Various causes have combined to make it such. The large balances for the two preceding years, had caused the Secretaries of the Board to feel that they could not urge large contributions. They frankly told the brethren, both in the papers and in their addresses, that they were in no special need of funds. Other Boards were strenuously pressing their claims. As was expected, this caused a temporary diversion of contributions, to considerable amounts, from our treasury. In the spring of 1860, drought set in over a very large portion of the country from which the funds of the Board are derived; and this continuing, incapacitated many of the most regular and liberal contributors from aiding as usual. In addition, extended and energetic efforts were being put forth to withdraw the brethren from the support of the Convention; and in the prosecution of these efforts, the Board of Foreign Missions was made a special and prominent object of attack. From these causes a slight diminution of receipts took place in the earlier part of the year. Meantime, the expenses of the Board were increased by the return of missionaries to their fields of labor, and by sending out new missionaries. But, there was felt no serious apprehension of embarrassment, until the political agitations through which the country is passing produced a general panic. Our receipts then rapidly fell off; and it was feared that the Board would be unable to meet the liabilities of the year.

Every precaution was taken, and every effort made to prevent such a disaster. Appropriations to the different missions were curtailed as much as was consistent with their continuance, brethren under appointment were informed that they could not be sent out until a change for the better should occur, and these facts were industriously pressed upon the attention of the brethren, by the Corresponding Secretaries, through the press, by circulars and letters, and in numerous journeys. The blessing of God on these efforts and those of the agents of the Board enables us to report, as stated, a balance of \$4,990 39. Though this is so much less than the balance last year, yet it is a most cheering result.

AGENCIES.

Brethren D. G. Daniel, in Georgia, S. A. Creath, in Alabama, and R. L. Thurman, in Kentucky, have been faithfully labouring in the service of the Board during the year. Brother A. H. Booth, agent for Mississippi, resigned at the close of 1860. Brother John Frances was sent to Missouri in October, 1861, and has continued his labours there up to this date. Owing to the financial pressure, the labours of these brethren have been less productive than usual, but we have abundant evidence that their influence, in other respects, has been most valuable. The Corresponding Secretaries have performed a large amount of agency work.

PERIODICALS.

The Home and Foreign Journal and the Commission, are the only Periodicals of the Board. Of the former about 12,000 copies, and of the latter 1,800 have been issued. The deficit in the receipts for these, is greater than for several

years, but the exact amount of it cannot be now given. In no department of our labours has the derangement of monetary affairs been more severely felt. In addition to this, considerable loss was sustained by the abstraction of letters from the Post Office in Richmond. There are large amounts due for the papers. If all the subscribers were to pay punctually, they would be a source of revenue. But while it is to be regretted that this is not done, and unpleasant to have, annually, to report a charge upon other sources of revenue for their publication, there is no doubt that the papers constitute one of the most efficient and least expensive agencies that the Board can command.

MISSIONARIES APPOINTED.

Since the last annual report, brethren Richard Ratcliffe, of Louisiana, and J. G. White, of Georgia, have been appointed to the Yoruba Mission; and brother J. Wm. Jones, of Virginia, to the Canton Mission.

OUR MISSIONS.

CANTON—CHINA.

Missionaries.—G. W. Gaillard, R. H. Graves, J. G. Schilling, J. Wm. Jones, Mrs. Gaillard, Mrs. Schilling, Mrs. Jones.

Native Assistants.—Yong Sun Sang, Wong Ah Mooley.

Brother and sister Schilling reached Canton on the 3rd of August, 1860, and have since been diligently engaged in the study of the language and such other labours as they could perform. Brother Jones and his wife are detained here for want of funds. They are anxious to depart, and will go as soon as, in the providence of God, the way is opened. Brother Gaillard and his wife have laboured chiefly in Canton; brother Graves has devoted a large portion of his time to labours in the interior, around Canton. He has been anxious to form an interior station, and at one time rented a house and commenced at Tái Shá, about fifty miles from Canton—prescribing for the sick, preaching the gospel and distributing tracts and books—aided by a native brother, Luk. The authorities, however, determined to drive him off, and not choosing to attempt violence against him, commenced a series of persecutions against the man from whom he rented a house, on account of which brother Graves thought it best to return to Canton. He is still making efforts to gain a foothold in the interior. If he cannot effect this, he purposes to take a boat, and pass from place to place on his mission.

The year has been one of unusual prosperity. Our brethren have been permitted to rejoice in the conversion of many souls. In his annual report, brother Gaillard writes: "As a result of our labours, we have baptized on a profession of their faith in Christ, thirty-seven persons, sixteen of whom are females. Part of this number were baptized by brother R. H. Graves. Brother Graves has also baptized three English soldiers. There have been received into the church this year, by baptism, thirty-seven; by letter, three; total forty. The whole number of natives in membership is fifty-eight; females twenty—males thirty-eight. The oldest is a female, seventy-four years of age, the youngest is a girl of thirteen years. The oldest male is about seventy-one, or seventy-two; the youngest, a boy of fifteen. So far as we know, these are all living consistent lives, and some of them are very active and zealous."

The labours of our brethren have been arduous. Brother Gaillard states that he has averaged at least a sermon a day—taught, for six months of the time,

a class in Theology, now consisting of two; made "Notes on the Acts of the Apostles," besides a large amount of incidental service. Brother Graves, in addition to his usual labours, has been occupied in preparing "Notes on the Epistle to the Romans." The missionaries attach great importance to the preparation and circulation of these "Notes," and expect to continue it with other portions of scripture. Brother Graves says: "I think that plain, concise notes on the scriptures are much needed in China. Many parts of the Bible are nearly unintelligible to most readers, without some explanation." Brother Gaillard writes: "I feel that they—the Notes—will be a great help to us if we can get funds to circulate them. * * * I hope the brethren will see the need of such books, and send us the funds to circulate them."

PASTORAL INSTRUCTION—THEOLOGICAL CLASS.

Our brethren realize the great importance of training the converts to usefulness. This brother Gaillard is careful to attempt in his pastoral labours. "I try to teach them," he writes, "that it is the duty of every member of the church to preach the gospel to their relations and friends, and to all who will hear them." In addition, he has commenced imparting regular theological instruction to such as are regarded as called to the work of the ministry. In his report he states: "I have two men preparing for the ministry. These two men meet me four times a week, and sometimes there are seven or eight others present. We meet at 3 o'clock, P. M., and disperse at 5. I explain to them the scriptures, and sometimes have them explain to me. They seem to take great interest in this exercise. Both of these aid us in preaching, but we do not call them assistants."

MONTHLY CONTRIBUTION.

Brother Gaillard states that, as Pastor, he teaches the church, "that it is the duty of every member to contribute for the spread of the Gospel. We contribute monthly. Each member gives something, if it is only the fourth of a cent. * * * After buying bread and wine for communion," the proceeds of these contributions are given to a Licentiate of the church, to aid him in preaching the Gospel. If all our churches pursued this course, how abundant would be the means for the mission work, both at home and abroad.

BOOK DISTRIBUTION.

We have not information as to the number of books and tracts circulated by brethren Gaillard and Schilling. Both have been engaged in this work, and have doubtless distributed thousands. Brother Graves gives the following summary of his work:

"Tracts of the American Tract Society, 14,110; Baptist Tracts, 3,020; Testaments, 56; Gospels, &c., 350; Notes on Luke, Acts, and Romans, 104.

PROSPECTS.

The prospects of the mission were never more cheering. Brother Gaillard writes, December 12th, 1860:

"Our prospects for the further success of the Gospel are as good as the promises of God are sure, if we can only take hold of these promises. From what the Lord has done for us, we are encouraged to go on, expecting greater things. The spirit of the Lord has been with us all the year. We have had baptisms nearly every month this year, and there are a few others who desire to be baptized now; and thus it has been all the year."

SHANGHAI—CHINA.

Missionaries.—M. T. Yates, T. P. Crawford, A. B. Cabaniss, J. B. Hartwell, J. L. Holmes, G. W. Burton, M.D.; A. L. Bond, Mrs. Yates, Mrs. Crawford, Mrs. Cabaniss, Mrs. Hartwell, Mrs. Holmes, Mrs. Burton, Mrs. Bond.

Native Assistants.—Wong, Tsue, and Saw.

Brother and sister Cabaniss are still in this country. The connection of Dr. Burton with the mission is nominal, as he supports himself by his profession, and is not expected to labor as a missionary. Mrs. Burton is expected to arrive soon in this country. Brother A. L. Bond and wife sailed from New York on the 3rd of August, 1860, but, at last advices, had not reached Shanghai. Brother Yates and his family reached Shanghai, on their return, 10th of March; brother and sister Crawford on the 27th of May, 1860.

The year has been unpropitious for missionary effort. Incursions of the rebels, who, at one time, after devastating contiguous towns, appeared in force against Shanghai, and were only driven off when fired at by the French, caused large numbers of the inhabitants to leave; and produced a panic among such as remained, unfavorable to religious efforts. Congregations were small, or entirely broken up; schools were dispersed, and everything wore a gloomy aspect. Most of the brethren were contemplating the establishment of interior stations, and have taken journeys for exploration. In consequence of the precarious health of sister Hartwell, brother Hartwell went with her to Japan, and was thus absent for several months.

When these facts are considered, it will create no surprise that greater progress has not been made in this mission. Two considerations are matter of encouragement: the native Christians have remained faithful and active, and the brethren of the mission look forward to increased usefulness as the result of these troubles.

Since the ratification of a treaty between the Emperor and the Allies, quiet is being restored, and the practicability of interior stations seems certain. The rebel chief, it is stated, guarantees protection to missionaries of all classes, wherever he has the government. Brethren Holmes and Hartwell, with their wives and one of the native assistants, have gone to Shan-tung, and brother Crawford was expecting, when last heard from, soon to establish himself somewhere within the provinces under the control of the rebels—probably at Nanking. Brother Gates was the only missionary contemplating permanent residence in Shanghai, probably brother Bond may stop with him there.

There has been one baptized at Shanghai during the year.

YORUBA.

The missionaries in the interior have been surrounded, throughout the year, by all the horrors of war. The details of this deadly strife, as they have been given, from time to time, in the letters of the missionaries, and published in our periodicals, are appalling. Thousands upon thousands have been slain, famine and disease have added their desolations. But, amidst all, God has graciously preserved the lives of the missionaries. The chief scene of conflict has been at Ijaye. At its commencement brethren Phillips, Stone, and sister Stone were there. They have, at no time, felt apprehensive of personal danger, except while brother Stone was, for a short period, a captive to the Ibadan people.

By their attention to the sick and wounded, and to the children thrown on their care, our brethren believe they have gained the confidence and respect of

the natives to an extent beyond what could have been attained in peaceful times; and they think that, when peace returns, their labors will be greatly facilitated, and their prospects of success increased from this cause.

We notice the several stations.

LAGOS.

Missionaries.—J. M. Harden, Mrs. Harden.

The labors of brother Harden have been attended with more encouraging results than heretofore. His congregations are larger. Two have been baptized and two excommunicated. There are now eight church members. Sister Harden has a school of nineteen, who, in addition to books, are instructed in needle work and other useful employments. If they had means to provide for children, she could have a much larger school. But the Board, with the limited means at their disposal, and the urgent demands of other departments of the work, have not deemed it judicious to make an appropriation for this object.

ABEOKUTA.

Brother Phillips is temporarily at this station. The scarcity, and high price of food at Ijaye, and the difficulty of procuring supplies, led him to take the greater part of the children under the care of the mission and go with them to Abeokuta. Since doing so he has increased the number under his care to forty-four. He writes, "With the opening of the year hostilities began in this country, which soon became open war between Ijaye and nearly all the other principal towns of Yoruba." About the first of February he was taken with small pox. Recovering from this, he was forced, from inability to procure carpenters, to aid in repairing the house. "Thus," he continues, "I was greatly hindered, almost stopped, from direct missionary work. I, however, snatched a little time, occasionally, and went out. The men were mostly shut up, and the women distressed. They generally listened to the Word gladly. But fighting soon began, and missionary labor was almost entirely stopped. The mind was very little prepared to hear anything. I visited many—some almost in a dying state, to whom I would gladly have preached Jesus; but if I began to talk, others, who were following me to show me the way to their house, would be so impatient I was compelled to go on. Our little flock, however, remained firm together, though they had some sore persecutions. Their faith was great, and sometimes almost made me ashamed. * * * When the wounded began to convalesce, I had time then to tell them of the sinner's friend. They seemed to hear gladly, and some, who before were almost inveterate enemies, were made to exclaim, with tears, "We never believed the white man loved us so, and was really our friend." This was at Ijaye. On the 29th of July he left for Abeokuta. There, with the children brought from Ijaye, and others placed under his care, he soon had a large school. On the 16th of January, 1861, he says, "At present, the children with me, who are clothed, fed and taught in school, are *forty-four*! Two died with me; one was carried away. I found it was not much use to try street preaching here, so I turned *school-master*. I am carrying on a fine agricultural school. * * * Some of the oldest seem deeply impressed with the news of salvation, and I pray the good Lord will soon give us souls among them."

IJAYE.

Brother and sister Stone continue at Ijaye. They have been diligently engaged

in attention to the sick and wounded, teaching the few children that remain with them, and imparting a knowledge of the Gospel at every opportunity, to those around them. In general, they have enjoyed good health, but at last advices both had been sick—sister Stone very ill. Brother Stone had recovered, and sister Stone was decidedly convalescent. Brother Stone writes most hopefully. There was, with some, evident interest in the "great salvation."

AWYAW.

Brother T. A. Reid has continued at Awyaw. He has been much hindered, and suffered a great deal from a local disease, not at all incident to the climate, though aggravated by the absence of judicious medical advice, and the want of such attention as he might receive were he with the brethren. His situation has been lonely, as all communication between him and the other missionaries has been cut off the greater part of the year. He is still hopeful; thinks he sees signs of progress and inquiry. He has baptized one, and has hopes of others.

OGBOMISHAW.

This station has been vacant since the return of Rev. W. H. Clark. Brother Reid spent some time there, but since he went to Awyaw nothing has been done, except to keep a native there for the protection of the property. It is very desirable that this station shall be supplied with two, or at least one missionary.

STATE OF THE MISSION.

In his Annual Report, brother Phillips thus sums up the results of the year: "There has been but one baptized [above Lagos] this year—that was at Awyaw. Two have been dismissed from fellowship and three restored. Total membership above Lagos thirteen. I have now with me two ready for baptism. One is a young native man, who has been with us several years; the other is a Mr. West, from New York, a carpenter. Though our additions have been few, I contend our advance has been great. We never before had such influence with the people, or such a deep hold upon their affections."

NEED OF MORE LABORERS.

Brother Phillips urges very earnestly the importance of reinforcing the mission. The need is pressing. He contends that his own experience, and that of others, demonstrates the practicability of *efficient and continued labor by white missionaries*, and appeals affectionately and solemnly for such to go. Suitable colored missionaries, also, are needed. The Board would rejoice, as soon as the condition of our country will justify it, to send out large additions of both kinds.

LIBERIA AND SIERRA LEONE.

Nothing unusual has occurred in this mission during the year. The various laborers, both in the pulpit and in the schools, have been successfully prosecuting their work. The Secretaries of the Board have, from time to time, pressed upon the attention of the brethren and churches in Liberia and Sierra Leone, the necessity of developing their own resources. We are happy to state that, to some extent, these effects are proving successful. Churches are endeavoring to raise a portion of the support of their pastors, and to aid in other ways, the labors of the Board.

In the retrenchments to which the Board felt themselves compelled, nearly all the teachers employed in this mission have been dismissed, so that, during

the coming year but little will be effected in this department. The measure was adopted with reluctance, and only from a felt necessity. Great good was being done by the schools. But the Board must retrench, and could do so as effectually at no other point.

The following table will give the statistics of this mission :

CHURCHES.	PASTORS.	Baptized during the year.	No. of members.	TEACHERS.	No. of Scholars.
Monrovia,	J.T.Richardson,		194	{ High School, H. R. N. Johnson, Primary, M. W. Stewart, Congo School, J. N. Brander,	12 59 12
Grand Cape Mount,	J. J. Fitzgerald,	26	48	P. B. Anderson,	55
Careysburg,	A. Woodson,	2	42	John R. Freeman,	32
Millsburg,	James Bullock,	1	26	R. F. White,	29
Louisiana,	F. Richardson,	5	35	P. M. Page,	20
Clay Ashland,	Wm. C. Burke,	9	110	Wm. C. Burke,	21
New Virginia,	H. Underwood,	11	73	D. L. Leiper,	42
Caldwell,	F. Richardson,		10		
New Georgia,	S. W. Britton,	7	93	{ S. W. Britton, Mrs. G. A. Britton,	37
Marshall,	Hugh Walker,		26	S. S. Page,	38
Edina,	R. F. Hill,	3	52	Miss M. A. Cheeseman,	22
Bexley,	R. F. Hill,		36		
Vonbrunnsville,	J. Vonbrunn,			Jacob Vonbrunn,	40
Buchanan,	A. P. Davis,	4	40	{ A. P. Davis, Mrs. S. A. Davis,	39
Greenville, }				Jas. N. Lewis,	49
Farmersville, }	Isaac Roberts,		258		
Lexington, }				Wm. H. Monger,	29
Cape Palmas,	B. J. Drayton,		68	{ H. W. Motton, G. H. Jordan, (native pupils),	28 12
Little Bassa,	L. K. Crocker,			Geo. B. Peck,	14
" " Interior,	M. D. Herndon,			M. D. Herndon,	
King Grey's Town,				J. J. Powell,	17
Congo Town,				Moore Worrell,	20
Free Town, }	J. J. Brown,		147	Richard James Hayeley,	38
Waterloo, }	Wm. Brown,			Wm. Brown,	
		68	1258		665

BRAZIL.

The mission commenced by brother Bowen, at Rio de Janeiro, has been abandoned. The complete prostration of his health compelled him to leave. He arrived about the first of April. We deeply sympathize with our dear brother and his excellent wife in this second disappointment of their desire to labor in the Foreign field. May God graciously restore his health and grant him prolonged and great usefulness at home, and may our sister feel the support and consolation of the Divine presence.

So far as the observations of brother Bowen enable the Board to judge, they do not deem it advisable to attempt to re-open this mission. The obstacles were found to be so great, and the probability of surmounting them so small, that,

before the health of brother Bowen necessitated his return, the Board had decided to submit to the Convention the question of his re-call.

JAPAN.

Missionaries.—J. Q. L. Rohrer, C. H. Toy, J. L. Johnson, Mrs. Rohrer, Mrs. Johnson.

Brother Rohrer and his wife sailed from New York on the 3rd of August, 1860, via Hong-Kong and Shanghai. They have not been heard from. We trust our next letters from China will tell of their safe arrival. The other missionaries are kept from going by the embarrassments of our country.

RETURNED MISSIONARIES.

Brother and sister Cabaniss are still in this country.

Under this head the Board desire to call the attention of the Convention to a subject presented in their Report for 1859,—the duty of the Board regarding the support of returned Missionaries. The Committee of the Convention to whom this subject was then referred, sustained the Board in the decision to which they had come in relation to it. The resolutions reported by the Committee, and adopted by the Convention, were—

“*Resolved*, That the principles laid down by the Board, with regard to the support of returned missionaries, meet our approbation.

Resolved further, That the Board be requested to consider the propriety of increasing the salaries of the missionaries.”

In compliance with the latter resolution, the Board, after full inquiry, did increase the salaries of missionaries at Shanghai, being convinced that the enhanced expense of living there rendered such increase necessary; but no such cause demanding an increase elsewhere, no increase was made.

The Board have to report that the disposition made of this matter is not satisfactory to some of the missionaries, and that among those who disapprove it are our oldest and best missionaries. They think that missionaries are *entitled*, not only to a comfortable support while engaged in active service, but to a provision for the wants of themselves and families in the event of their being disabled or dying. This provision, they think, should be made either by such increase of salary as would enable them during the probable period of missionary service, to save enough for it, or by an engagement on the part of the Board to pay stipulated annuities.

The Board have felt, and as stated, the Convention concurred with them, that in fixing salaries, they could not go beyond a comfortable support, such a support as would enable a missionary, by the exercise of a wise economy, to save something annually under ordinary circumstances, but which, nevertheless, he might, without the charge of extravagance, expend, if he chose, and the recognition of an obligation to extend help from time to time, as the wants of missionaries and their families should seem to demand and the funds to justify. To the latter the missionaries specially object, that it is placing those for whose benefit it is intended in the *humiliating position of paupers*, that it is *uncertain*, as, either by the judgment of the Board, or the lack of funds, it may not be available, and that it *does not meet their sense of obligation* to provide a support for the future, especially for their families.

Without detailing the reasons which have satisfied the Board that it is all they can do, or insisting upon the fact, that in pledging thus much, *Foreign*

Mission Boards do more than any other mission Boards agree, or are expected to do, your Board submit the question to your consideration.

It is but justice to our brethren to state that, while they thus object to the want of an adequate provision, as they judge, for disabled missionaries and the widows and children of missionaries, none of them have, on this account, thought of abandoning the work. They are determined to labor on, though they feel oppressed in this respect.

MISSIONARIES UNDER APPOINTMENT.

As has been stated, there are five brethren under appointments from the Board, who have not been sent out because of the present troubles. It would be well for the Convention to consider this fact, and to give explicit instructions as to the course proper to be pursued. Some of these brethren are very anxious to go to their fields of labor.

CONCLUSION.

In concluding their Report your Board are impelled to express gratitude to God for the preservation, during the year, of the lives of all the missionaries, and that, with slight exceptions, they have enjoyed good health. Also, that in again surrendering to the Convention the interests committed to their care, they do so with a considerable balance in the Treasury, notwithstanding the complicated difficulties which they have had to meet, and that the prospects for enlarged progress in the work abroad are so encouraging. The Board would respectfully ask the Convention to unite in a public recognition of these mercies, and in earnest prayer for the continued and increased blessing of Almighty God upon the work.

REPORT

Of the Treasurer of the Foreign Mission Board of the S. B. Convention of the Receipts and Disbursements for the year commencing 1st April, 1860, and ending 30th March, 1861.

1860. April 1st. By balance per last report,	.	\$12,458 35
By Cash received from		
District of Columbia,	.	87 79
Maryland.	.	894 84
Virginia,	.	6,026 60
North Carolina,	.	2,243 02
South Carolina,	.	3,795 98
Georgia,	.	6,965 77
Alabama,	.	5,042 49
Mississippi,	.	1,529 33
Louisiana,	.	522 50
Tennessee,	.	688 90
Kentucky,	.	1,516 74
Florida,	.	154 89
Arkansas,	.	20 00
Texas,	.	276 50
Missouri,	.	733 90
For Chinaman,	.	133 50
Interest,	.	744 41
From American Tract Society,	.	300 00
Canton Mission,	.	934 57
Bible Board,	.	100 00
Southern Baptist Theological Seminary,	.	100 00
For Exchange,	.	14 79
Amount carried forward,	.	\$45,284 87

Amount brought forward,				\$45,284 87
To Cash disbursed for Mission to				
Japan,	.	.	.	\$1,301 57
Liberia,	.	.	.	6,540 87
Canton,	.	.	.	5,561 16
Shanghai,	.	.	.	9,484 56
Central Africa,	.	.	.	3,929 57
Rio de Janeiro,	.	.	.	1,519 28
Outfits for Missionaries,	.	.	.	1,576 13
Passage of do.	.	.	.	1,725 62
Salaries,	.	.	.	6,001 83
Travelling expenses,	.	.	.	1,199 28
Incidental do.	.	.	.	270 97
Counterfeit money,	.	.	.	20 00
Money lost,	.	.	.	56 50
Home and Foreign Journal,	.	.	917 50	
Commission,	.	.	189 64	1,107 14
				\$40,294 48

1861. April 1st. By balance in hands of Treasurer, . \$4,990 39
Respectfully submitted,

EDWIN WORTHAM, Trea'r F. M. B. S. B. C.

RICHMOND, March 30th, 1861. I have examined the account of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention, and find it correct and supported by proper vouchers, and that there is in the hands of the Treasurer (\$4,990 39,) Forty-nine Hundred and Ninety Dollars and Thirty-nine Cents.

CHAS. T. WORTHAM, Auditor.

NOTE.—The expenses of the Board for this year are about twenty-three per cent on receipts, exclusive of expenses for Periodicals, which would bring them to about twenty-five per cent. The amount charged to Home and Foreign Journal is the whole amount of loss to all the Boards for two years. Our Board advances for the others as the printer needs it, and this year we advanced before the usual time, which brings both years into this account. The loss of the papers by mail robbery have been heavy this year.

A. M. POINDEXTER, Cor. Secretary.

Our Missions.

SHANGHAI.—CHINA.

Letter of Rev. T. P. Crawford.

SHANGHAI, Feb. 3rd, 1861.

Dear Bro. Taylor: Your long, kind letter from New Orleans to the Mission was received last mail. Truly do I sympathize with you and brother Poindexter, you have to take such long journeys and be from home so much in order to keep the foreign missionary work under way. Missionaries have their trials, but they do not compare to those of the Secretaries.

FEARS FOR THE UNION.

Our last news from the States is of a very alarming nature. I fear for the Union. I cannot see how a high-minded, Southern gentleman can hold office under Lincoln, and I am confident that the people of the South will not receive federal officers from the North. What then shall be done? God may open some door of escape from this threatening dilemma. Should the Southern States secede, then southern missionaries in China will be without treaty-rights and consular protection; but this is a small matter, for we put not our trust in treaties and Consuls, but in the promise of God himself. I fear

that political matters will so exclusively occupy the attention of the public mind for years to come, that all benevolent and religious enterprises will suffer. These are times of trouble, still I believe that the world is destined to march onwards and upwards till truth and righteousness shall reign universally.

PROSPECTS.

The city of Shanghai is crowded to overflowing, but the people seem wholly occupied with their bodily matters to the entire neglect of their souls. China is now drinking the dregs of the cup of woe, still she gives no signs of repentance. The nation is doomed to be overthrown, and the people perish by thousands and millions. There are now very few foreign troops at Shanghai, and the people are moving again for fear of the rebels.

Our congregations are very small and we feel quite discouraged as regards the present, but we look with hope to the future when the struggle shall be over and the Rebels be masters of the Empire. Mrs. Crawford has opened her girl school, but it will not be filled with pupils till after the new year.

VISIT—INTERIOR.

The English Admiral is going up the Yanytse as far as Hang Kaw (300 miles above Nankin) next week, and I have obtained permission to accompany him. Some eight or ten steamers and gunboats will form the expedition. His object is to open up the river to trade, and I suppose he will endeavour to come to some understanding with the rebels at Nankin. My object in going up is to look out for a suitable place to settle. I shall probably be gone one or two months. We have recently removed to brother Cabaniss' house. We are still expecting Bond and Rohrer; they have now been out six months and a day!

EASTERN AND WESTERN NATIONS.

You heard by last mail of the troubles in Japan, the plot to destroy the foreigners residing there. All was quiet

the last news. Eastern and Western nations are mutually repulsive to each other, and in my opinion, the former is destined to be subdued by the latter. Christian nations do not desire to do this, but Providence will force it upon them. There is no common basis for a good understanding between the two hemispheres and war will be the order of the day till the stronger triumphs. All Eastern nations foresee this result and all their skill is employed to prevent it. Those fine treaties you hear of are foreign productions forced on unwilling nations.

THE CONVENTION.

I hope you will have a good and profitable meeting in May, and that the brethren will have more time to attend to foreign mission matters than at the last Convention. All the members of our mission are well. This has been a very cold and rainy winter. Every thing bears California prices, and the sufferings of the poor people have been beyond all description. God have mercy on them.

Mrs. Crawford joins me in kind regards to you and brother Poindexter.

Yours, as ever, T. P. CRAWFORD.

CANTON—CHINA.

Letter of Rev. R. H. Graves.

CANTON, February 4th, 1861.

Dear Brother Taylor:

After finding that I could not secure a house at Shin Hing without a passport, and finding that I should have to wait some time before a passport could be procured, I made up my mind to spend some time in itinerating. I have now returned to Canton, and expect to remain here until after the Chinese New Year. For a week or so after New Year's Day the shops are closed and work is suspended, and many of the people spend their time in gambling or idleness. I do not think it prudent to visit the country during this time, as we might be in danger from the crowds of worthless and drunken

n. Besides this, the passports are not yet ready. I hope, before very long, to return to Shin Hing, and make an effort to secure a house there. My hope and prayer to God is, that we shall soon be able to live in the country and maintain the standard of the truth in a new centre.

The Medical Missionary Society here have very kindly given me an appropriation of \$60, to be spent in purchasing medicines, &c. I think that by dispensing medicines once a week, and vaccinating those who wish it, we can be able to gain a foothold much more easily. I am indebted for this appropriation to the kindness of Dr. Kerr, of the Presbyterian Board, who has charge of the Medical Missionary Society's hospital.

We are beginning to feel concerned about the Edwin Forrest, the ship on which brethren Bond and Rohrer sailed. She had not reached Hong Kong by my latest news from there. I hope that we shall soon have the pleasure of welcoming our brethren to China.

The country is everywhere, I am persuaded, accessible to missionary labor. Although it will probably be difficult to secure dwellings, yet all difficulties must yield before resolute men, who go forth, trusting not in themselves but in God. China is a part of the inheritance which God has promised to Jesus, and He must possess it. If God intends that we shall take possession of the land for Jesus, He will surely open the road for us.

The last two mails from home have brought us saddening accounts from our dear native land. O that the dark clouds that are now lowering over her may soon be dispersed, and the brightness of God's glory be so clearly manifested that all may see His ruling hand in this matter. No doubt He is working out His own wise and merciful purposes, and in the end all will see it.

Remember me in your prayers.

R. H. GRAVES.

Journal of Rev. R. H. Graves.

January 16th.—Left Canton at 9, A. M., accompanied by Au, Luk and A-Fak. We reached Fat Shau at about 4, P. M., having had a head wind. Leaving Fat Shau we went a few miles further and made fast for the night at Wong Ting.

January 17th.—Left at day-break, in order to cross the bar at Sha Hau with the tide. Walked on the river bank for several miles, and distributed some books at Sin Fong, a wealthy looking and pleasantly situated village. Rafts of lumber are made fast to the shore in front of a number of lumber yards, extending along the river for several miles. Reached Sai Nam at 4, P. M. After passing up the river several miles above Sai Nam, we saw the heads of three criminals in bamboo cages, suspended to a stake on the river bank. These heads were, probably, those of pirates, executed for robbing boats in this part of the river, and were hung up in the sight of passers by "*in terrorem*." We stopped for the night at Ho Hau, a little settlement on the river bank in front of the district town of Sam Shui.

January 18th.—As this was fair-day at Tin Shui, I visited that place. We reached it at about 10, A. M., and distributed a few books in the shops. Passing through the town to the market place, we found an excellent place for preaching in front of a large ancestral temple. Here we spent several hours, speaking to an attentive and orderly audience. I spoke three times, and each of the native brethren once; after each address I distributed books to those who were anxious to get them, and who I hoped would read them. We had many intelligent-looking and attentive listeners. A shower of rain dispersed most of the crowd, and we left. After resting awhile in the boat, and taking some refreshment, we returned to the market place. As most of the people had dispersed, we had but few listeners; but one intelligent

looking man, who heard us with great attention in the morning, was in the audience again. After distributing books, I spoke to him personally about the great salvation. We returned to our boat in the midst of a hard shower of rain, and went to Tsing Ki, where we made fast for the night. A-Fak, going on shore, soon returned with a man named Lam, who wanted to hear about the doctrine of Jesus, and to get some books. He was the master of a large cargo boat, which had been impressed to carry "braves" while he was in Kwong Sai, the adjacent province. At night he returned, to be with us at evening prayer, and promised, hereafter, only to worship the true God, but said he could not learn all the doctrine at once, and would come to hear again.

January 19th.—To-day was the Tsing Ki market day, so we remained here to preach. Going on shore in the morning, we spoke for some time to the people who collected around us. But as it was quite cold, and drizzling rain fell every now and then, our congregation was not very large. While one of the native brethren was speaking, a maker of ancestral tablets raised a disturbance, speaking in favor of idols, and reviling us. Waiting quietly until he said what he wanted, I told the people that we considered it very impolite to interrupt a man when he was speaking, and that if they wished to hear that man they could always have an opportunity, as he was a resident there, but I was a stranger, and would tell them of the doctrine of Jesus, if they wished to hear of it.

Those who oppose us are generally noisy men, who want to attract attention to themselves, and to keep people from listening to us. I find that the best way is never to attempt to carry on a discussion, or conversation with them, but quietly to invite them to the boat, if they wish to talk over the matter, or to come on the stand and

speak openly, if they have any reply to make to our remarks.

In the afternoon we again went on shore, but as it was wet and cold, we could only distribute a few books. On our return to the boat we called at a lumber store, where the owner received us in a very friendly manner, and listened very attentively while I explained to him the way of salvation through a crucified Saviour.

January 20th, Sabbath.—This morning, after getting an early breakfast, we started to walk to Tái Shá, where I lived for several weeks last fall. The water is so low now that the boat cannot get up the branch of the river on which it is situated. The distance from Tsing Ki is about five miles. As the cold, drizzling rain blew in our faces, we had not a very pleasant walk, but it was market day at Tái Shá, so there were some men to keep us company on the road. On reaching Tái Shá, we went to a vacant space in front of my old house, and spoke to those who came to hear us, but as it was cold and wet, our audience was not very large. The smallness of our audience was also due partly, I think, to a proclamation of the Kung Kuk. They have commanded the people not to treat us badly, but by no means to rent houses to us, or to believe the doctrine which we preach. The people must also let no one know that the man who rented the house to us was imprisoned or fined. If any one dares to disobey their commands, the Kung Kuk threaten to fine and imprison him as they did that man. Thus are these proud gentry determined to oppose the truth. After drinking tea at the house which I formerly rented, which is now occupied by a carpenter, who was our next door neighbor, we went to the other end of the town, and spoke for some time in front of the principal temple in the place. Here several men tried to interrupt us by their noise. After speaking here for an hour or so to those

who were willing to hear us, we left for our boat. We saw one or two who were friendly to us before, but I am afraid that the fear of the Kung Kuk is very great. We reached our boat about 4 o'clock. After getting dinner I called to see our friend Lam, who again came to the boat to evening prayer.

January 21st.—This morning left Tsing Ki to go up the North river, which has never before been visited by any missionary from Canton. I thought, at first, of going to the district town of Sy Ui, but on reaching the mouth of the stream on which it is situated, we found the water quite shallow. To-day has been very cold and disagreeable, a strong head wind retarding our progress and blowing the rain in at the head of our boat. After making fast the boat for the night, we went on shore and distributed a few tracts at two small villages. The houses were built of grass and mud, and the inhabitants presented the appearance of great poverty.

January 22nd.—This morning was clear, a cold North wind blowing stiffly in our faces. As the boat made very slow progress, we walked for a while on shore, leaving a few books at some brick-kilns, and at a settlement of men engaged in keeping buffaloes. The country, for some distance, cannot be cultivated, as it is overflowed by the river during the spring and summer rains, and so is used as grazing ground for buffaloes during the dry season.

After breakfast we landed at Wong Fong Hü, a thriving market town. I directed the boatman to stop for us at a point several miles up the river, while we went on foot and visited the vilages to distribute books. At Wong Tong I sent Au and Luk to one part of the town, taking A-Fak with me to the other end. The people were very friendly, and seemed glad to get our books. Some of them patted me on the back, and seemed quite delighted to

see me. After returning to the boat for more books, and sending the boatman on some distance further, we visited the *village* of Wong Fong. Where we went before was the *Hü*, or market place. The Chinese market towns are generally thus divided: near the open space where the market is held are numbers of shops, where the business is carried on; at the distance, perhaps, of a mile or so, is the village where families reside, and most of the ancestral halls and temples are built. The family and the business neighborhoods are generally known by the same name.

When we reached the village of Wong Fong, an old man in great fright began calling his pigs at the top of his voice, as he was afraid I was going to carry them off; when, however, I spoke to him in Chinese, and gave him a book, he was very friendly, and listened quite attentively to our message. A little further on we met quite an intelligent old man, who gave quite earnest heed to our words. At another village we were very well received and spoke for a half an hour to a large audience, composed mostly of women, who were assembled at a wedding. Almost all listened attentively, while two or three seemed to drink in the words of eternal life, and asked us how they should worship the living God. I can but hope, that in the providence of God, these women will yet trust in Jesus to the salvation of their souls. When we sow the good seed of the Word, sometimes it seems to fall on what is so evidently good ground, that we may reasonably expect it to bring forth fruit.

After walking several miles, we again went on our boat and crossed the river to Tseung Ngon, quite a large town. Here a crowd soon collected around us. Finding a convenient place, we borrowed a stool from a shopkeeper, for a pulpit, and spoke for between one and two hours to an attentive audience, seldom numbering less than 400. As

usual, the boys were very noisy, and gave us much trouble while distributing books. Going back to our boat, we went further on, to *Lo Páu*, where we intended to stop for the night. As it was quite late, I did not go on shore, but sent Luk and A-Fak to select convenient places for preaching the next day. *Lo Páu* is a large place, having a military and a civil mandarin and a custom house.

January 23rd.—This morning, went on shore before breakfast. We spoke for about two hours, to a crowd of about 500 hundred persons. Some listened quite attentively. We found it very difficult to distribute books. Returning to our boat, we started for *Kai Fau Hū*, where a market was to be held. On our way we called at *Sy Kong*, and distributed some tracts in the shops and streets. On reaching the market town we made a pulpit of a rural altar, and were immediately surrounded by a large number of people, some of whom paid very good attention, but towards the last some boys gave us much trouble. We spoke here for about two hours.

Where the town is not so large that the crowd would be unmanageable and too numerous for me to distribute books, I select a market day as the best time for distributing books and preaching. At the market town the people are gathered together from villages and hamlets, scattered for miles around, thus our message is heard by men from a large extent of country, and our tracts are carried to many a secluded home. This feature in the social customs of the Chinese, it may be seen at once, is favorable to the spread of the truth through all parts of the country. Thus, by visiting comparatively few places our influence may extend to a great many. In the first place, the Chinese are not scattered about as farmers at home are, but are all collected in villages; then, the inhabitants of these villages meet together in the mar-

ket towns. So, when many of this people turn from their idols to serve the living God, these towns will afford central positions where Christians can assemble every Sabbath to hear the Word of God.

On our return to *Lo Páu*, we went to a vacant place and spoke for a while, but I was not able to distribute books, as the crowd was too large, and the stone on which I stood was but a foot or so in height. Some men seemed disposed to disturb us, and one man made his way through the crowd, brandishing a large knife, threatening to attack me with it. I motioned to him to go away, and kept on speaking, knowing that I was in God's hands. The people soon stopped the man and told me to continue preaching, and not mind the man, as he had been drinking. Seeing that it would be impossible to distribute books, and yet fearing that the people who were expecting books would be excited if they did not get any and try to take them by force, I took a few from the carpet bag and sent the rest back to the boat while one of the native brethren was speaking. After he had finished, I at once gave away the dozen books I had in my hand, and thus retired without any disturbance. A crowd in China, like some ghosts of which we read, is quite easy to raise, but it will not always "avaunt" at your bidding; it stands before you a "fact," with which you have to deal in the best way you can. Often the rush for books is so great that you are in danger of being pulled to pieces through the efforts of men to secure a book. This is not owing to any ill-will on the part of the people, but merely to the anxiety which every one has to get a book. Hence, sometimes I am obliged to forego distributing tracts when I wish very much to do so. Some listen so attentively to what we say that they would, no doubt, read a book with such care that it would do them

much good, still we cannot give them one on account of the crowd.

January 24th.—This morning we left, on our return to Canton, as our stock of books was nearly exhausted. With both wind and current in our favor we made rapid progress, and passed in half a day what it required two days to accomplish when going up. At noon we reached Sai Nam, where I went on shore and distributed books in one of the principal streets, which I had not before visited. While here we met Leung Sin Shang, who was an inquirer with me in Canton. He called on me in the boat and wanted me to visit his house, but I had not time. Leaving Sai Nam, we continued our course down the river and made fast for the night at *Shá Hau*.

January 25th.—Last night left *Shá Hau* at midnight, to cross a sand bar at high water, and anchored at *Wong Ting*. Left early this morning, and passed Fat Shau at sunrise. Reached Canton at 2, P. M.

The furthest point that we reached on this excursion was about 75 miles from Canton. The North river, above Sai Nam, has not been visited by a missionary before, so that the people have, for the first time, heard the truth, at least from the lips of a foreigner. Nothing can be more evident than the weakness of the Chinese government. It cannot protect its own citizens, so that almost every boat you meet has arms on board; cannon, swivels, spears and shields, seem a part of the fixtures of every boat which can carry a cargo of any value. The boatmen must defend themselves from violence.

Another thing that strikes one, is the number of boats impressed for government service. Although there are no rebels in the immediate neighborhood, "braves," soldiers, and mandarines, are constantly moving about. The boats of the people are impressed for this service, some few, perhaps, are

regularly chartered, but they are very few.

I was quite favorably impressed with the people on the North river. My hope and prayer is, that the seed which has been sown may hereafter spring up and bring forth much fruit.

ROSEWELL H. GRAVES.

Letter of Rev. J. G. Schilling.

BAPTISTS SHOULD BE MISSIONARIES.

Canton, China, Jan. 25th, 1861.

DEAR BROTHER TAYLOR.

Your kind letter to the mission was received by the last mail. I hope that your visit to the South-West may be attended with success. There are too many brethren there to be lost to the foreign mission work. As Baptists, we profess to follow implicitly the directions of our Saviour, and to obey His commands; and there certainly is no command more explicit than that to "Go into all the world and preach the gospel to every creature." So it cannot be neglected without the greatest criminality. It will not do to say that we object to the plan pursued, for we have inspired precedent for our regulation, and if the common plan does not conform to that, the power is vested in each individual to conform to that plan. I do not say that every one has the power to break down an existing plan, whether right or wrong, but he can follow out what he judges to be the plan of the scriptures.

Our hope and prayer is that all Baptists will heartily engage in obeying the Master's commands, and that they will not let any excuse that Satan in his subtlety may devise, hinder them from serving their Saviour. I feel certain that if our christian brethren would only think that there are nations, the rulers and people of which know nothing of our Lord and Saviour, though eighteen hundred years (!) ago He commanded that a knowledge of him should be communicated throughout

the whole world,—if they would think of this candidly and as meek disciples of their Lord, they would at once do what their hands find to do.

MISSIONARIES NEED THE SYMPATHIES AND PRAYERS OF THEIR BRETHREN.

But again, we as missionaries, need the sympathy of all our brethren. It is a matter of no little encouragement to us, that we have the prayers and sympathy of our christian brethren. If they would consider our circumstances for a little time, I am certain we should have more hearty cooperation of all that truly love our Saviour. It is true, we have not a tale of poverty and want to relate, but what are these things compared with the real difficulties that we have to encounter? I will not here attempt to enumerate the real trials of a missionary, but only remind our brethren that our work is the salvation of souls, and yet what are we, that such a work should be required at our hands. We labour and toil day after day and year after year, and where are the visible results? Are we then to have the warm sympathy and importunate prayers of our christian brothers?—Prayer moves the arm of God. Oh then that our brethren would unite their prayers for us, that the work may have free course and be glorified. God can perform his work, hard as it is, let us unitedly pray him to do so.

HOPE OF INTERIOR STATION.

You no doubt are in receipt of letters from brother Graves, informing you of his movements in the country. It is a favorite plan with him to settle in the interior, and though he has not succeeded as yet in getting a house, I cannot but think that he will meet with success, for it is but seldom, if ever, that such determination and perseverance fail. The late French treaty will make this matter feasible in the eye of the law, so we may expect that a new station will be founded in a large city in the interior. Is he to labour here alone?

No, our brethren of the South are too anxious to have the gospel preached all over China, to suffer this. There are the men to fill up the stations as fast as the Lord opens them, and our brethren have the means to support them, and we feel assured that they will do so.

NEED OF LABOURERS.

We have now in Canton, (this city of a million people, and the centre of influence for the province, which contains nineteen millions,) but two missionaries. Is this sufficient? It seems to me that it is unnecessary for us to call for men, for the brethren at home know as well as we do, that this number of men is wholly inadequate, if more can be sent. We would be glad to welcome quite a number of missionaries, and certainly there is great need for them.

We prosecute our chapel services as usual, though as the weather is cold our congregations are not so large. Still there is generally a pretty fair assembly, and we cannot but hope that good is being done. Aping is very earnest and zealous, and I hope presents the truth as it is in Jesus. I can understand but little, and so cannot tell what the drift of his discourses is, but my prayer is that the Holy Spirit may lead them. I hope our friends join with us in this petition. The native assistants should be specially remembered in the prayers of christians.

We are very well—the weather is quite cold, rather more so than we expected to find here. My wife joins in kind regards to yourself and family, and the mission friends.

Your brother, in Christ,
J. G. SCHILLING.

AWYAW—AFRICA.

Letter from Rev. T. A. Reid.

LONELINESS.

Awyaw, Africa, Feb. 8th, 1861.

MY DEAR BROTHER TAYLOR.

The last two months I have not written to you, or any one at home, because

I had so little prospect of my letters reaching the coast. Since the mail which arrived in Lagos last August, I have had no letter, nor intelligence outside of Africa.

I have not had a word from any of the brethren since September, except brother Harden, and he told me nothing about them, or America. Since the 1st of March last year, I have not been out of sight of this town, and since the 1st of October last, I have never seen any white person. Every thing that meets my eyes is heathenism! Heathenism! As Abraham was commanded to go into a land which he knew not, so I stand here waiting for I know not what as it regards temporal affairs. I feel that I can with truth say, with Job, that "I know that my Redeemer liveth, and I shall see Him," &c. My heart has been strengthened by His grace, and my temporal necessities supplied, sometimes almost miraculously, while I would recount the mercies of God to me individually.

ENCOURAGEMENTS.

I will not forget to say that he has given me evidences of His approval of my poor labours among this people. For some weeks past, there has been an increase of attendants at our regular services, and some seem to be disposed to turn to the Lord. One woman, who has been coming regularly about a year, is truly an interesting case. A few days since I examined her privately upon her faith in Christ. She told me that some months ago, while she was greatly grieved because of sin, and praying to God to forgive her sins, her grief was turned to praise to God; and for about seven days she felt that she did not want to do anything else but praise Him. Since that time she had been determined to serve Him and obey His commandments as long as she lived. I then directed her attention to the subject of baptism, and urged her to examine herself in prayer to God, because it

was a solemn duty to publicly confess Christ, and subjected us to persecution from the world. I then told her some of the promises of God, and told her I would wait awhile and see what conclusion she would come to. She had a sharp test of her adherence to honesty and truth not long since. She, her brother's wife and another woman, wishing to go to Ibadan to trade, I told them to take some cowries which I had there, and when they came back here and sold and collected the cowries, they could pay me again. They realized a good profit in their trading. But when the cowries were collected the other two women attempted to continue their trading secretly, without paying me according to promise. To this she objected, and took upon herself the responsibility of collecting the cowries and bringing them to me till I was paid. This brought down the wrath of her brother and the other two women upon her, and they railed against her strongly, but she stood firm. The case was carried before Onartokun (godfather of the king) and the old man sustained her entirely, and both humbled and rebuked the other party severely, for trying to take advantage of me, and for treating her so when she was trying to do right. This I regard as a decided victory in favour of truth, and corroborates the assertion once made by this king, that no one taught the truth but the white man. These things are signs that the truth is having a secret effect at least.

IMPROVED HEALTH.

During the last four months my health has improved a good deal, but I do not consider it permanent, as the disease is not removed. Were circumstances favourable for me to be placed under suitable treatment, I think I would soon recover. But such are now beyond my reach without such a sacrifice of duty that I am not willing to make. My determination now is to remain at my

station as long as I can do anything, rather than see the cause of my Master suffer. To do this successfully and spiritually, I must look to Him and cry unto Him constantly for help and strength.

ARE THERE NO MORE MISSIONARIES?

Are there no more missionaries for Yoruba? Must those now here stand and fall alone? My heart weeps when I look abroad upon the thousands perishing without the bread of life. Are all those included in the Commission of Christ sent forth? Are there no more soldiers of the cross able to bid adieu to all the joys of home and friends and fight the battles of the Lord on heathen lands. My spirits have kept up astonishingly, notwithstanding all the circumstances which have and still surround me.

TEMPORARY SUSPENSION OF FIGHTING.

For two months there has been no fighting, and nothing publicly doing, except that the Ibadans have moved their camp very near Ijaye, and the Ijebu people have come over to the Ibadan side. Various reports are in circulation about the Egbas going home from Ijaye and Dahomy, coming to Abeokuta and are begging the Ibadan people, &c., &c. I cannot tell how much is true. It is quite certain that Ijaye is very much reduced and in a pitiable condition. The Ilorin people are troubling some small towns which have hitherto been paying tribute to Ibadan. When or what will be the termination of the war is now entirely uncertain. I think all are tired of it, and would gladly dispose of it if they could without a show of surrender. On the 6th of December last, Iwomom, a small town about 20 miles west of this, was destroyed by a strong Ibadan force sent there for that purpose. This town had been supplying Ijaye with food, and furnishing a general rendezvous for Ijaye people, while in search of food. Awaiyir, another town near by that,

and much larger, was threatened, but it surrendered to the king and has been spared. It has since then sent a large caravan loaded with cowries and other things to the Ibadan camp, as a confirmation of the surrender. The chief of Oghomishaw, and his brother, Ojo, have now a strong contention of words between them, and it is to be hoped will proceed no farther, because an open outbreak would perhaps prove destructive to the town. The prime cause of this is, perhaps, that the chief has been the friend of this king, and Ojo his enemy during this war.

The Ijebu king and all his country, have now entirely come over to the Ibadan's side, and are now carrying on a large trade between Lagos and Ibadan. This is quite an advantage to this king and his supporters, because while this trade is going on, they are able to obtain supplies of salt and war materials from the coast. It will be an advantage to all interior towns, because they can now go to Ibadan and trade with the Ijebu people. The caravans are still led by Ibadan warriors, a part of the Ijebu road, because the Ijebu king has turned about so much since the war commenced, that they are afraid to trust him. I hope to get up a few supplies from Lagos, through to Ijebu, but they will cost much, because the road is not considered safe, and trade is so profitable, that carriers get high wages for carrying loads.

The messenger and retinue from Porto-Novo, passed through this town a few days since, enroute for the Ibadan camp. What their object is, I do not know; perhaps to open a slave-market at Porto-Novo, for the Ibadan people to sell their captives at. It will be remembered that Porto-Novo was formerly one of the principle slave posts on this part of the coast of Africa.

Yours, affectionately,

T. A. REID.

IJAYE.

Letter of Rev. R. H. Stone.

IJAYE, January 15th, 1861.

Rev. A. M. Poindexter:

DEAR BROTHER—I do not like to permit a second month to pass without writing to you; but I am compelled to write hastily, and be brief. For several weeks after I wrote my annual letter, I was sick, more or less, with dysentery. My wife was also sick with fever for several days during this time. When we were both down together, we had no one to attend us but our interpreter and two children. At length we had only the latter, the whole family, excepting them, being sick. These were days of great sorrow; but the Lord appeared very near us. Mrs. Stone was permitted to arise from her bed for a few days, but was a second time overcome with fatigue and anxiety. This time she was seized with malignant fever, which was greatly aggravated by circumstances, but for which she probably would not have been sick at all. The Lord raised me up in time to attend her through a very serious illness. Mr. and Mrs. Mann, Church missionaries, with whom we had had no previous intercourse, rendered us much assistance, and gave us good advice—Mr. Mann being an experienced physician. I once felt compelled to say, “She is dying;” but the Lord revived her. She had almost recovered once, but a slight relapse has confined her to the bed for several days past. I think she will soon be well. I am again enjoying most excellent health.

Famine and pestilence have much abated in Ijaye. The former is caused by the opening of the Abeokuta road; and the latter is caused by the supply of wholesome provisions. Food once commanded most fabulous prices, and is yet sold very high.

The war continues about the same. The Illorin army is said to be gradually drawing nearer to Awyau. The Ijebus are doing the same in regard to Ibadan.

A simultaneous attack upon Ibadan, and the enemy's camp, is premeditated by the three allied armies, of the Ijayens, Egbas, and Ijebus. The former have camped outside of the walls, and the three armies are skirmishing, or “playing,” nearly the whole time, both day and night. The enemy have made their camp much nearer, and this makes it convenient for them to “play” so much. Except capitulation takes place, a severe struggle must soon occur. All parties seem determined to bring the war to an end some way or another.

I have not heard from brother Reid for some time. I feel anxiety about him; but I know “the Lord will provide.”

I must now close. Excuse brevity and want of interesting matter. Sue sends kind regards.

Yours affectionately,

R. H. STONE.

Letter of Rev. R. H. Stone.

IJAYE, February 20th, 1861.

Rev. A. M. Poindexter:

DEAR BROTHER—This is the second anniversary of my arrival in Ijaye, and one year ago I was the unhappy captive of savage men. But to-day, how different are my circumstances. I am sitting in my quiet little study, in the midst of a happy family. For this and all the mercies which daily attend my steps, I call upon all within me to praise the Lord.

I was much disappointed in not receiving any letter from you by this mail; especially since the appointment of recruits for this mission, and the unsettled condition of the States, render home news more interesting.

We are in the enjoyment of good health, having entirely recovered from our last sickness. I am employed about as usual—regularly preaching twice in the chapel on the Sabbath, holding prayer-meeting on Monday, and in-

structing the disciples on Wednesday evening.

An old blind woman, who had been a disciple from the first of the mission, and an object of charity in our family, died several days since. She never was an exemplary Christian, and several months ago we had occasion to discipline her for theft. But she humbly confessed her sin; and as she was very old, and her mind very weak in consequence, we trust that she was among those who have died in the Lord.

A CANDIDATE FOR BAPTISM.

Since I last wrote, we have received my interpreter, John Thomas, for baptism. He was educated at Sierra Leone, and was in the service of the English for a considerable time, during which he accompanied one of the Niger expeditions. Bankruptcy, in the mercantile business, compelled him to offer his services as an interpreter. In this capacity he became an interested auditor, and soon began to lose confidence in his "confirmation," and then in his "sprinkling." He has three children in the Church Mission schools, but is now a widower. Being much disposed to studious habits, I have much reason to hope that he will become as useful to the mission as he has been to me.

THE CHILDREN.

We still continue to receive children. I have generally sent them to Abeokuta almost as fast as they came; but I have allowed them to accumulate of late. Mrs. Stone now has *thirteen* scholars, including the boy who assists me to work. This boy still remains steadfast in his disposition to adhere to the customs of the white man, but it does not appear that grace has yet changed his heart.

To provide clothing for all these children, is a very difficult matter at present. We have used up everything suitable that we have here. We received one box of clothing from our

friends at Culpeper court house, for which we return our thanks in the name of the delighted children. But I know the approval of their consciences rewards them more than thanks. We now have more than *sixty* children, and more clothing is much needed. The Church Mission has assisted us much in this matter; but will not our American sisters help us too?

STATE OF THE TOWN.

We are now more closely besieged than we have ever before been. With the assistance of my spy-glass, I am able to see the whole of the enemy's camp and fortifications. The former is immense, and the latter are very strong. They do not appear to have any idea of going away soon. They are continually skirmishing with the Ijayens, who have made a camp on that side of the town. Each party appears to think that it has the advantage of the other. The enemy boast that the allies are nearly famished, and have no road open but the Abeokuta, and that this will soon be shut. The allies think the same of the enemy, imagining that they are shut in by the Illorin and Ijebu armies. I cannot understand how the enemy can approach so near, if their homes are threatened by the Ijebu army. The Bashorun, however, appears to be confident of success. Though in the midst of enemies, our hearts do not fail us. I don't suppose that if the town were taken we would be killed. But who could protect us during such confusion, except the Lord? and robbed of everything and unable to reach any place of safety, what could we do? I cannot think that the Lord will let them prevail.

In preparing farms for the approaching season, the allies have cut away nearly all the immense skirt of forest which surrounded the town. It contained elands, various species of deer and antelope, wild boars, buffaloes, leopards, hyenas, and many smaller animals peculiar to the country. I think the

clearing away of this forest will be advantageous for the health of those who shall live at this station in future.

We are rejoiced to hear of the appointment of brethren White and Ratcliffe for this mission. No danger now lies in the way from Lagos to Abeokuta, and a tug steamer, for crossing the bar at the former place, has arrived. We hope, therefore, that they will sail as soon as it is practicable to do so.

We are much grieved to hear of the confusion which now prevails in the States. When will men learn that *social evils cannot be remedied by an appeal to arms?* or rather, when will they discover that the Gospel of the Son of God is the only remedy for every evil that affects the human family.

The war and the famine absorb the public mind to such a degree, that public street preaching is not now practicable, as a general thing; but I often have opportunity to talk with the people, sometimes in their own houses, but oftener in our own compound. Several express interest, but no change of an important character is yet manifest. The longer we live among this people the more we love them. They are very sympathetic—weeping when we weep and rejoicing when we rejoice. One day, when we supposed that Mrs. Stone was dying, I noticed one of her female friends weeping very bitterly, and seemed struggling to suppress her grief. When she was convalescent, this woman would bring some native delicacy every day, and beg her to eat a little. It was in vain to tell her that Mrs. S. could not eat, for she would continue to bring something new every day.

We have not heard from brother Reid for several months, but I feel assured that the Lord will help him.

Yours in Christ,

R. H. STONE.

ABEOKUTA—AFRICA.

Letter of Rev. A. D. Philips.

HOPES AND CARES.

ABEOKUTA, March 2nd, 1861.

Rev. A. M. Poindexter.

MY DEAR BROTHER,—Yours of Dec. 17th, is the latest news we have from home, and you know then things were not encouraging. I scarcely know what to say. I have already borne up under the severest of trials and privations in Africa—perhaps few men have borne more for the same length of time. And now, when the mission seems to be much more firmly established, and I could almost anticipate a little respite, I am forced to exert my whole energies to see what I can do to keep the wheels agoing. I can only say, “Here I raise my Ebenezer,” and to the Lord I still look. I have always reposed the utmost confidence in the Board, but I know in the present excitement you are powerless to a great extent. Still I hope the dark cloud that now hangs over our happy land, will soon disperse and tranquillity be again restored. When I remember the number of praying people in the United States, and the number who *will* pray for the *continuation* of the Confederacy, I can’t believe God will be deaf to their united prayers.

I suppose we never needed money more since this was a mission. I know I never had so much care as at present, and never saw a time when I so much needed money. Still, I say, I will not lose my confidence in God. He overruleth all things. You can’t wonder, however, when I have *fifty* children to feed, that I should feel anxious about money matters.

I felt very sorry that you were not able to send out the other brethren; I fully expected them by August. I had also fully determined to come home next year! It seems, however, providence orders otherwise. Perhaps I shall see *peaceful, prosperous* United States no more!!!

March 4th, 1861. I have nothing especial to write; am very sorry to have to say, we see no prospect of the war closing in this country. Great numbers of the Egbas are gone to the Ibadan farms; some say 6,000. It is thought a battle took place there yesterday, as those who brought letters from Ijaye to-day say they heard guns in that direction as they were in the way.

I am still labouring on here with a fair prospect of success. Nothing extraordinary has transpired; the children still give signs of seriousness, and I humbly trust several are under serious conviction. My labours have been too heavy for some time past, and I employed a teacher. I liked the young man very much, but he soon had to go to Lagos, and I think it doubtful if he comes back to me. The children are now too many for me to manage and look after my own business besides.

I hear to-day there has been a collision between the English and Porto-Novo people. (You will remember Porto Novo is a town further up the coast from Lagos than Badagary, and is one of the chief places for the Oaham-iyens to ship slaves.) There was some violation of the treaty made several years ago. So the consul at Lagos took a small steamer up the lake and fired a few shell into the town.

The Porto-Novons then fired at the steamer, (which was out of range) and began to murder Lagos people who were there trading.

A great many of these latter escaped to the steamer for protection; so many that the men on board could not well work the guns. So the steamer ran back to Badagary to land the refugees. The chiefs of Badagary then begged that they might have time to go and try and settle it. I hear that eight days were allowed them, and if in that time the Porto-Novons did not come to terms, they would go back and burn

down the place. So you see wars are springing up all around us.

A few evenings after I received your last letter, I told the children my country people were about to fight with each other, and I did not know what would become of me here. They said that was very bad, but I must hasten to write to my countrymen and tell them they must be quiet and be sure to send me what money I wanted here. But they were very urgent to have me tell them to be quiet and not fight, for war was very bad.

I feel very little like writing; tell you the truth, I am too much puzzled just now to think much about what I am writing. I do not once distrust the goodness of God, nor doubt His faithfulness. But I can't help feeling great concern.

Do try and send us *all* the help you can. Try and stir up the brethren to not let us suffer if there is war.

Pray for us. Remember me very affectionately to brother Taylor and the Board.

The Lord be with you and bless you and us. Very affectionately,

A. D. PHILLIPS.

P. S.—Mr. Townsend and wife left here this morning for England. They go on account of the disturbance between Mr. T. and the Crowther family. I very much regret Mr. T.'s leaving.

THE CHRISTIAN'S DUTY.—Whatever may be our powers of resistance, or our views as to the comparative merits of overcoming, or avoiding temptation, it is surely much safer for the Christian to feel his weakness, than to boast of his strength. But if he is strong by the power of Divine grace, let him show his strength by bursting the bonds of custom, for the sake of the thousands around him, who, from greater weakness, and stronger temptation, are unable without his countenance and aid, to break the heavier fetters by which they are bound.

The Commission.

RICHMOND, JUNE, 1861.

THE COMMISSION SUSPENDED.

We send out bills to those indebted for the Commission, which it is of great importance shall be paid. The continuance of its publication may depend upon promptitude in this matter. Will not every one send what is due? If mistakes have been made they will be promptly corrected. We earnestly urge every one to pay up. The payments during the year have been very small. We trust each subscriber will make an effort to send the amount due, even at a sacrifice.

P.

POSTAGE STAMPS.

United States Postage Stamps will not be received hereafter, as payment for the Commission or the Journal.

P.

WHAT SHALL BECOME OF THEM?

Of whom? The missionaries in Foreign lands. They are dependent upon us for support. In obedience to the command of Christ, and with the sanction of the brethren, they left kindred, and home, and country, relinquished all dependence upon the ordinary sources of support, and trusting to the divine protection and the promises of their brethren, went forth to publish salvation to the perishing. In the countries to which they have gone, the avenues of business are not accessible, it is probable, to them; or, if they might eke out a support by personal labours, it would be at the sacrifice of the very object to which they have devoted their lives. Shall they suffer want? Shall these brethren

and their wives and little ones be without the means of living? The answer to this question must be given by the members of our churches. Unless they contribute the means, the Board cannot supply funds for the maintenance of the missionaries. We therefore ask one and all, what shall become of them? Let the answer be a liberal remittance, by mail, from each, and they will not want. In some way, we doubt not, we shall be able to remit to them, if we only have the funds to remit. The cost of remittances will probably be largely increased, thus rendering increased liberality necessary. But that we shall be able to send them funds, if we have them to send, we doubt not.

P.

THE DEFICIENCY.

The receipts of the Board of Foreign Missions for the year ending the 31st of March, 1861, were \$7,769 65, less than those of the previous year. The expenditures exceeded the receipts \$7,407 96. At the beginning of the year there was in the treasury \$12,485 35. This enabled the Board to meet the deficiency, and leaves a balance in the treasury on the 1st of April, 1861, of \$4,990 39. Since that period our receipts have been very small, and this balance will soon be expended unless there are more liberal contributions. It is a trying time. But if each one will do what he can, we shall be able to pass through it without suffering on the part of the missionaries. Will not you, dear reader, do this, without waiting to see what others may do? Be your own agent. Send us at once, by mail, what you can, be it little or much.

P.

SACRIFICES NEEDED.

We have often talked of sacrifices, but those which most of us have made hitherto, have been too small to deserve the name. Now the times press upon

us for *real and large* sacrifices. Our country demands them. War, with all its horrors is raising its ensanguined form among us. The cry, To battle, and the clash of arms are heard on every side. Fathers, husbands, sons must be given up at the call. Expenses multiplied and heavy must be met, and this too with diminished resources and disordered business.

The cause of Christ demands them. To continue in operation even those efforts which cannot be suspended, without the most serious injury, will demand a degree of self-denying liberality greater far than, under ordinary circumstances, the whole of our work has required.

Shall these sacrifices be made? With regard to those demanded of patriotism, the universal voice says yes! Not in words only, but in deeds. Men for this service freely give themselves, their money, their all. But what will christians say of those demanded by their allegiance to Christ? Will they forget them? Will they decline to make them? Will they permit the Lord's work to stop and his servants in other lands to starve, rather than make them? No, we cannot believe it! Now is the time which will show forth their love to the Saviour—their sympathy with Yates and Gaillard, Crawford and Graves, Hartwell and Phillips, Holmes and Stone, and the other missionaries of the cross, whom they have sent forth into the regions of Pagan darkness. Shall it not be thus with you dear brother? dear sister? O, by the love of Christ, by the love of these dear fellow christians, by compassion for the lost, we invoke the *practical answer*, yes! yes!

P.

OBVIOUS DUTY.

Never, either by the pen or tongue, have we sought to promote any object for which we were laboring to the detriment of any other interest. On the contrary, while seeking to do all that

duty demanded, as an agent, we have, from principle and feeling as well, sought to aid in every good work to the best of our ability. We love the *home* work as much as we do the *foreign* work. But, under existing circumstances, we deem it right to state our conviction, that the *obvious duty* of our brotherhood is to rally to the support of our foreign missionaries, even, if it be necessary, to the abandonment of *home* effort. Our reasons for this conviction are briefly:

1st. The brethren in the *foreign* field are entirely dependent upon us, under God, for support. Were they here, where such opportunities for self-support as others have were open to them, they would have no special claim. But in the lands to which they have gone, we know of no employment open to them by which they could earn a living.

2nd. They placed themselves in this position, confiding, under God, in the promises of their brethren, that they should be sustained. Shall these promises, expressed or implied by every missionary Baptist, be forfeited? Shall they, after "going down into the well," find that we have "let go the rope" which we agreed to hold?

3rd. They cannot be brought back. To do this would involve nearly as much expense as to support them there for a year; and would be the total wreck and loss of all our previous labors. Such an abandonment of our work ought not, for a moment, to be thought of.

4th. The troubles here will not affect their usefulness, while they must, inevitably, greatly impede home labors. God is now giving us encouragements to earnest and enlarged effort. We cannot enlarge, but surely we ought not to cripple our missions.

In view of these, and other considerations which we will not mention, we conclude it to be our obvious duty to sustain our *foreign* missionaries, at any sacrifice, temporary of course, to our home work.

P.

THE
COMMISSION,

OR

SOUTHERN BAPTIST

Missionary Magazine.

PUBLISHED BY THE

BOARD OF FOREIGN MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION.

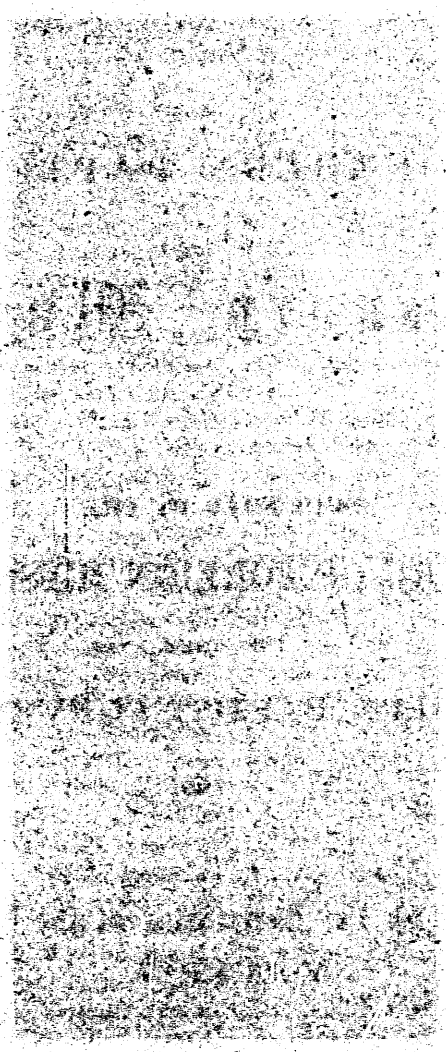
Edited by the Secretaries of the Board.

VOLUME V.

RICHMOND:

MACFARLANE & FERGUSON, PRINTERS.

1861.



INDEX.---Vol. V.

	PAGE.		PAGE.
A		China,	49
Abiit ad Plures,	158	China, Great Cities of	121
Accountability, Human	226	Christian's Armorer, The	320
A Drop of Ink,	159	Church Discipline, Corrective	32
A Great River from a Little Rill,	125	Collection, A Famous	63
Allen, Rev. L. W.	280	Commission Suspended, the	377
American Board of Commissioners for For. Miss., 56, 93, 123, 312	312	Contributions of our Coloured Brethren,	120
American Christians, An Appeal to	115	Converted, Where are the Hea-then to be	46
Amusements, Popular	64	Converted Negroes, Liberality of	47
Article, Our First,	29	Convention, The Southern Baptist	308, 348
Articles, Original 45, 118, 154, 308	308	Convention, The Constitution of	349
Association, The Goshen	116	Correspondents, To Our	46
B		Cotton, West African	96
Baptist, Three Reasons why I am a	32	Crawford, Rev. T. P., Letter from	197
Baptists in California,	31	Crisis, The	249
Baptists Socially Exclusive? Are	33	Crocker, Rev. L. K., Letter from	276
Baptists, &c., The Origin of the Foreign	160	D	
Benevolence, Popular	328	Damascus, The Splendor of	185
Biblical Knowledge, The Importance of, &c.,	132	Davis, Rev. A. P., Letter from	179, 180, 274
Boards or no Boards,	97	Dawson, Rev. J. E.	215
Booth, Rev. A. H.	246	Dayton's Monthly,	256
Bowen, Rev. T. J., Letter from 44, 307	307	Day, A Happy	95
Brazil,	50, 116	Delaney's, Dr. M. R., Return	30
Brown, Rev. J. J., Letter from	211	Depravity, Human	34, 67, 77
Bunyan, Mary, or the Blind Dreamer's Daughter,	32	Deficiency, the	377
But What Can I Do?	65	Discipline, Corrective Church	32
C		Drayton, Rev. B. J., Letter from	275
Catechism, A Short	151	Duty, obvious,	368
China, The Duty of Preaching the Gospel in	11	E	
		Editor's from Home,	181

	PAGE		PAGE
Edmunds, James, Death of . . .	280	History, American, . . .	31, 128
Emily C. Judson, . . .	289, 321	Holmes, Rev. J. L., The Appeal of . . .	26
Episcopal Missions, . . .	219, 251	Holmes, Rev. J. L., Letters from . . .	104, 142, 196, 300
Eternity, . . .	189	Hope, . . .	221
Exchange at Shanghai, . . .	309	Humanity, . . .	92
Expenses of the Board, The . . .	309	Hymn, . . .	95
F		I	
Field, A Wide and Open . . .	61	I Can't Love Him, . . .	157
Finances, Our . . .	118, 245, 278, 307	Improvement of the Temper, . . .	244
Fitzgerald, Rev. J. J., Letter from . . .	210, 275	J	
Florence Stories, The . . .	256	James in School, . . .	156
Forty Years Experience in Sabbath Schools, &c., . . .	128	Japan, . . .	50, 352
Funds, . . .	78	Japanese, The . . .	52
G		Journal of R. H. Graves, . . .	335, 365
Gaillard, Rev. C. W., Letter from . . .	198, 269, 302	Judson, E. C., . . .	289, 321
Gentle Words, . . .	124	K	
Germany, . . .	59	Karans, Bishops for the . . .	27
God's Orphan Houses, . . .	281	Karen Boy, The wild . . .	254
Gospel in China, The Duty of Preaching the . . .	11	L	
Gospel A, For the Whole Earth, &c., . . .	161	Lamb of God, Behold the . . .	96
Gospel, &c., The Power of the . . .	259	Latin Christianity, History of . . .	244
Graves, Rev. R. H., Letter from . . .	17, 168, 199, 270, 300	LETTERS—	
"Greeks, The, Are at Your Door," . . .	48	T. J. Bowen, . . .	44, 307
H		J. J. Brown, . . .	211
Harden, Rev. J. M., Letter from . . .	202	T. P. Crawford, . . .	197, 363, 363
Hartwell, D. D., Rev. Jesse . . .	351	L. K. Crocker, . . .	276
Hartwell, Mrs., Letter from . . .	203	B. J. Drayton, . . .	22, 275
Hate Not, . . .	255	A. P. Davis, . . .	179, 180, 274, 344
Heathen, Where are the, to be Converted? . . .	46	J. J. Fitzgerald, . . .	210, 275, 346
Heathen, Liberality of Converted . . .	120	R. H. Graves, . . .	17, 168, 199, 236, 270, 301, 335, 364
Heathen, What Shall I do for the . . .	166	G. W. Gaillard, . . .	194, 269, 302, 334
Heathen, Condition of the . . .	239	J. B. Hartwell, . . .	14, 233
Heaven, A Citizen of . . .	64	J. L. Holmes, . . .	104, 142, 196, 300
Heaven, A Poem by Mrs. Southey, . . .	126	J. M. Harden, . . .	18, 202, 241,
Heaven Breaking on the Soul, . . .	158	Mrs. Harden, . . .	203
He Did what he Could, . . .	96	R. F. Hill, . . .	347
Hillsman, Rev. M. . . .	280	A. D. Phillips, . . .	43, 70, 147, 175, 177, 204, 242, 304, 341, 375
Hill, Rev. R. F., Letter from . . .	347	Providence Church, . . .	108
Hints on the Formation of Religious Opinions, . . .	224	T. A. Reid, . . .	19, 209, 244, 342, 370
History of England, . . .	31	J. T. Richardson, . . .	22
		Isaac Roberts, . . .	108
		R. H. Stone, . . .	44, 71, 72, 105, 177, 206, 242, 272, 273, 339, 373
		Mrs. Stone, . . .	208

	PAGE		PAGE
J. G. Schilling, 201, 238, 271,	369	Acceptance of, . . .	77
Henry Underwood, . . .	180	Returned, . . .	328
A. Woodson, . . .	345	Sailing of, . . .	59, 77,
Yong Seen Sang, . . .	18	MISSIONS.	
M. T. Yates, 103, 232, 299,	333	Our, . . .	45, 77, 153, 247
B. P. Yates, . . .	106, 210	Importance of Christian .	51
Letters from Missionaries, 27, 181,	215	Commenced, . . .	63
Liberia, . . .	31, 63, 149	Progress of, . . .	313
Liberia, coal in, . . .	96	Modern Martyrs, . . .	139
Liberality of converted negroes,	47	Mother, My . . .	160
Life Clock, the . . .	319	Mountain Violet, the . . .	64
Life of George Washington, 160,	124	"Must Practice as well as Preach,"	222
Life and Letters of Mrs. Emily C.		N	
Judson, . . .	160, 124	Never Cross a Bridge till you	
Live for Christ, . . .	190	come to It, . . .	190
Living the Golden Rule, . . .	156	Notes on the Greek text of Phi-	
Lucy Hall, by Mrs. E. Hughes,	127	lemon, . . .	64
M		O	
Macaulay's Essays, . . .	224	Oakland Stores, . . .	32, 224
McCraw, Rev. A. G., . . .	298	"Old-Land Markism," . . .	277
Mail Losses, . . .	77	Ordination Service, . . .	26
Marshman's Life of Henry Have-		Original Articles, . . .	45, 154, 308
lock, . . .	108	Orkney Islands, the . . .	224
Massacre of Christians in Syria,	78	Orphan of Juggernaut, . . .	317
Martyrs, Modern, . . .	139	Orphan Houses, God's . . .	281
Methodist Episcopal Missions, 59,	219	P	
	222, 352	Paragraph Bible, the Annotated	224
Matrimony, . . .	318	Passion for Souls, a . . .	127
Ministry, the, and Ministerial Ed-		Pastor, a good, . . .	318
ucation, . . .	1	Periodicals, our, . . .	153
Ministry, a Native Chinese, . . .	225	Philips, Rev. A. D. Letter from	43,
Ministry, the Gospel, . . .	256		149, 175, 177, 294
Ministers, Counsel to, . . .	64	Philips, Rev. A. D. The Appeal of	279
Ministry, a plea for worn out, .	100	Popular Amusements, . . .	64
MISSIONARY.		Postage Stamps, . . .	377
Annual Report of the Society		Power of the Gospel, &c., the,	259
of the 1st Af. Baptist Ch.,		Prayer Meeting, Few at the .	127
Richmond, Va., . . .	13	Present and the Future, the .	
The appointment of a, . . .	45, 77	Presbyterian Board, 58, 61, 92, 122,	312
The Church not a, Society,	54	Protestant Movement in Italy,	80
Committee, the . . .	96	Providence Church, Monrovia,	
Societies, . . .	114	Letter from, . . .	108
Organizations, our, Scriptu-		R.	
ral, &c., . . .	193	Reasons why I am a Baptist, three	32
Union, . . .	217, 294, 287, 310	Receipts, our . . .	349
Death of a, Lady, . . .	30	Regeneration of the Human Race	
By compulsion, a . . .	30	probable? Is the . . .	129
MISSIONARIES.		Reid, Rev. T. A. Letter from .	209
Massacre of, . . .	29		

	PAGE		PAGE
Report, Annual, of the Board, .	353	The Grave, . . .	188
Resignation, . . .	191	The Mirage of Life, . . .	189
Response, the . . .	248	The Tide of Grace, . . .	191
Roberts, Rev. Isaac, Letter from	108	The Praying Wife, . . .	192
Robert Cushman, or the Rival Stu-		The Pilgrim, . . .	192
dents.	128	Thoughts on Prayer, . . .	185
S		Timely Suggestions, . . .	121
Samoa Mission, Historical Sketch		'Tis God Afflicts, . . .	288
of the	134	Truth Triumphant, . . .	256
Saviour, about Jesus Christ the	95	Tyre, Its People, Products and	
Sacrifices Needed, . . .	377	Doom,	91
Schilling, Rev. J. G. Letter from		U	
201, 271		Underwood, Rev. H. Letter from	180
Sermon, by S. H. Martin,		V	
D. Witt,	64	Vain Search, the . . .	182
H. F. Buckner, . . .	128	W	
Service. An Ordination, . . .	26	Waiting for Christ, . . .	319
Siloam,	157	Waldenses and the Bible, the . . .	316
Sister, I had a little, . . .	95	Want of Time,	77
Skeptic refuting himself, . . .	223	War in Yoruba, the . . .	24
Slow and Sure,	257	Watch, Mother, Watch, . . .	181
Southern Tour,	154, 212	Western Africa,	60
Southern Colonies, the . . .	224	What a Blind Girl did, . . .	182
Statistics,	352	What has been done? . . .	188
Stone, Rev. R. H. Letter from	44	What shall become of them? . . .	377
105, 177, 206, 272, 273		Where is Rest?	221
Stone, Mrs. Letter from . . .	208	Wonderful Results,	61
Stories of Scotland, &c., . . .	128	Woodson, Rev. A. Letter from	345
Stories. A Treasury of Scripture,	128	Work for the Bible Board in	
Stumbling Blocks,	184	China,	248
Subscribers,	307	Y	
Sunday Schools,	29	Yates, Rev. M. T. Letter from	103
Sunshine, a Ray of	155	Yates, B. P. Letter from	106, 210
Sympathy,	223	"Ye are the Salt of the Earth,"	184
T		"Ye are Bought with a Price,"	288
Taylor, Brother,	279	Yoruba, more Men for . . .	77
		Young Ministers, Training of . . .	255

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