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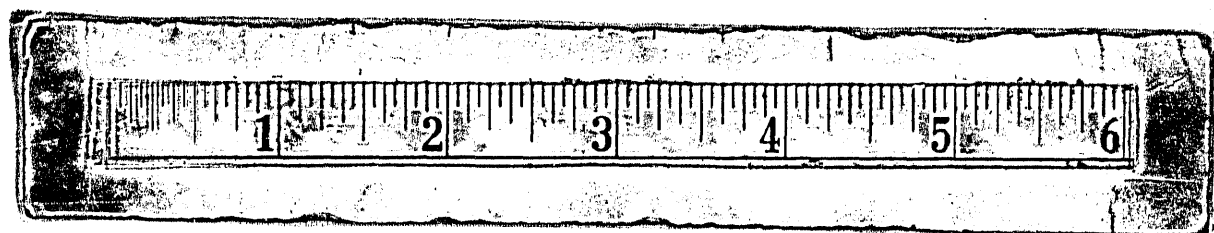
SOUTHERN BAPTIST CONVENTION

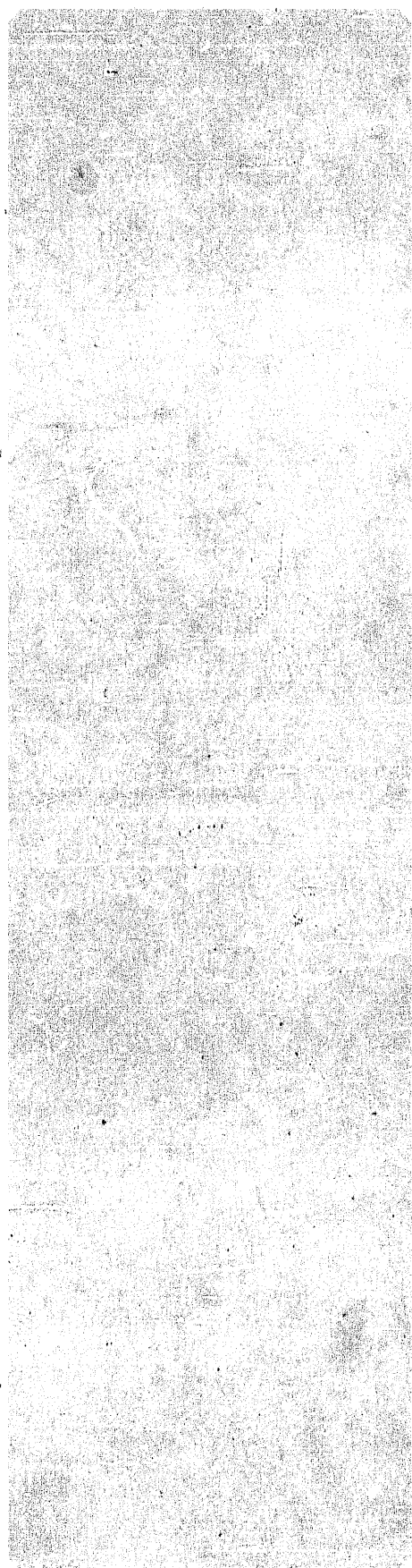
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**THE  
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# The Commission.

VOLUME 1, NUMBER 1.

"Go ye into all the world and preach the gospel to every creature."

RICHMOND, JAN. 15, 1849

## Southern Baptist Convention.

### Correspondence of the Foreign Board.

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

JAMES B. TAYLOR, Cor. Sec.  
Richmond, Va.

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

ARCHIBALD THOMAS, Treas.  
Richmond, Va.

## The Last Command.

Just before our Lord Jesus Christ was received up into heaven, he said to his disciples, "Go ye into all the world, and preach the gospel to every creature." He had finished the work on earth that was given him to do. It only remained that the work he had wrought should be made universally known, that men might believe and be saved. This parting address of our Saviour to his disciples was not a mere suggestion; it was not an earnest request. It was a most grave injunction—an express and absolute command. The apostles so regarded it: "they went forth and preached every where." This command is binding on all the disciples of our Lord to the present day. It has never been annulled; it still waits for its fulfilment. It presses on every individual christian with a directness and force not to be evaded or repelled. It must be met, and sustained, and obeyed, AT WHATEVER SACRIFICE. To carry it out to its full accomplishment, is the great work assigned to the church on earth, to which all other interests are secondary, and all other duties subordinate. To this, all thought, all feeling, all effort, in the church universal, and in its individual members, must be subservient. Failure to achieve this enterprise, or delay not unavoidable to bear it, onward to its completion, is chargeable on every christian who does not put forth for its advancement his most vigorous and untiring efforts. To cast away from himself all participation in the guilt of neglect and unfaithfulness is impossible. Here is a definite object to be effected; the means are put into our hands; he who has rightful and exclusive control of us, and to whom we have deliberately and unreservedly consecrated ourselves, calls on us to achieve the work,—but it *lingers*. Are we *guiltless*? The only possible ground of excuse or palliation would be the denial that Christ has entire and rightful control of us, or that we had consecrated ourselves to him as the purchase of his blood. But did we not consecrate ourselves to Christ in the very act of becoming his disciples? On that day, when, according to his mercy, we were saved by the washing of regeneration and renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour, on that day, did we not give ourselves to him in an everlasting covenant? Did we not *pledge* ourselves then to do his will? And as the grand object for which he left the throne of his glory in heaven, and came and dwelt among men; was to open the way and provide the means by which the kingdom of Satan in this world may be overthrown, and on its ruins a new one be established of righteousness, did we not then *bind* ourselves, by that voluntary consecration, to be co-workers with him? Did we not severally promise, as we called ourselves *christians*, to enter on the work assigned to his followers, and to prosecute it with a singleness of purpose and a concentration of effort such as marked the whole course of the work committed to him, till he cried, "It is finished?"

But why insist on the imperativeness of Christ's last command? Why appeal to the unreservedness and solemnity of baptismal engagements? He who is indeed a disciple of the Lord Jesus, *delights* to do his will. The love of Christ constraineth him. He judges that if one died for all, then were all dead; and that he

died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again. He is eager to labor for Christ, and to suffer for him, so far as he is *permitted* thus to labor and suffer. His habitual feeling of heart is, "Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth. I am thine, bought with a price—thy blood."

## On Making a Will.

Does not your present parsimony towards the objects of christian benevolence, justify the fear that the amount which you have *devoted* for such purposes is most disproportionately small? And yet, small as it is, it is your will. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ, and yet that he should be put off with that insulting pittance is your WILL. You make your testamentary arrangements in the prospect of leaving what you properly designate a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your WILL. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivors are inspecting for the first time the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect; but that next to none of that happiness shall arise from the right employment of that property—is your WILL.

This robbery of the christian cause, remember, is your *will*; not a mere passing thought, not a precipitate, unconsidered act, but an act which you formally preface with saying that you perform it "being in sound mind;" in a word, it is the deliberate act of that sovereign part of your nature, your WILL. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind—you impress it with the sovereign seal of your WILL. Yes; this is your *will* which you are content to have for a dying pillow, and on which you propose to rest your dying head! Your *will*—and therefore a part of your preparation for death! Your *will*—avowedly prepared (monstrous inconsistency!) that the subject of your property *may not disturb you in death*, that you may be able to think of it *with peace*. Your *will*—made partly as a preparation for the awful moment when it shall be said to you, "Give an account of thy stewardship;" made on the way to that judgment-seat where one of the first inquiries will relate to the use which you have made of your various talents! Christian professor, be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for a man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both—if the nature of your property permit, *do both*.

Dr. Harris.

## Something New.

When I used to travel for the London Missionary Society, I went to Peterborough. A farmer had read the report of the Society, and he found that we had one hundred and twenty-three missionaries. He sent to Mr. Arundel to say "I have a great desire to hit on something new!" I question whether any member of Parliament

would have hit it. He said, "I am determined to have something to do with every tract distributed, every sermon preached, every school established; and for this purpose, I will give a sovereign for each of the missionaries." Here is a check for £123 in order to do something all over the world." That is what I call an enlarged idea. In the meantime, however, another report came out, and that stated that thirteen new missionaries had been sent forth. "Well," said he, "I am determined to keep it up," and he gave £13 more.—*Rev. Mr. Knill.*

## Let us Pay our Vows.

A man told me some time ago, in connection with the duty of paying our vows to the Lord, that he had experience on this subject. "One year," said he, "I was prospered pretty well, and gave fifty dollars for foreign missions. I thought if I should be prospered as much the next year, I would give five hundred dollars. I was prospered just about as much, and then I gave fifty dollars. The year following I lost all, I think it is best to pay our vows."—*Dr. Yale.*

## Death Bed of a Converted Heathen Woman.

The following extract is from the Foreign Missionary. It cannot but affect the heart of every reader. It is the case of a New Zealand convert, passing away in the triumph of faith. The Missionary thus describes the closing scene:

Never was the gospel more triumphant, nor its power more manifest, than in the case of poor Ann. "Jesus Christ is mine, Mr. Yale," she said, "and I am Jesus Christ's. I know him now; I know him now; he is come here,"—fixing her hand upon her heart—"and he will not go away again any more." I asked her if she wished to return to the world, and be restored to health: "What!" was her reply, "and Jesus Christ sometimes with me, and sometimes not; and I sometimes thinking evil, and sometimes thinking good! No, no, no! Mrs. Kemp will be a better mother to my babes than I shall be. I will go."—A growing insensibility to every earthly object marked the progress of her disease; and not less surely did her composure mark her advances in grace and holiness, and submission to the Divine will. It was a sacred pleasure to spend a few moments by the side of her death-bed—so much we saw of what the love of Christ can impart; such earnest solicitude for the welfare of others; such tender affection beaming to the very last in her countenance. Just before that total insensibility took place which preceded her death, she called for her children; and committing them to God her Saviour, she wept over them, and delivered them up to her husband. She said much about her husband, and Saviour, and friend in heaven: her last words were, "James, I am going. I am full of pain; I am going above, away from pain," and some such expression as might be not unaptly rendered by the opening words of that beautiful hymn—

"When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond my cage  
And long to fly away!"

She became at length insensible; all around her were aware that she was dying. Her head rested on the knees of Mary Tau, who had ever been her companion and friend. At her feet sat her disconsolate husband, nursing her babes, weeping over them, and refusing to be comforted; by her side was seen her father, shortly to become childless; and in various places within and around the house were many natives of the settlement, mingling their tears, and accompanying with sighs to heaven the spirit of their friend. The scene was too much for me; I could bear it no longer; but retired to my room, and there indulged the feelings which I had before such difficulty to restrain.

## Enlarged Operations.

In looking forward to the future, the Board cannot resist the conviction that greatly extended efforts for the diffusion of the gospel are demanded. The claim presses upon us with unutterable force. Spiritual darkness, deep and dense, covers the earth, while we have the means of dispensing the light. The glorious gospel of the blessed God is in our hands, and its Author has imposed upon us the obligation to proclaim it to every creature. His mandate, "go teach all nations," is distinct and imperative. No recipient of his grace can be exempted from a share in the responsibility. An increased motive for the discharge of this responsibility is in the numerous facilities at present furnished for the dispensation of the word of life. How many parts of the pagan world are now accessible. The almost innumerable tribes of Asia may be visited by the messenger of salvation. Along the coast of Africa, both eastern and western, at various points, the fire of spiritual truth may be lighted up. The isles are waiting for the law of God. Many portions of continental Europe are now opened for the reception of the gospel. The signs of the times, indicate the certainty of speedy and marked changes in the moral condition of the world. These signs should not be unheeded. It becomes the Baptists of the South, to take a deeper interest in those operations which promise to accelerate the march of truth, and to prepare the way for their adorable Redeemer's triumph.

The time has arrived, when we should increase the number of our missionaries, perhaps *two-fold*, both in China and Africa. Shall it not be done? We have in our churches abundance means, both of men and money, which we may ardently hope, they will be ready to expend. Thus far, in various respects, we have been favored of God. We have reason to thank him, and take courage. Our operations have been extended as rapidly as could have been expected, and perhaps as far as under the circumstances was desirable. But we are not to be satisfied with our present measure of exertion on behalf of the heathen. We have only made a commencement. We must advance. God's providences, his word, his love, all urge us forward. Not should we stay in our progress, till the kingdoms of the world shall become the kingdoms of our Lord and his Christ.

## Chinese Etiquette.

The Chinese are so punctilious that their code of etiquette outvies the most ceremonious courts in Europe. As soon as a guest alights from his sedan chair, he is met by his host, who bows his head, bends his body and knees, joins both hands in front, and with them knocks his chest. When he wishes to be very polite, he takes his guest's hand within his, and knocks it upon his chest: This is their mode of shaking hands. Now follows a polite contest as to precedence, which, after various knockings, bowings, and genuflections, terminates by the host and guest entering the house together. In the sitting apartment another ceremony takes place, equally protracted and tiresome. The point to be determined is where each shall sit, and who shall be seated first. Etiquette extends even to a decision on the size of a chair, by which, invariably, the rank or importance of a guest is determined. The host now motions to a large chair, and attempts to take a smaller one himself. Good breeding compels the guest, in his turn, to refuse the compliment; and after a weary contest of politeness, the point is amicably adjusted to the satisfaction of the belligerents; either by both parties sitting down simultaneously on the same bench, or upon two chairs of equal dimensions. The fatigue of this courtesy may be easily conceived, as the same routine is performed on the arrival of each guest. As soon as the



guests are assembled, tea is handed round in covered cups, which are placed in silver stands in the form of a boat. These are fluted and beautifully chased.—*Dublin University Magazine*.

## The Commission.

RICHMOND, JANUARY, 1849.

### Our Paper.

The Board of Foreign Missions of the Southern Baptist Convention, have become convinced from experience, that the issue of a small monthly sheet is demanded. Such is the comparative sparseness of our population, that it becomes almost impossible, by personal agency, even the most effective, to reach the members of our churches. Separated by distance, and associating together infrequently, it is not easy to exercise upon each other an exciting influence on behalf of missions. Nor can the pastoral and agency influence be so readily realized. The press, therefore, becomes the most direct channel of communication with our brethren. Through this medium, we can, every month, visit and confer with them, in the most familiar manner. This conference will be held under circumstances most favorable to the object we seek to accomplish. In the family circle, or the retirement of the chamber, the members of our churches may carefully contemplate the facts and arguments bearing upon the missionary enterprise, and intelligent, scriptural convictions of responsibility be entertained.

That the masses of society are as yet uninformed on the subject of missions, will not for a moment be doubted. The spiritual condition of the world—its pressing necessities—the facilities of supply—and the imperative obligation of God's people to dispense the bread of life, are, as yet, but imperfectly understood. Our churches are not so much under the influence of covetousness as indifference. They need information. We must spread out before them the earth's surface, in all its dark and gloomy colors. The diversified forms of idolatry, degradation, and wretchedness, to which the race are subjected, must be exposed to view. We must point to the nations, passing on in gloomy procession down to the chambers of death, and sinking by millions to perdition. The command of the ascending Redeemer must be held up; that command we must exhibit until the heart and conscience of every saved believer shall feel its potent influence.

With a view to the wider diffusion of knowledge on this subject, the Commission will be regularly issued by the Board. We hope to obtain for it an extensive circulation. Let our brethren render the needful help, and it can be brought to the fire-side of every Baptist family in the South.

### Read, Circulate, Get Subscribers.

This number is sent to many brethren who are not subscribers, and they are requested to read and circulate it, make up companies of subscribers, and forward the names and money to H. K. Ellyson, Richmond, Va., immediately, in time to ascertain how many copies of the forthcoming number will be wanted. For terms, &c., see last page.

### Female Missionary in China.

The Board will probably be able to secure and send out one female missionary, if not more, in company with the next family which may be sent to China. Referring to the expediency of such a measure, brother Roberts thus writes: "I presume you have noticed Dr. Devan's opinions, as expressed in his lecture in Boston. 'There is not a missionary field on the globe which presents such openings for usefulness to intelligent pious females as China.' You have, I presume, a good opinion of the Doctor's judgment, especially as he has been on the ground, and has boldly made a commencement in this work."

### Noble Liberality.

During the month of November, two individuals in one church connected with the Baptist Missionary Union, have paid into their treasury the sum of \$5,000. It was unsolicited, and therefore a perfectly voluntary benefaction. Even the names of the donors are withheld. How rare are such examples! We have hundreds of brethren at the South, who would be happier, and whose children would be happier and richer, if from the avails of their labor every year, large donations were made to the cause of missions.

### Writers Solicited.

We beg our brethren who are accustomed to use their pens, to write brief, condensed articles on the subject of missions, for the Commission. In general, they should not exceed a column. A pithy sentiment, an appropriate anecdote, or fact, or a stirring appeal, compressed within a few lines would always be acceptable, and might be productive of much good.

### To Ministers.

That our brethren in the ministry may be assisted in kindling the flame of christian benevolence among their churches, we respectfully suggest the free circulation of our little paper. They may aid us much. Indeed, without their co-operation, we shall not succeed. Will not every pastor bring the subject at once before his congregations, and secure from twenty to one hundred subscribers to the work? The terms are easy. See last page.

### Claims of Africa.

At no period since christians have been laboring to evangelize and civilize Africa, has the prospect that "Ethiopia shall soon stretch out her hands unto God," appeared so bright as at present. During the twenty-seven years which have passed since the first Baptist colored missionaries were sent from this country, scenes of prosperity and of adversity have alternately cheered and depressed the struggling band of Christ's servants in Africa. But now the clouds have been scattered, the Sun of righteousness has begun to shine upon our efforts, and nothing but energetic labor and fervent prayer seem wanting to gather a rich harvest for God. What overwhelming motives God has combined to impel Southern Baptists to work in this vineyard! 100,000,000 immortal spirits there lift up an imploring cry for the bread of life. Not 1,000,000 of these have ever heard the name of Christ, and the majority of the remainder are plunged in grossest ignorance and most abject superstition. Can we look upon such destitution without tears of pity, or dare we, like the priest and the Levite, pass by without aiding the wretched sufferers? True, they must be raised from the very depth of ruin, but Jesus came "to save the lost;" they are shrouded in "the blackness of darkness," but that gives them more pressing need for the "light of life." Like the Athenians, "they are in all things too superstitious," but they must be redeemed from their fanaticism by a pure christianity; and who so capable of sending them the truth as the people whose glory it is to maintain, "that the church of Christ is a spiritual building," and who acknowledge none but "believers' baptism!"

Providence has given Southern Baptists facilities for this enterprise possessed by no other people on earth, and now with trumpet-voice summons them to the conflict. The recent formation of the republic of Liberia will attract hundreds from our shores. The Bible and the preacher must go with them. Religion must be the corner-stone of that republic, as of all others. The alternative must be, christianity or anarchy. The triumph of gospel truth for years, may depend on the result of this experiment; for if ever the gospel is to spread through Africa, we must, with God's blessing, unite with the colonial churches in doing it. He who appended to the great commission the promise, "Lo I am with you always, even unto the end of the world," has stamped his divine seal upon the

labors of this Board there. The great increase of missionaries during the past year,—the evidence they give of uncommon piety, prudence, zeal and talents,—the kindness and eagerness with which they are received by the natives,—above all, the rich blessing which has crowned their labors, all lead to the belief that this mission will prove "the glory of the South, its joy, and hope, and crown of rejoicing." The jewels are there, buried it may be, and dimmed by long years of sin, but want only the purifying touch of religion to give forth the sparkle of beauty, and to shine forever in the Redeemer's diadem.

But while all ought to esteem it a privilege and duty to co-operate in this vast work, there is one portion of our churches who are specially called upon. As the Irishman in America responded to the appeals of his famishing countrymen by noble contributions, so the colored brethren in our churches have in this mission to their father-land an object to awaken their enthusiasm, to elicit their prayers and benefactions. Long ago have many churches experienced the reflex benefits of missions. But our colored brethren have hitherto been comparatively strangers to this blessing. Let them, therefore, be directed to this field—drawn to it as they must be by the golden bond of fraternity which stretches across the broad ocean and binds the two continents together. We doubt not, that as their light shines on the benighted abroad, it will burn with a purer and brighter flame at home. Were it then only for this, we would cherish the African Mission. Let our churches and pastors weigh well their responsibilities in regard to Africa, listen to God's voice calling for her evangelization, and hasten to the work in view of the judgment.

### To the Ladies.

May we not ask the co-operation of our sisters in circulating the Commission among the churches of the denomination. It is only necessary to bring the subject before them, and we are persuaded they will act. Let each one take a copy of the present number, and apply for names to be sent with the money to the Publisher.

### The Bed Quilt.

During our recent visit to the South, we were affected by the offering of a little girl to aid in the distribution of the scriptures in China. It consisted of one dollar and six cents, the avails of her labor in making a small quilt. When she heard of the destitution of the heathen, she brought all her money which she had designed for another purpose, and modestly said, "this is to buy Bibles for the heathen." May the Lord's blessing be upon that child, and her example prompt many to go and do likewise.

### One Hundred Dollar Subscriptions.

We acknowledge with pleasure the second payment of one hundred dollars for our Board, from a brother in Virginia, and a similar donation, entitled "a new year's offering," from a brother in Georgia. We have now several brethren in the South, who are regularly paying one hundred dollars annually to the funds of the Board. May we not hope the number will be greatly increased?

### Central Africa.

Shall a mission be commenced in Central Africa? This is a question which is now engaging the deliberative attention of the Board. Mr. Murray in his admirable work says, that "the appellation of Central Africa may with propriety be given to an extensive and fruitful region, in the most interior part of that continent. Consisting of spacious plains, watered by noble rivers, and begirt on the south by lofty mountain chains; it forms one of the finest countries on the globe, and is inhabited by nations who have made considerable progress in industry and civilization." In defining more distinctly this country, he represents it as "lying between the 15th degree and the 4th of west longitude, and the 8th and 16th of north latitude."

Should this mission be deemed expedient, an

increase of funds will be needed. Two valuable brethren stand prepared to go, with the torch of gospel truth, into this land of spiritual darkness.

### Western Africa.

The missions of this Board on the coast, continue to be prosperous. Our brethren by the last dates were prosecuting their labors with cheering prospects. They need, however, to be reinforced. The hope is entertained, that God will raise up many colored men from the South, to preach the Christ in the land of their forefathers.

### China Missions.

Though trials of a painful character have been experienced in the incipency of the China mission, we have no occasion to be discouraged. On the contrary, so far as we may judge from official letters last received, the prospects are cheering. Those who were sick are recovering their health, and all are looking forward with hope to the future.

In reference to the trials experienced, brother Shuck, says: "God is laying his hand heavily upon the Baptist missions in China. How soon our own Clopton found a grave by the side of Mrs. Devan, then Dr. Devan and Mrs. Clopton left the field, soon to be followed by Mr. and Mrs. Jenks. About the same time was Mrs. J. buried at Ningpo, while Mr. and Mrs. Tobey and F. C. Johnson decided to return to the United States for health. Hardly had these three reversed their decision, when dear Dr. and Mrs. James perished in the fatal wreck of the Paradox. God's ways are not our ways, and when we cannot understand, it is our duty to bow in submission. I cannot but believe that the repeated trials which the Baptist missions of both Boards have passed through, are working out a singleness of heart and life, and a spirituality of mind, which with the out pouring of the Holy Spirit, will ere long be still more developed in the success of their efforts among this great heathen people. I can truly say, let trials come if they are going to make us all better and more useful men. We can all sacrifice health and life, if souls can thereby be won to Christ. And must it be said that there is not piety enough among the churches at home, to fill up without delay the demand for laborers! Truly the laborers are few in this great heathen field."

### Native Assistants at Shanghai.

Referring to the native assistants, brother Shuck writes:—

Yong Sen Sang.—This brother you know. He is daily studying the Shanghai dialect, and is beginning already to make himself understood. He expresses anxiety to have a chapel in which to preach, and indeed, places more importance upon it than I do myself. His walk and conversation give us satisfaction; yea, the deep interest he manifests in the spiritual good of this people, warms our hearts toward him. The other evening we found him shut up in his room weeping; when pressed to know the cause of his distress, he replied, "Ah! I weep when I think of the millions of the people around us, who know nothing of the Saviour and are sinking into hell." Such manifestations are entirely usual among the last of our Chinese converts. Is it customary among converts in America? The Saviour I trust will make him useful. Pray for him.

Mun Sen Sang.—We are much interested in this brother. He is not more learned than Yong Sen Sang, but possesses a much greater tact for acquiring sounds and dialects. He is a first class scholar in his own literature. We have Chinese worship every night in my study, and about ten nights ago, I was surprised and truly delighted that when called upon to pray, he offered prayer in the Shanghai dialect, and has continued to do so ever since, although, he of course, mingles many Canton words for the present. We all regard ourselves as surely much favored by our Heavenly Father, in being able so soon to commence operations in this dialect. The Board may be assured, that we have now begun work in the Shanghai dialect; and

who dare despise beginnings, albeit small, and to man's view insignificant. Had we a preaching place, Mun could preach a sermon next Sunday in the Shanghai dialect, and make himself understood too. And he ought to be thus exhorting himself. Pray for Mun Seen Sang.

*Ah!.*—He is also giving us satisfaction, although he always has been and is still a weak christian, needing constant care and oversight. This is a reason that induced me to bring him along with me. He fills an important post as well as a necessary one, as night watchman to the mission premises.

### ✓ Bible Distribution in China.

The appeals of our brethren in China for the means to print and distribute the scriptures, have been loud and importunate. The Board have determined on an appropriation for 1849, to each of the stations, which will call for a great increase of Bible funds. Will they be secured? Virginia has done well for the year 1848, and we hope for still larger donations from her, for this object in 1849. May we not ask the various Bible Societies, as well as churches and individuals in the South, to remember us, and forward liberally for the spread of the Scriptures among the heathen.

In reference to our announcement of a purpose to supply funds for Bible distribution, brother Roberts says: "Many thanks to the Board for thus giving me an opportunity of gratifying my desire, to test what amount of good may be done by the distribution of the Holy Scriptures."

For the Commission.

### That Twenty Pounds.

Though the following fact has appeared in print, yet the probability is, that but few of the readers of the Commission have met with it. This fact is especially interesting to the writer, because many years ago, he had the pleasure of becoming acquainted with one of the sons of the lady, whose devotion to the cause of missions, and maternal solicitude, was so signally honored.

There lived in England a widow lady who was the mother of two sons. Unhappily for her, the two young men were wayward, disobedient, and profligate. Her income though limited, would have been sufficient, with strict economy, not only to supply the necessities and comforts, but even a few of the luxuries of life; but the expensive habits of the sons threatened her with penury and want. Fearing that at length she should be reduced to abject poverty, and thus be forever deprived of the holy satisfaction of aiding the cause of missions, she resolved whilst she had the money, to make a contribution of twenty pounds to that object. The friends of this excellent christian lady remonstrated with her, and painted in lively colors, her reduced income and gloomy prospects. But to every argument she was deaf. Her purpose was formed, and it was speedily executed. The sum of twenty pounds was paid to the treasurer, and as far as this transaction was concerned, the widow's heart was set at rest.

In the meantime, her two sons proceeded in a career of vice, from bad to worse, till at last (the youngest it is believed) one of them enlisted in the army. The regiment to which this young man attached himself, was stationed in Bengal. Not long after his arrival in the East Indies, this prodigal was brought to a saving knowledge of the truth as it is in Jesus; and by one of the Baptist missionaries either at Serampore or Calcutta, was baptized, united with the church, and was soon called to the work of the gospel ministry. His discharge from the army was procured, and he was associated with the missionary band, and labored with them in the gospel. His health failing he returned to England, and there the writer of this sketch, had the unspeakable pleasure of pleading the cause of missions on the same platform with him. But the widow, the mother—the devoted, deeply tried christian. What of her? Had she sunk under the pressure of her manifold afflictions into the grave, where the weary are at rest? Oh no. She had sown liberally, and she was privileged to reap liberally. For a time every mail that brought a letter from India, filled her with apprehension and

dread. She feared that her unhappy son might be hurried on by his passions to the perpetration of some crime that would disgrace and ruin him! At length a letter arrived of unusual size. She opened it with a trembling hand. Her eyes ran rapidly over its contents. She had scarcely finished it, when with streaming eyes and clasped hands, she fell upon her knees, exclaiming: "Oh! THE TWENTY POUNDS! Oh! THE TWENTY POUNDS! Unable to contain the joy that revelled in her heart, she called her friends and neighbors together, and bid them rejoice with her, for the dead was restored to life, the lost was found. Not long after the intelligence of her son's conversion, this pious matron was permitted to embrace him, and as her withered arms were thrown about his neck, she sobbed aloud, "Oh! THE TWENTY POUNDS! Oh! THE TWENTY POUNDS!"

"Cast thy bread upon the waters, for thou shalt find it after many days."

### ✓ Lei Seen Sang.

From an old copy of the Macedonian, we copy a letter written by Lei Seen Sang, and sent by Dr. Devan upon his return to this country. It is a faithful translation of the original. This native brother, of approved christian character, and good preaching talents, is connected with our mission at Canton. It will be seen he attributes his conversion to the instrumentality of our brother Shuck. His appeal at the close, we trust will affect many hearts, and prepare them to respond by liberal contributions. We are likely to find difficulty in the want of funds, and not in the want of men.

"The within petition, Devan, the teacher, will take back with a fair wind, and present to his precious nation's assembled churches, disciples, and teachers, that they together may see the Chinese disciple, Lei Seen Sang's compliments.

"The Chinese disciple, Lei Seen Sang's complimentary letter of respect and esteem for all the churches, all the disciples, and teachers of the nation of the flowery flag; to whom he sends greeting.

"SEEN SANG, dwelling in far-distant China, always prays to the heavenly Father, to give grace and the silent support of peace to the teachers, and also to give the Holy Spirit, to enable the teachers to increase in faith, and joy, and deep comfort.

"Formerly, I studied the books of Confucius and Mencius, and was continually investigating the doctrines of our nation, ever inclined to see and hear all things. Not engaged in the pursuit of either reputation or profit, but being desirous of learning every thing under the heavens, I used to wander everywhere. It so occurred, that I saw Shuck, the pastor at Hongkong, preaching the gospel of the Saviour of the world. Upon hearing this, I laid aside all other doctrines, and gave myself with singleness of heart to this matter of the true God, this being the source of truth. Besides, he also brought forward the rewards and punishments of heaven and hell, and the truth about the resurrection, without any of that talk about the revolving wheels [as the priests of China teach.] He also declared, that the disciple should believe, and repent, in order to attain to peace.

"Now the Chinese doctrines, by Confucius, speak of the repentance of sin, but say nothing of heaven or hell, nor, indeed, anything regarding the resurrection, all which, he declares, to be dark and confused. He says, the mind of man should fear any temptation to investigate these matters, and hence, he himself says nothing upon the subject. The Buddhist and Tao sects, also, have these doctrines; but they speak nothing of the worship of the true God. They talk of the rewards and punishments of heaven and hell; but they also talk of the revolving wheels, and have many strange and false views. All these doctrines are unsatisfactory. I examined a long time into these things in a silent way, and saw that the gospel required sincerity of heart, and subsequently, I came to know that its doctrines presented the truth, to the exclusion of all others under heaven. Hence, I laid aside all doctrines previously learned and turned to the

faith of the gospel; and then I received the ordinance of baptism.

"Afterwards Shuck, the pastor, returned to his own country, and then I daily had discussions with Devan, the cure producer, and in time I became much clearer, and daily increased in faith and was greatly gratified.

"Among your precious nation the number of true believers is very great, whereas, to the shame of us in China, the number of true believers is very few. Hence, I continually pray to the Heavenly Father to pity the Chinese, and to order all the churches of your precious nation, to send many of the disciples from their distant land, to exhort us to conversion. Then the Chinese would receive a happiness by no means shallow.

"I, who am unworthy to hope for so much, have written this petition, respectfully beseeching all the teachers to bow their heads, and to look into this subject."

### Wonderful Commercial Changes.

We cut the following extract from the report of Mr. Walker, Secretary of the Treasury, because it refers to those astonishing facilities of intercourse between ourselves and the Asiatic nations, which are soon to be effected. Truly God is preparing the way for a rapid transmission of the gospel message among the tribes of men. Many are soon to run to and fro, and knowledge will be increased, the earth becoming full of the knowledge of the Lord as the waters cover the sea.

"Our maritime frontier upon the Pacific is now nearly equal to our Atlantic coast, with many excellent bays and harbors admirably situated to command the trade of Asia and of the whole western coast of America; whilst our coastwise trade between the Atlantic, the Gulf, and Pacific must soon become of great value. Congress having directed this department to recommend such measures as will increase our commerce and revenue, it is suggested that if we desire a lucrative trade and augmented revenues from our Pacific coast, this object can best be accomplished by many additional steamships upon that ocean, as well as upon the Atlantic and the Gulf. Beneficial as this system has proved upon the Atlantic and the Gulf in augmenting our commerce and revenue, our tonnage and navigation, it is still better adapted to the Pacific and the long voyages along its shores and to Asia. This tranquil ocean, as indicated by its name, more subject to calms, is better adapted to steam than the more boisterous Atlantic, and with less danger of injury to the machinery.

"The calms of the Pacific, so often retarding the sailing vessel, make shorter and safer the voyage of the steamship; whilst at other periods the trade winds, blowing for months continuously in one direction, not affecting the course of the steamer, but forcing sailing vessels so many thousands of miles out of their way, render steam necessary to the profitable navigation of that ocean. From all these causes, the Pacific must become the principal theatre of the peaceful triumphs of the great expansive power of steam: and we must extend its use there; under our own flag if we would desire to contend successfully with other nations for the trade and specie of Asia and Western America. Our imports from Asia, such as teas, silks, and chiefly costly articles, are still better adapted for the steamships than heavy products. The time required in crossing twice the tropics and the equator from our Atlantic ports to Asia, in the long voyage of the sailing vessel, is felt severely, not only in the loss of interest and in the less rapid circulation of capital and realization of profits, but in the still greater loss in arriving at home too late with the cargo, and thereby losing the market, or at least a better price; and this loss of time and interest, of price, and markets, are as great in the return as in the outward passage. The voyage by steam from our Atlantic ports to Asia, by the route of Chagres and Panama, with a railroad, to be constructed by private enterprise across the isthmus, would soon be accomplished in a month, instead of three or four months, and the gain of time in our coastwise trade between both oceans would be still greater. In ancient and in modern times, the cities and nations that

secured the trade of Asia were greatly enriched; this has occurred successively with Tyre, Sidon, Carthage, Alexandria, Venice, Genoa, Lisbon, Amsterdam, and London, whilst this rich traffic built up large cities even in the midst of deserts, in the caravan route of the track through which it passed.

For the Commission.

### Facts to be Noted, and Questions to be Answered.

By the latest computation, there exist on the face of the earth 1,000,000,000 of human beings. Of this number, 600,000,000 are heathen; 140,000,000 are Mahometans; 10,000,000 are Jews; 130,000,000 belong to the Romish; and 55,000,000 are members of the Greek church. This 935,000,000 require the labors of intelligent and faithful evangelists to make known to them the way of salvation. To instruct this immense multitude, there are at present in the missionary field, from all the Protestant denominations of Europe and America, 1,345 missionaries, 233 assistant missionaries, and 1,958 native assistants. Total 3,536. Supposing each one of this small number to be in every respect qualified for missionary work, and actually in the field, there then would be only one missionary to every 264,140 souls. This would be at the rate of two ministers of the gospel for the city of New York. For the whole of the United States 75 and a fraction. But deduct the assistant and native missionaries, and then only 1,345 are left. This will give only one missionary to every 695,167, or less than one minister to the city of New York. Of the 65,000,000 called Protestants, fearful deductions must be made for the national establishments of England, Scotland, Ireland, Sweden, Denmark &c., many of whom need almost as much the labors of enlightened and pious men, as heathen, Mahometans, Jews, or even Catholics themselves.

Since the commencement of the modern missionary enterprise, nearly 2,000,000,000 of our fellow beings, ignorant of the true God, have passed from time to eternity. This fearful number will be better understood, when it is known, that one man could not count this number in less than 147 years, though he should work six days in the week, and twelve hours in the day, and count one every second.

Let those persons who believe in the connection which God has established between the means, and the end, and who are conscious that they have not borne their part in the work of evangelizing the world, seriously enquire, upon whose heads the responsibility will rest, of this terrible destruction of immortal souls. Nihil.

### Liberality of Heathen Converts.

Rev. Mr. Grout, missionary to South Africa, concludes a letter by the following appeal to christians in this country. "In view of what the Lord is doing for us, I feel constrained to beg of you to speak to the churches in our behalf, that while they give us an affectionate and daily remembrance at the throne of grace, they will enlarge a little their contributions for us. Knowing the embarrassed state of your treasury, in making our estimate for next year's expenses, we have only asked for the smallest possible amount that would keep us along, striking off many items of expense, which were absolutely necessary, in order to advance in accordance with the efficient aid which God is giving us in our work. Tell those good people, that some of our church members, who were heathen a year and a half ago, and whose income is but five shillings a month, cast into the monthly collection box two shillings and sixpence; half their monthly income. And when I have joined with them in prayer, I have found, as it seemed to me, the explanation of their liberality. Never, in any part of New England where I have attended the concert, have I heard prayers from clergymen or laymen, which interested and delighted me more than those of some of these heathen, dating their conversion only about a year back. I sometimes wish that some of the many who neither pray nor contribute for the spread of the gospel, might hear them; and it seems to me that they would be almost as ready, as I have been, to conclude that a large part of those professing christianity in christian lands, should at once sum up their piety in their profession."



## Missionary Concert of Prayer.

To all who duly regard the subject, it must be a matter of profound regret, that the concert of prayer for missionary purposes occupies so small a share in the affections of the American churches. Is a prayer meeting a thermometer by which you may determine the spiritual state of a religious body? Oh, then, by a visit to our concerts on the first Monday evening in the month, what inferences are we to form? Go to our large cities—examine our churches in the length and breadth of the land, and say, where is there a healthy, vigorous action? Brethren, the thing is entirely wrong, and we are verily guilty of neglect in this duty. Allow us to say that the whole matter is wrong.

The meeting itself is not sufficiently regarded as important. There is an obvious deficiency in preparation for it. And here ministers stand reproved. It is believed that few public interviews between pastors and people receive less direct anticipation and forethought. No meeting should receive greater attention—for what sublimity of subject, and what materials to work with, does it not present! There are the miseries of the fallen, and the energies of the renewing Spirit—prophecy and its perpetually growing accomplishment—the victories of grace—the triumphs and sacrifices of love, kindled at the cross—the progress of civilization, and the advance of literature—the formation of churches—the glorious death-beds and the peaceful graves of those who rest in hope—these are the topics which should be brought to the people, and ministers should talk of the glory of Christ's kingdom, and the majesty of his power.

It is not enough to read mere journals and letters. Ministers should arrange the facts, and place the history of the progress of truth in some particular city, country, island, empire, or continent, clearly before the audience.

The addresses delivered at these meetings should not be tame, lifeless and unpremeditated efforts, but result from the ablest exertions of the intellect, and the warmest affections of the heart. It is on these occasions that we should have the scenes of Gethsemane and Calvary, the empty sepulchre, the ascending Saviour, the sinking world, the gaping pit, the gnawing worm, the immortal song, the heavenly harpings, and the one redeemed family!

Let us never forget the certainty of the success with which we pray for Christ and his kingdom. At the very moment when such a prayer is offered, at that very moment does the Almighty answer it in the divine intent, though he may wisely delay, for a time, to reply to it. The petitioner may forget his own supplication, but He is still mindful of it; and however obscure the petitioner may be, He prizes the prayer; it is a prayer for his well-beloved Son, and as such, it is music in his ear, of which he loses not a single note. It is a prayer for the accomplishment of an object in which he has bound up his own glory, and to the success of which he has pledged every perfection of his character. In such petitions man takes his stand on the immutable promises and everlasting covenant of God; he prays with the force of an almighty decree; he puts his hand to the furtherance of a cause which is destined to move onward with the force of omnipotence. It is a prayer for the divine glory, and as such, He places it among the performed supplications already offered by the saints of past generations. He places it among the last aspirations breathed from the death-bed of David, the son of Jesse—among the mighty prayers which ascended from the fires of the early martyrs—among the loud cries of those whose souls are heard from under the altar, saying, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth!"—among the earnest entreaties of the wide creation, which sighs to be delivered from the bondage of corruption into the glorious liberty of the sons of God. It is a prayer for the salvation of a world He loves; and with delight He sees it flow into that channel where a stream of prayers has for ages been flowing and accumulating, and which shall finally overflow and pour forth a healing flood of heavenly grace over the whole earth. "Ye, therefore, that

make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the whole earth.

## Population of Africa.

Africa is peopled by two distinct races—the North and North-east, including the sparsely populated Sahara, by Arabs and Moors; south of this desert, by negroes. The Moors and Arabs, and the tribes of negroes bordering on the Great Desert are Mohammedans; in Abyssinia the people possess an imperfect christianity, more corrupt than the Roman or Greek churches; all the rest are Pagans. Estimates of the population of this continent vary from 60,000,000 to 250,000,000. Of these 25,000,000 may be Moors and Arabs; 60,000,000 Pagan negroes. The Mountains of the Moon, running east and west across the continent, divide it into two nearly equal parts, both as regards surface and population.

The tribes living south of the Mountains of the Moon evidently had one common origin, and their languages are strikingly similar. The missionaries in the Gaboon could prepare themselves to preach in the language of Zannibar, on the opposite coast, by two or three weeks study. The languages near the Cape of Good Hope are not so closely allied as that, but still very similar. The structure is remarkably regular and philosophical, as much so as the Greek or Latin.

## Affecting Scene.

"About 80,000 persons had assembled to worship, a certain idol near the Ganges. I was invited by a number of missionaries just arrived in the country, to attend this *mela*, (festival) with them. We had a boat containing our books and clothes, which also served for our lodging at night. I arrived at the *mela*, in company with one of the missionaries, in the afternoon, and soon found that the people were most willing to listen to our preaching, and eager to receive tracts and portions of scripture. The next morning about six o'clock, we again went among them. By seven o'clock, I had expended the tracts which I had taken with me: I therefore returned to the boat for more. When coming out, I saw a few persons collected around it. I thought I might as well speak to them from the boat, for, being thereby elevated, I could be better seen; and as the bank sloped gradually, I should be better heard. I began, therefore, to address the people, who stood in a half circle around the boat; but I soon found that I had to raise my voice, for the circle enlarged, and I do not at all exaggerate the number when I state, that in half an hour, I had three thousand persons before me. When I had spoken for an hour and a half, I longed to be relieved. Mr. S., my fellow-laborer, arrived. Astonished at the concourse of people, he took a tract, and commenced reading. A third missionary joined us, and we continued, alternately, to preach and read till twelve o'clock. At this hour, I said to my colleagues, 'if you can go on reading to the people, do so; I cannot preach any longer; I must have rest.' They answered, 'We too, require rest.' 'Well, then,' said I, 'I will dismiss the multitude.' I therefore told the people, that we were tired, and could not address them any longer. The people rejoined, 'if you are tired, go within, and lie down and rest; we will sit down on the shore and rest ourselves; for we, too, have stood here during the whole forenoon.' We followed their advice, took some refreshment, lay down, and being much fatigued, soon fell asleep. We had slept half an hour, when I heard a bustling noise. On looking up to inquire the cause, I saw two men entering. I asked them what they wanted. After some awkward apologies, one of them replied, 'Sir, the people without send us to you: they think you have slept long enough, and that you might come out again; and tell them something more of what God has done for them.' After such an invitation what could we do? We went outside, and continued to preach till four o'clock in the afternoon. Next day we were again engaged from half past six o'clock in the morning, till four p.m., the people listening all the while most attentively, many standing up to their waists

in the water, fearing to lose one word spoken, in the name of the Lord; and I have still before my mind the picture of one young man, who, for a length of time, laid hold with his hands on the boat, lest the stream might carry him away, never taking his eyes off the preacher! It was a glorious time. So long as the excitement lasted, I did not feel the effects of speaking; but when that was over, I could scarcely speak audibly for a fortnight. Yet if such an opportunity should occur again, and I hope that many such may—I shall act as I did then, and speak as long as the Lord gives me strength and grace to do so. A similar opportunity presented itself to Mr. Smith and myself, at Shupur, a village near Benares."—*Calcutta Chr. Ob.*

## A Faithful Steward.

An agent, soliciting funds for a certain benevolent object, called upon the minister of a poor country town, made known his object, and inquired of that minister, whether there were any individuals in his parish who would contribute for that object. The minister answered "no." Then, checking himself, he said, "we have, however, one man who considers himself as a steward of the property of God. Perhaps he would give something. You will find him upon the mountain, yonder." The agent toiled up the steep ascent, and approached his dwelling. It was built of logs, and its door was opened by a leather string. He entered and made known the object of his visit. "We have," said the benevolent farmer, "for several years considered all the products of our farm, above what is necessary for the supply of our wants, as the Lord's property, to be devoted to some good object. We have so disposed of the whole this year, excepting one article, that is our cheese. It may be worth twenty or twenty-five dollars. We had not determined to what object to devote it. We will give you that." This man, living in his cabin of logs, and cultivating a small farm upon the mountain, was accustomed to give for purposes of benevolence, about three hundred dollars yearly.

For the Commission.

## Little Ora V—H—.

This little girl is now living, and resides in U—e, F— county. When she was about four years old, an agent of the Am. & F. Bible Society interested her on behalf of poor little heathen children, who have no Bible to read, or ministers to teach them. Ora had been very importunate with her mother about a new bonnet for the summer, but being asked by the agent whether she would have a new bonnet, or give the money to buy Bibles and Testaments for poor heathen children, she consented after a short pause, to surrender the pleasure of wearing a new bonnet, that the children on whose behalf the plea was made, might have the Bible. So deeply interested, did she become on the subject of missions and the spread of the Bible, that she actually became a collector for that object. A missionary box was procured for her, in which all her little collections are carefully deposited, and whenever the same agent visits that village, little Ora is always ready with her contributions.

REMARKS.

How much money might flow into the missionary treasury, if parents would encourage their children to do likewise. In round numbers, we have four hundred thousand Baptists in the States connected with the Southern Convention. In that number, including those who are attached to the doctrines of our church, and regularly attend upon its ministry, there are at least four hundred thousand children. These children expend not only upon unnecessary indulgences, but upon things highly injurious to their constitutions, upon an average of \$49,000 annually, which, if consecrated to the cause of missions, would enable the Convention to employ eighty additional missionaries abroad; or put in circulation, 96,000 Bibles. Let all our young friends emulate the self-denying spirit of little Ora V—H—, and let us see how many additional missionaries the Board will be enabled to send to China and Africa the coming year by their instrumentality.

NHIL.

## Miscellaneous Items.

The American Board of Commissioners for Foreign Missions, received in donations from children, during the month of October, the sum of \$419 84.

One class in a female mission school, on the island of Ceylon, contains twenty-two girls. Who can estimate the results of the missionary enterprise, in respect even to the influence of schools among the heathen?

The American Board have recently appointed several missionaries to different stations in the East.

During the last year the American Colonization Society have sent 443 free people of color to Liberia.

The Baptist church at Hamburg, Germany, though poor, supports three domestic missionaries. They also assist other churches, raise annually \$300 for the support of its poor, beside contributing to tract, Bible and other societies.

Among the Cherokee Indians ninety-six have been baptized into the fellowship of the churches during the last year.

Sixteen heathen chiefs, among the Pgho Karene called upon the missionaries at one time, to inquire the way of the Lord more perfectly.

"I have sought for happiness for many years, and found none, (said a heathen inquirer among the Burmans.) Eleven years, I have practiced all the austerities of the priesthood, living alone in the jungles, but have found no peace. I have heard the gospel from the native christians, and now wish to become a disciple." Precious gospel.

The American Episcopalians have a male boarding school, which is well conducted, in the city of Shanghai.

An interesting revival of religion has taken place at Burisal, a mission station, about 400 miles below the city of Calcutta. One hundred and fifty have given evidence of a change of heart.

A number of persons have recently been baptized, in different places in France, in connection with the missions under the direction of the Baptist Union.

## THE COMMISSION,

A NEW PERIODICAL, TO BE PUBLISHED BY THE BOARD OF FOREIGN MISSIONS.

It is proposed to publish, under the direction of a committee of the Board, a monthly periodical, devoted to the diffusion of missionary intelligence, and the cultivation of a missionary spirit. The proposed publication is not designed to supersede the Journal; that is indispensable, and will be continued. But the Board and its agents are impressed with the necessity of having a cheap paper, to co-operate with the Journal in accomplishing the same great end. The experience of other missionary Boards has proved that such a paper is one of the most economical and efficient instruments which can be employed. Our churches need information on the subject of missions. Many brethren, in various quarters, have asked for such a publication; and the Board has resolved to furnish it.

The enterprise is especially commended to the consideration of the pastors and deacons of our churches. The price of the periodical is such as to bring it within the reach of all; and a wide circulation is confidently anticipated. Let every friend of missions, into whose hands this prospectus may fall, set to work, at once, to procure and transmit a large list of subscribers.

TERMS.

The Commission will be printed on a medium sheet, and issued the 15th of every month.

Single copies per annum, - - - 25 cents  
Five copies, mailed to one address, \$1 00  
Twenty-eight copies to one address, 5 00  
Fifty copies, to one address, - - - 6 00  
One hundred copies, to one address, 15 00

If Where several copies are taken, at a post office, subscribers should make arrangements to have them sent to one individual, so as to receive them at the reduced price. In every instance where single copies are mailed to individuals, twenty-five cents will be charged. Payments to be made always in advance.

Address H. K. ELLYSON, PUBLISHER, Richmond, Va.