

# The Commission.

VOLUME 1, NUMBER 7.

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

RICHMOND, JULY 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 Commission.

Although the following does not bear immediately on the subject of missions, yet we consent to its insertion, on account of its practical excellence. We hope that some of the numerous readers of the Commission who may be destitute of the true riches, will become sharers in them, and thus augment the influence which shall be put forth to spread the good news contained in this article, to the poor and perishing among the heathen.

For the Commission.

### Gold! Gold!! Gold!!!

DEAR READER,—Are you an enterprising character; and have you a thirst for riches and happiness? Then I have the pleasure of informing you, that a mine much richer than those of California has been discovered, and the owner *now* has occasion for the employment of as many persons to work it as can be procured.

This rich mine is close at home in our own country, consequently, no expensive outfit is necessary to take workmen to the place of operation. This is a matter of great importance, particularly to the poor.

The inducements held out to faithful workmen, are such as cannot fail to enrich every one engaged therein. And, what is worthy of serious consideration, those who obtain gold from this mine become rich for eternity, without any exposure to defalcation or bankruptcy.

There is another valuable peculiarity of the gold of this mine, it does not, like other gold, make the holder mean, sordid, or selfish. For its influence is altogether in a different direction—elevating, enlightening, expanding and sanctifying the mind and affections.

To prevent mistakes and failures, the owner has caused his servants to execute a most excellent chart of the mineral region, including a written description of the whole surrounding country, so that the most simple minded and unlearned—even the fool, need not err therein regarding his duty.

Dear sinner, what more can you ask or desire besides being made rich and happy for eternity? Surely you ought to say, this is enough.

But, perhaps, you are still disposed to enquire, what kind of qualification does the owner of this gold mine require for the service? Negatively, he does not require that the workmen shall be learned in scholastic science, or the mechanic arts; nor that they shall possess worldly wisdom, bodily strength, or personal valor. But he does require that they shall possess a tractable disposition. "To this man will I look, (saith the Lord,) even to him that is poor and of a contrite spirit, and that trembleth at my word."

Dear sinner, in conclusion, permit me to ask you whether you do not often feel poor, and desolate, and miserable? Then the owner of this inexhaustible mine counsels you to come to him, that you may obtain "gold tried in the fire, that thou mayest be rich."

May the good Lord enable you by his Spirit, to act wisely in a matter of such vast importance. Then, indeed, will you be richer than Cæsar, and as happy as an angel. S. R.

Clinton, Ky., June, 1849.

There is no man nor woman in the community, who cannot do more than they now do for missions without suffering the least inconvenience from it.

For the Commission.

## A Royal Missionary.

The son and heir of a certain king was so impressed with the condition of the heathen, that he determined to become a missionary. He was well aware that he would not be received as a king's son in the land to which he was going, but on the contrary, that he must endure poverty, shame and distress; yet none of these considerations could divert him from his purpose. He knew the value of souls, and was willing to sacrifice wealth, honor, comfort, and life itself, that he might labor for their salvation.

When the extraordinary determination of the prince was made known, it produced great excitement. All his father's house was moved, and even distant provinces were filled with astonishment. Yet, strange to relate, the king did not oppose the design, but was well pleased with his son on account of his generous undertaking.

In due time the prince departed in the midst of solemn and affecting ceremonies. After a long and painful journey, he reached his destined field, and began his new labors. A report of his real character soon followed him, and this, with his goodness, and other wonderful qualifications, appeared for a while to give him great favor among the people. But his popularity was of short continuance. The rich and the mighty hated his doctrine and feared his influence. After many fruitless attempts, they at length succeeded in exciting the people against him, and the generous, noble hearted missionary was murdered in a fit of popular rage. Reader, have you heard of this missionary? It was Jesus the Son of God. You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through him might be rich. The disciple is not above his master. If Jesus became a toiling, suffering missionary, and died for sinners, who are we that we should cling to our comforts, and refuse to bear the hardships of a heathen land? If the Son of God for our sakes became so poor that he had not where to lay his head, how can we refuse to bear the expenses of the gospel, because we desire to use our money in purchasing property, or in furnishing ourselves with "the pride of life and the lust of the eyes?"

## Last Words of a Missionary.

Mr. John Lloyd, of the Presbyterian Mission at Amoy, China, has just passed away from his labors on earth. He died Dec. 6, 1818. The following were among his last words:

"If we look at the condition of the people, all is dark. Idolatry and gross superstition prevail. If we look at the church, or at ourselves, we find but little encouragement for the future. Nevertheless, the foundation of the Lord standeth sure, having this seal: The Lord knoweth them that are his. God has a people in China. At the set time, they will be brought out of darkness. Our present labors, for aught we know to the contrary, have an important bearing on this final and glorious result. We may, indeed, have to sow many days, without perceiving much fruit of our toils, but in due time, we, or those who follow us, will be permitted to reap a bountiful harvest."

For the Commission.

## The Best Plan.

1. Let a missionary box be opened in every family.
2. On the first day of the week, let each member of the family drop a certain part of his last week's receipts into the box, giving more or less as he feels able. 1 Cor. xvi: 2.
3. Let the contents of the box be sent by approved agents to the place or places designated by the givers. 1 Cor. xvi: 3. The agent may be one appointed for that purpose by the Foreign or

Domestic Board; or still better, the delegates of the church to the Association may be the agents, and from the Association the donations may be forwarded by other hands. This plan would be at once simple, efficient and scriptural. If adopted, it would supercede the necessity of all others. What families will open a box? \*\*

For the Commission.

## The Scene Reversed.

If the tribes of Asia and Africa were christians, and we were heathen, who in a few years must be in the dungeons of endless despair, would you desire them to be anti-missionaries, and to say the gospel shall not go to America? Would you wish them to fold their hands in ease, and say, it is too dangerous and difficult to preach the gospel in the far off regions of the west? If they should act thus, you could scarcely be persuaded that they were subjects of a religion whose essence is love. \*\*

## Contributions of Colored People.

From the Christian Index, we clip a letter from brother Muse, and present it to our readers, believing that the subject is worthy of attention by all our brethren in the ministry. Who will imitate his example?

Randolph co., Ga., May 29, 1849.

"Since I have heard of brother Thomas J. Bowen's appointment as a missionary to Central Africa, I have concluded to take up a collection in my colored congregations, as I see there is no respect of persons with the Lord in gospel duty. I preach to a large black congregation at Palmyra, and at my April meeting gave them notice that I should take up a collection for brother Bowen at my May meeting, which was on the 4th Sabbath. And thank the Lord for being permitted to meet them; and to preach one more missionary sermon. I am almost ashamed to say it was the first time I ever preached to the blacks on the subject of missions. I was followed by an old colored brother whose cheeks were bathed in tears; who said he had been very uneasy ever since brother Muse gave out the appointment, for fear he would have no money to throw in to send the gospel to Africa. He said his father came from Africa, and he thanked the Lord for putting it into brother Bowen's heart to go and preach the gospel to benighted Africa. After he closed the hat was handed round and \$12 12½ received. The Lord loves the cheerful giver, and I never have seen more interest taken by any congregation in a collection than they exhibited. They appeared to think it a great privilege to aid in sending the gospel to their own race. There was an old African, a member of the church, who seemed highly delighted at the thought of the gospel going to his native land, and he thanked the Lord that he had heard his prayer, and the gospel was going to Africa, for he had been praying the Lord a long time to send a preacher there.

"I esteemed it a great privilege to be present. My heart burned with gratitude to God for what I saw and felt at that time. I verily believe the spirit of the living God was in our midst, affecting the hearts of all present. I am a firm believer in the special providence of God, and believe the Lord intended, in permitting the negroes to be brought to America and enslaved, to prepare them by his gospel to bear it to their own colored race in Africa. And should the whites go there to preach the everlasting and blessed gospel, they must have the prayers and support of the converted blacks in America.

"I write this to let brother Bowen know I am trying to do a little in his behalf in the great and good cause he has undertaken. It is no doubt the cause of God, and he shall have my prayers, my labor and money to help him to the field I believe the Lord has assigned him; and when

passing through the Bethel Association, if he will call on brother John Mercer in Palmyra, one of the deacons of the church, he will hand him the above amount collected among the colored congregation at that place. Yours, &c., THOS. MUSE.

## American Baptist Missionary Union.

This Society is sustained by the Baptists of the North. It convenes annually. Its last meeting, which is the third since its organization, was held in Philadelphia, May 17, 1849. About three hundred members were present. The receipts of the year just closed, were \$105,526 29, and the expenditures \$101,921 62, leaving a balance in favor of the treasury of \$4,404 67, with which, liabilities existing at the beginning of the year have been reduced to \$24,891 06. The number of missions is 17, of stations and out-stations 193, missionaries and assistants 109, with 194 native preachers and assistants; whole number of laborers 303. Six missionaries and 5 female assistants have been sent to the missions, 1 missionary and 2 female assistants have died. The number of churches is 148, with more than 11,500 members, and of schools 50, with 1500 pupils. The additions to the churches by baptism, so far as reported, have been 2000; in Asia 1500, in Africa 9, in Europe 347, and in the Indian missions 144.

INTERESTING ALLUSION.

The President of the Union, upon taking the chair, made an appropriate address, of which the following are extracts:

"It has been 35 years since a small body of warm-hearted, honest, sincere christians met, as I understand, in this very city, and organized themselves into a convention, to enter upon the great work of Foreign Missions. I learn that that body consisted of 26 clergymen and 7 laymen, coming from eleven States of this Union and the District of Columbia. I learn also, that the result of that year's work was about \$4000, in the whole United States, for the purpose of promoting the Foreign Missions. The last year, in one section of this nation, was raised \$105,000 from every source, contributed to that purpose. In one single month, the month of March, \$33,000 poured into the treasury of this Union. Wherever these missions have been established, the results have been the most satisfactory, most gratifying and most encouraging; and connecting our success with that of our brethren in the various branches of the great christian church on earth, who are co-operating with us in the work of evangelizing the world, how cheering are the prospects of this year compared with the year to which I have alluded, 1814!

SACRIFICES FOR MISSION CAUSE.

"The object of this Union," said its President, "and those who sustain it, is to carry the light of christianity into those dark regions of the earth; and pour its truths into the minds and hearts of millions of our brethren who inhabit those regions. This must be done by human instrumentality; it must be done by pecuniary means. They must cross to a land where these people are; men and women who are willing to make these self-sacrifices cannot go out at their own charge. It is too serious, too expensive to be required of them. It becomes then the duty of all christians in christian countries to contribute of their substance, as far as God has given them means, to promote this great benefit; a little from each individual would produce a great treasury, and that would be the means of multiplying missionary stations, and supplying the wants of multitudes of heathens.

"I know we are in the habit of talking on the subject, saying that we must make sacrifices; we must try to do something. Each one must sacrifice something to this great cause. If you want a new coat, do you talk about making a sacrifice to buy it? If your wife and daughters

want a new hat in the prevailing fashion of the season, do you talk of making a sacrifice in buying that hat? We all take pleasure in gratifying the innocent desires of our wives and daughters. But forsooth, if called upon to pay a dollar to one of the missions for promoting the benefits of christianity, you say, oh! I am willing to make this sacrifice. The money we spend uselessly for pleasure, for gratification, and upon things that do not essentially promote our happiness, if turned in this channel, would be seed sown upon rich ground. Money is well invested when given with the right motives."

The Commission.

RICHMOND, JULY 15, 1849.

Southern Baptist Convention.

In our last number we had barely time, before going to press, to notice the meeting of the Southern Baptist Convention, which was held in the city of Charleston during the month of May. We now present to our readers, an abstract of the Foreign and Domestic Boards.

FOREIGN BOARD.

Allusion having been made to the mournful bereavements of the Board in the death of brother I. T. Hinton, one of the Vice Presidents; brother Clopton and Dr. James and his lady, missionaries to China, and of brethren A. S. Jones and F. S. James, of the African mission; the report proceeds to the subject of

FUNDS.

At the last annual meeting of the Board, a balance was in the treasury of \$14,863 15. The amount received from all sources during the year, is \$16,927 91; making a total of \$31,791 06. The expenditure was \$26,110, leaving a balance of \$5,681 06 now remaining in the hands of the Treasurer. By an examination of the Treasurer's account, May 1st, 1848, it will be seen that the receipts have fallen short of those of last year by \$2,576 13, while the expenditure of the present over the last year, including the chapel fund, is \$9,275 09. Without regard to the chapel fund, the amount received the fiscal year just closed, has fallen short of the expenditure by \$3,869 54.

	1847.	1848.	1849.
Maryland,	\$1,553 29	\$507 26	\$523 23
District of Columbia,	130 10	50 00	53 00
Virginia,	4,525 38	7,861 56	6,083 60
North Carolina,	638 74	1,406 58	890 78
South Carolina,	2,591 92	2,221 84	2,736 54
Georgia,	2,151 37	2,449 75	1,632 33
Alabama,	1,368 60	1,049 16	1,525 33
Kentucky,	233 56	1,101 44	607 55
Tennessee,	765 25	273 65	
Mississippi,	1,029 41	1,279 56	1,073 84
Louisiana,	95 99		30 00
Florida,			
Texas,			29 00
Arkansas,			
Missouri,			99 42

The diminished contributions of the year just closed, are probably to be attributed to the fact, that at the last annual meeting, a balance in hand of nearly fifteen thousand dollars was reported. But it should have been remembered that this embraced the chapel fund, and, that the demands upon the treasury, were immediate and heavy. Besides, as our remittances, especially to China, must be regularly forwarded, it is always necessary to have in hand a surplus fund. We sometimes receive in a single month but two hundred dollars, when during the same time it may be necessary to transmit as many thousands.

Special attention is called to the fact, that if even the present rate of contributions be continued, ruinous embarrassment must result. In addition to this, let it be borne in mind, that all our missions are pleading for an increase of laborers. Several have either already determined to devote themselves to the foreign field, or are seriously considering the question. If an enlargement of our operations be contemplated, it is essential that the Board be actively engaged in seeking suitable men for the work. But this they cannot feel authorized to do unless the means to sustain them may be expected. The Board will, therefore, without an increase of funds, be shut up to the necessity of continuing the present limited scale of effort for the evangelization of pagan lands. Shall this be allowed? Will Southern Baptists, with all their vast pecuniary resources, be satisfied with this

measure of interest in an object so important and glorious? We trust not. A proper survey of the subject will prepare us to take a more elevated ground. It is the will of Christ that the gospel be preached to every creature, and he has constituted his people the authorized instruments of carrying out this purpose. Nor has he left us as Baptists without the means of contributing to this result. Five or six Southern States might be named, any one of which possesses the pecuniary ability, within the limits of Baptist churches, to sustain the present missions of the Southern Baptist Convention.

In view of a gradual and judicious expansion, the Board regard it as important to raise, if possible, during the coming year the sum of twenty-five thousand dollars. They have determined to make the effort.

PERIODICALS.

The Missionary Journal, commenced at the time of the last Convention, has continued regularly to make its appearance, and so far as the Board can learn, has given general satisfaction.

Being satisfied that a small, cheap paper, suitable for circulation among the masses of society, would contribute to the wider diffusion of missionary intelligence, the Board have commenced the issue of a monthly sheet entitled "The Commission," at 25 cents per annum. Four thousand and five hundred subscribers have already been secured.

AGENCIES.

The Board have in the field no agents excepting those operating in Mississippi, Tennessee, Kentucky and Georgia.

In the absence of State Agencies, the Cor. Sec. has performed as much labor of this kind as his duties at the mission room would allow. He has paid over, during the financial year, the sum of \$6,312 27, a large portion of which was procured by his own exertions.

TRACT DISTRIBUTION.

Two hundred dollars for the Shanghai, and one hundred dollars for the Canton missions have been received from the American Tract Society.

The opportunity is now furnished our brethren, both in China and Africa, for the judicious distribution of tracts to a wide extent.

BIBLE FUND.

From the Virginia and Foreign Baptist Bible Society, contributions amounting to \$1,133 33 have been received during the past year. Beyond this, comparatively little has been received from the other States.

MISSIONS OF THE BOARD.

Within the three years just ended, more than twenty laborers, including females and native assistants, have been appointed by the Board. In referring definitely to their missionary efforts among the heathen during the past year, the Board will first point to China.

Canton Mission.—Missionaries.—I. J. Roberts, F. C. Johnson, George Pearcey, B. W. Whilden, H. Goodale, Mrs. Pearcey, Mrs. Whilden, Miss H. A. Baker, four assistants—total 12.

During the past year the Canton station has been subjected to serious interruptions from the precarious health of brethren Johnson and Pearcey. Brother Pearcey has gone to Shanghai and is much improved in health.

Brother I. J. Roberts has continued at Canton prosecuting the mission work, though not without serious annoyance and obstruction arising from the feverish condition of things in that city. Still he seems to be encouraged in his work. He is expected for a short season to visit this country.

Ere this, the Board hope that brother Whilden and family have arrived at Canton, and that preparatory labors have been commenced by them. It is expected the mission at Canton will be joined by brother Goodale and sister Harriet A. Baker, a female teacher, both of whom have been designated to that field. With the Divine blessing, we may confidently hope they will not labor in vain.

Three regular preaching places in the city will be steadily occupied by the missionaries and assistants.

Shanghai Mission.—Missionaries.—J. L.

Shuck, M. T. Yates, T. W. Tobey, Mrs. Shuck, Mrs. Yates, Mrs. Tobey, two native assistants—total 8.

The brethren of Shanghai, though subject to trials, have been industriously engaged in their preparatory labors. They are beginning to speak to the people in their own language, the words of salvation. Nor are they without encouraging indications of the Divine benediction. The people seem willing to hear. Large congregations are assembled from time to time, sitting respectfully and listening attentively to the new doctrine. The chapel fund collected by brother Shuck has been forwarded.

Reference to the letters and journals of our missionaries at Shanghai will exhibit cheering prospect of success. Several persons, male and female, have already presented themselves as professed enquirers after the truth. One man is spoken of who closes his shop on the Lord's day, and goes to hear the word of the Lord preached.

Our brethren, both at Canton and Shanghai, have unequivocally expressed their opinion of the desirableness of sending out as missionaries, medical men of piety and talents.

AFRICAN MISSION.

Missionaries.—John Day, A. P. Davis, B. J. Drayton, J. H. Cheeseman, S. Pervis, Wm. A. Johnson, W. W. Stewart, with six additional teachers and interpreters—total 13.

Bexley Station.—This station is occupied by brother John Day. Though his health has been at different times feeble, but little interruption to his missionary work has been experienced. Under his care is a school of about forty-five boys—some of these are colonists but most are natives. They are required to labor a portion of every day.

In addition to the management of the school, brother Day has supplied regularly the church at Bexley, and as often as possible has gone into the interior preaching among the native towns. "I think," he writes, "a large extent of the Bassa country is ripe for the reception of truth. As far as I have been, which is about 75 miles in the interior, and say 150 miles coast-wise, I have found the preaching of the word acceptable. I have preached to 1000 persons, 70 miles in the interior, and speaking low, could be heard by the whole. Not a whisper, not a stir, until I had done, every ear attentive, every eye fixed. All around where I labor, there is perfect order."

Bassa Cove.—At Bassa Cove, and among the contiguous native towns, brother A. P. Davis is laboring as our missionary. He has been permitted to preach the word of life to multitudes of the degraded heathen around him, besides which, the church at Bassa Cove and the school have received his fostering care. He has also made tours on the coast below, as far as Cape Palmas, and above, among the churches and stations on the St. Paul's river. Several have been baptized by him. His interpreter, a promising man, is one of the number.

Monrovia.—The church at Monrovia being without a pastor, by permission of the Board, one of its missionaries, brother B. J. Drayton, was engaged for several months in preaching for them, while a portion of his time was employed in the vicinity of that town.

Cape Palmas.—Subsequently, by direction of the Board, brother Drayton passed down the coast and was located at Cape Palmas. By our last communications from Africa, we learned that he had commenced supplying the languishing church at that place, and was arranging for a series of efforts on behalf of the surrounding heathen.

New Virginia.—New Virginia, situated a few miles from Monrovia, up the St. Paul's river, was the scene of labor in which the lamented brother F. S. James, moved. He was engaged in conducting a school, and preaching at New Virginia and in the surrounding towns. His labors were judicious and untiring. Nor was he without the tokens of God's blessings. From the time of his entrance into our service, he was permitted to baptize many joyful believers.

The church at Millsburg is in rather a low state, her number is small and in adverse circumstances.

The church at Louisiana, constituted last No-

vember, numbering then 8 persons, has since received by letter 4; by baptism 8; lost by death one, and now numbers 19.

The death of brother Jamass, which occurred on the 9th of last November, has thrown a cloud over the prospects of the mission in that region. But that cloud, we trust, will soon be dispersed. Speaking of his success, brother Day states: "At New Virginia is a day school of 62 children; a most interesting Sabbath school, and a church of between 50 and 100 members, built up principally by his indefatigable labors; besides, he preached in several native villages, and at New Orleans he laid the foundation and built up a church. Every thing in his hand prospered, as if the Lord delighted to bless him."

New Georgia.—At this place a flourishing school is sustained by the Board under the care of brother Wm. A. Johnson.

New Orleans.—The school at New Orleans is conducted by brother W. W. Stewart.

Edina.—The Board have been induced by his own solicitation, and by the recommendation of brother J. Day, to appoint at this place, brother John H. Cheeseman, who will labor as their missionary in the circumjacent region. He will itinerate among the Bassas, by whom he is much beloved, preach to the church at Edina, and visit the destitute churches on the coast; inspect the schools connected with our mission, &c., &c.

CENTRAL AFRICA.

The Board have been led to contemplate Central Africa as a most inviting field of missionary labor. Their attention was first called to it by brother T. J. Bowen, who has since been appointed to commence its exploration, and to institute measures for its cultivation. This brother, a native of Georgia, but more recently a resident of Florida, had for some time been looking at the probabilities of a successful entrance into this thickly populated region, and becoming satisfied of its feasibility, his thoughts were turned to the question of personal duty in the case. He decided to attempt the difficult task. An offer of himself was made. The Board were engaged for several months in obtaining information, and considering all the bearings of the question. They resolved, after much prayer to God, for his unerring direction, to enter upon the undertaking. Many difficulties presented themselves to their view, but none so formidable as to forbid the attempt, especially when the will of God in reference to it seemed distinct.

It is expected that brother Bowen, in company with a white fellow-laborer and two or three colored brethren, will repair to this field in the fall of this year.

CONTRIBUTIONS OF COLORED PEOPLE.

A pleasing interest has been taken in the evangelization of Africa, by our colored brethren, whenever they have been informed of the plans of the Board. From the colored people of a single church, more than fifty dollars have been sent to the treasury. The largest contribution from any church in one of our States was from colored members, and in one instance, nearly twenty dollars from a slave woman were forwarded during the financial year.

BOARD OF DOMESTIC MISSIONS.

From April 1, 1846, to April 1, 1847, thirty missionaries and agents were commissioned; seventy-four stations supplied with the stated ministry. They delivered 1,200 sermons and lectures, baptized 145 converts; received by letter 125; restored 6; organized 10 Sabbath schools, consisting of 85 teachers and superintendents, 418 pupils, (two of whom professed conversion,) 1,110 Sabbath school books; 5 Bible classes, with 72 pupils. At 6 stations there are houses of worship in progress of erection. These messengers of peace have made 3,500 religious visits to private families. In the performance of these labors they have traveled 35,601 miles.

The report of the year ending April 1st, 1848, furnishes the following statistics: 50 missionaries and agents; 150 stations occupied; 1,922 weeks labor performed; 6,026 sermons and lectures delivered; 574 prayer meetings; 166 other religious meetings; monthly concert observed at 16 stations; 515 baptisms; 203 additions by letter; 36 Sabbath schools and Bible classes, with 157

teachers and superintendents, 1,147 scholars, 1,505 volumes of books in the several schools; 30 pupils and teachers have professed faith in Christ; 6 ministers and 16 deacons have been ordained; 7 young men commenced preparation for the ministry; 15 churches have been constituted, 4 meeting-houses commenced, and 4 others completed; several temperance societies organized, and many pledges to total abstinence obtained; 6,917 family visits, and 46,600 miles traveled.

During the year ending April 1st, 1849, the Board have employed 57 missionaries and agents, some the whole and others a portion of their time. The aggregate amount of time devoted to the work by them during the year is equal to 36 years. They have delivered 5,782 sermons and lectures; supplied 170 stations with the regular ministry of the word; baptized 683 converts; received by letter 251; restored 21; held 789 prayer meetings; monthly concert for prayer observed at 17 stations; 140 other religious meetings held; 27 Sabbath schools reported, with 137 teachers, 1,222 pupils, and 2,280 volumes of school books; 6,914 visits to private families, in connection with most of which the scriptures were read, and practical lectures were made, and prayer offered; 4 meeting-houses have been completed and 10 more commenced; 14 churches have been constituted; 10 ministers and 15 deacons have been ordained; 10 churches have released the Board from further aid; several temperance societies have been formed, and 120 lectures delivered. Besides the additions mentioned above, more than 400 have professed conversion principally through the instrumentality of our missionaries, but as they were baptized by other ministers they are not reported in their regular labors. By the principal agency of these men, two associations and one State convention have been organized. In the performance of this labor, they have traveled 75,543 miles.

The general summary of the prominent results for the three years is as follows:—

Commissions granted to agents and missionaries 117; time of service equal to 75 years; 1,213 baptisms; 672 received by letter; 27 restored; 13,018 sermons and lectures delivered; 1,363 prayer meetings held; 306 other meetings attended; 17,301 family visits; 29 churches constituted; 16 ministers and 31 deacons ordained; 8 church edifices built and 16 others commenced; 157,213 miles traveled; several hundred professed conversion who are not included in this report; besides much other useful labor.

FINANCES.

For the last year the treasurer's report shows \$12,176 62 collected, which, with the amount on hand, places at the disposal of the Board \$14,042 70. Disbursements \$13,891 90. Leaving a balance of \$150 80.

The amount of collections from each State for the three years is as follows:—

South Carolina,	\$9,786 46
Mississippi,	6,684 56
Alabama,	5,151 53
Georgia,	4,910 09
Virginia,	4,721 82
Arkansas,	459 67
Texas,	417 50
North Carolina,	402 50
Maryland,	200 00
Tennessee,	99 66
Louisiana,	58 00
Kentucky,	21 25
District of Columbia,	20 00
Florida,	10 00
Missouri,	9 95
Unknown,	21 16

The Spirit's Influence Necessary.

Brother T. W. Tobey in a letter recently received remarks:—

"Without the Spirit, what will our words effect in the mind of a stupid idolater. They will seem as idle tales. The spirituality of the gospel is a great stumbling block. Give them a formula, this they can repeat; give them services, these they can perform; deeds innumerable can be accomplished. Tell them to give the heart to God, tell them to hate sin and love holiness—here they leave you. But for the Holy Spirit our efforts are more than useless. I trust our brethren at home will constantly bear in mind the spiritual nature of the missionary

work. Their prayers are needed as well as their funds. An external religion is not worth the labor necessary for its extension. Anything short of an entire consecration of the heart to a holy God, is useless."

Letter from Brother J. L. Shuck.  
ENCOURAGING PROSPECTS.

Shanghai, Feb. 16, 1849.

Our public services are continued as usual at both of our preaching places, and we are not left without encouragement in the great work of preaching to the heathen. We are beginning to have a few regular hearers. For some time there have been two persons particularly, who not only come pretty constantly to every public service, but come frequently at other times also. One of these is a very old man, who has a son engaged in business here, and the other a blank book maker, from Soong Keang foo, a very large city not a day's journey from Shanghai, the dialect of the two cities being nearly the same. Yong and Mun speak encouragingly of both of these persons, and they certainly have gained from us much knowledge of the gospel. How far the root of the matter is in them is known only to the great Searcher of hearts, and time will develop the results. I mention them to you because we regard them as really promising cases, and closely connected with our labors, and are objects of prayerful attention, and judicious culture. The enquirer Chin, who has been so long on hand, has for the present returned to his home near Yu pak le gau, one of the places I visited lately. I hope to visit his place before a great while.

Mer tuk now has charge of the Kongs zoo dong in China place, and is a much more active and efficient man. Mer tuk has applied for Baptism. We have strong hopes with regard to him. He is not yet a fit subject for this ordinance, but my heart is much interested in him. Still I have had too much to do with Chinese character to be over sanguine about any such case. It is a precious privilege to commit all our labors and anxieties to the blessing and guidance of Him, the interests of whose kingdom we would promote. May I hope for a remembrance of such cases as the above in the prayers of the brethren of the Board and the churches. I am pressed with a constant anxiety to see individual cases of genuine conversion, then may we have solid ground upon which to base our hopes for the more wide spread triumphs of the gospel. We have here in our labors at present no cause for discouragement, except in the fewness of our numbers.

During my last visit to the country, I was most forcibly impressed with the admirable policy of the Romanists in securing footing at so many points among the rural population. In this way they have gained an influence among families more readily than can be done in a vast city where all seem in one continued whirl of bustle and business, and engaged in excited strivings after gain. I felt that we must do something in this way. On my return I freely communicated with brethren Yates, Goddard and Pearey. They fully entered into my views. We sent for a former teacher of a village school, who has frequently visited us, and whom we knew to be a quiet and well disposed man, residing in a village of sixty families. We told him we wished to open a school in his town, and asked him if he supposed there were families who would send their children, provided we paid the rent of the school house, and the salary of the teacher, the children to be boarded and clothed at their houses by their parents, and at their parents' expense. He said the object was a worthy one, and the school could be secured. We offered the mastership to him; he readily accepted, and receiving our definite instructions, left to see what could be done, and report to us. In a few days he returned with a list containing the names and ages of seventeen children, two being girls, and also the names and occupations of the parents, and having rented a school-room for one dollar per month. He is to have monthly one dollar for every three boys who regularly attend, and the same amount for every two girls, until

his whole salary reaches seven dollars per month. The children are to be taught from our books, and to attend services on the Sabbath, and the school-room to be used by us for all the purposes of a chapel.

The school commenced last Monday, and fourteen scholars are in regular attendance. All the missionaries consider this a successful beginning. Oo'kah jak is the name of the village. It is in a fertile and densely populated region, with more than a dozen other villages immediately in sight. I expect to spend the whole of next Lord's day there, leaving the services in the city to brethren Yates, Yong, Mun and Tseang. The place is in the region through which I passed on my last trip to the country, and quickly reached by water. We can leave home on Saturday afternoon, reaching there before midnight, and by leaving there at two o'clock on Monday morning, can arrive home to breakfast, always sleeping in the boat. The Lord grant that we ere long may see a little church and chapel there with its native pastor. Mun Seen Sang's turn to visit the station will come next, and he will be directed to remain a few days and visit the people from house to house, communicating with them in a christian and friendly way.

Arrival of Brother B. W. Whilden.

We esteem it an occasion of special thanksgiving that brother Whilden, who left in October last, has with his family arrived in safety at their destined field of labor. Letters have been received from him, dated Canton, March 16. Referring to his voyage, he says:

"Before you receive this, you will in all probability have heard of the arrival of the 'Valparaiso' in China. The Lord has been truly good to us. 'What shall we render to the Lord for all his mercies?' Surrounded by all my family, all in the enjoyment of health, my eyes behold the land which I have long desired to see, to the spiritual interests of whose degraded inhabitants I have consecrated my life. 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'

After a voyage of sixteen weeks, we anchored on Monday evening, the 12th of February, off Victoria, on the island of Hong Kong. The lights from the houses were distinctly seen, and presented a beautiful appearance. On account of the gradual elevation of the land, they rose above each other, at different distances, and in all directions, and more than any thing which I had ever beheld, resembled the firmament, illumined by its planets and stars. A scene of this kind was 'pleasant to the eyes;' but the thought of God's preserving care produced infinitely greater pleasure, for it spoke to the heart. 'In the multitude of my thoughts within me, thy comforts delight my soul.'

Letter from Sister Whilden.

Canton, China, March 21th, 1849.

With peculiar pleasure I now comply with your request by writing you. It affords me the opportunity of expressing my gratitude for the kind attention we received from you. Be assured Mr. Whilden and myself will ever think of it with the greatest pleasure.

Your kindness, together with that of the many dear friends in New York, caused the few last days of our stay in America to glide pleasantly and happily away, which otherwise, owing to the many separations we had so recently made, would have been spent in painful remembrance.

It likewise affords me pleasure, my dear brother, to acknowledge the goodness of our heavenly Father, in his kind protection during our long voyage over the deep, and in permitting us to reach this the home of our adoption, under circumstances of so much favor.

We reached Hong Kong, as you will have learned before you receive this, one hundred and twenty-six days after we sailed from New York. My constant engagements, together with the thought of the work before us, made the time appear to fly much more rapidly than I had anticipated before I left home. And although far on the wide ocean, we were not shut out from religious privileges—there was preaching on the

Sabbath, the missionary concert held as usual the first Monday evening in the month, together with regular weekly prayer meetings.

We left Hong Kong the 22d of Feb., reached Canton the afternoon of the 23rd, and met with very kind welcome from brother Johnson, with whom we were happy to meet. Brother Johnson was not very well when we came here, though able to go out a few days; after which, he was confined to his room for sometime from varioloid. He is now in usual health, perhaps in better health than during the greater part of the time he has been here.

We are all very well indeed. Mr. Whilden never enjoyed better health than since we left home; and my health, although rather delicate during the voyage, has since been good, very good indeed, and the children are quite well.

I rejoice, my dear brother, that in the providence of God, I have been led hither; and if I can be in any way useful in his cause, no sacrifice I have made will be thought too dear.

I have as yet seen but very little of Canton. but ah! I have seen enough to cause me to feel more deeply than ever for heathen in a heathen land. Christians cannot pray too much that God would enlighten the darkened minds of this people, neither can they make too many sacrifices for their spiritual good. And I have thought as I have gazed on the numerous throng daily in view, if many christians at home, with me could be permitted to witness the scene, and see for themselves so much ignorance of God, the petition "thy kingdom come," would more frequently and fervently ascend.

We hope before this reaches you, brother Goodale will have sailed for China. We will be glad to know that our little band is soon to be strengthened, and hope at no very distant day we will have the opportunity of welcoming other missionaries here. "The harvest truly is plentiful, but the laborers are few." We greatly need your prayers, and the prayers of christian friends, that God will sustain us in our work. We hope frequently to hear from you—your letters will ever be very acceptable, and any advice you may see proper to give.

May the Lord abundantly bless your efforts among the churches at home for the good of his cause, both at home and in heathen lands, is the prayer of your affectionate sister in Christ.

Baptism of a Chinese at Canton.

The following reference to the reception and baptism of a Chinese convert, will doubtless be read with interest. Brother F. C. Johnson thus writes:—

Canton, Feb. 11, 1849.

Last Lord's day, brother Roberts immersed A Chun, whom, in the providence of God, you may soon see. He has long been under instruction, and often applied for immersion. But I always resisted until the other day, when in the audience of the church he stated his feelings so earnestly, in his own language, expressed his gratitude to brother R. for having been taught by him, (a rare thing with Chinese,) declared his willingness to be baptized before all men, and his faith in Christ, that I consented joyfully and under strong emotions.

The next day was Sunday. He rose before his countrymen, and feelingly and earnestly told them that he then knew little, but when he knew more he would teach them; that God so loved the world that he gave his Son to die; that there was but one God, the maker of heaven and earth; that idols were no gods, &c.; that he was about to be immersed, and that it was voluntary on his part; that he did it in obedience to Jesus Christ, whose disciple he desired to be. A vast concourse of idolaters witnessed the triumph of Jesus, who had descended in their midst and rescued, as I trust, that immortal soul. To me it was affecting beyond expression.

It revived and encouraged me. It would be a long story to tell you of his discouragements, his doubts, his deep depression, who enters fully into mission work; who brings out the distinct doctrines of Christ; who sees the heathen in his incredible degradation; in his incredulous audience of the new doctrines. He does not believe one word. He esteems it the most absurd, in-



credible nonsense that ever was preached. He does not dream any more about its real meaning than a dead, senseless, inanimate stone. It is the work of faith and nothing else, to know what you are at, and to preach to the heathen. I would go as quickly into a grave yard, and try to interest the putrid contents of coffins by an exhibition of beautiful things, or sweet sounds, that they loved when alive, as I would try to interest the heathen about Christ. It is hard to believe—I have little faith. In sorrow I talk, and to God I look. I am expecting the fruits, come they or not. Daily I study, that I may clearly tell God's words, and then my soul saith to God, O, bless thy word. To him I look. I read the history of the cross, and consider it! I read the promises, I think of his power, his grace, his love; and I hope, hope, hope.

### African Mission.

By the Liberia Packet, which arrived from the coast of Africa a few days ago, we have advices from our missionaries up to the 29th of April. The condition of the mission stations is encouraging. Some interruption to the labor of our brethren had been experienced in consequence of war between the Colony and some of the native tribes, a war which had been instigated by the slave dealers on the coast. The Liberian troops, with but little bloodshed had succeeded in breaking up the factories, and quelling the spirit of hostility among the natives. Below will be found brief extracts from letters received.

#### BASSA COVE.

*Extract of a letter from brother A. P. Davis.*

After a three day's meeting, and proper arrangements made for the Association, I attempted a voyage by way of the sea, in my row boat, but after toiling three days, we were obliged to beach our boat, at a great risk, not only to the destruction of the boat, but even to endanger life. The principal cause of it was adverse wind, which not only prevented head way, but subjected us to the perils of night at a distance from any dwelling. Besides, I only had from Monday to Friday to be on the spot, and to preach the introductory sermon before the Association; and in order to reach the place, (Monrovia,) in time, we left the boat, took up the Junk river Wednesday night, and by traveling the whole night at a great expense, reached the Cape by 2 o'clock Thursday. Books and clothes wet, and many so injured as to be not fit for use. You may imagine how much time I had for meditation. However, I was on the ground at the hour, and preached from 2 Tim. iii: 16. We had a much longer session than ever known in Africa, and to much more purpose. I intended to forward you one of the minutes, by which you could fully learn all the particulars, but they have not come to hand yet. I will, if my life is spared, send a copy, if bro. Day does not.

After the Association adjourned, I visited all the churches up the St. Paul's river; preached and performed services in all the churches, and among other services, ordained a deacon in the Millsburg church; prayed for two children; bro. Cheeseman with me. But of all the churches I visited, none appeared to exhibit such order as that at Virginia. This station was occupied by our much beloved and much lamented brother James. Here we have a consistent, plain, whole-hearted, well taught, christian church; a resolute, firm set of faithful brethren. They seem to have drank deep into brother James' spirit, and in every house, his name lives. They told of his plans, and seem to be as much determined to follow them now as when he was living in person among them.

#### CAPE PALMAS.

*Extract of letter from brother B. J. Drayton.*

I have no trouble as regards the gathering together of the people, both Americans and natives; as a proof, the meeting-house is always filled to overflowing. The natives give strict attention when I am preaching to them. I believe that our cause will meet with signal success. There is nothing I see to hinder its prosperity, nor extinguish the fire already kindled. The natives are enquiring after the word of God; they need it, their condition is heart-rending. They seem to have been going up to the slaugh-

ter house of sin, and becoming victims to the *hater* of all good. When I look upon men and women, almost naked, with but a small piece of cloth to cover their shame, my heart bleeds. Around me are from three to four thousand natives, my fellow-men, within gun-shot, all wrapped in midnight superstition. Continually are they dancing, killing each other by inches in the use of *sassy wood*. The *gree gree* is popular; and the *devil bush* not forgotten. All of these are the best pleasures they know.

#### EDINA.

*Extract of a Letter from Bro. Jno. H. Cheeseman.*

After referring to his labors, brother Cheeseman remarks: "Africa is a vast field for missionary labor. Here are thousands, nay, millions of poor, degraded people, groaning under the burden of superstition and vice, groping their way through darkness that may be felt into the eternal world, and yet how few are there who will come forward to their relief. The field is already white to the harvest, but the laborers are few. Oh, that the Lord of the harvest would send forth more laborers!"

"What are our colored brethren in America doing? Are they awake to the duty they owe to their God and their brethren here? Are there any whose privilege it is to leave America and who feel themselves called upon to labor in the vineyard of the Lord? Let them come, here is a wide spread field before them. Oh! do my dear brother, urge upon them the propriety of exerting all their efforts to restore poor, bleeding Africa to her long lost glory."

#### BEXLEY, NEW VIRGINIA, NEW GEORGIA, &c.

*Extract of Letter from Brother John Day.*

After alluding to the state of things in Bexley, Monrovia, &c., brother Day observes, in reference to New Georgia: "On Thursday, it was observed, that a most interesting state of things existed. I was told many of the youths were praying, and that four excluded members were anxious to return to the church. The church seemed fired with heavenly love. At night the deacons had the church called together after preaching. Three were restored. I was requested to return Sunday, to preach a funeral sermon for some prominent member; to baptize and administer the Lord's supper. Friday I went to New Virginia and preached Friday, Saturday, and Sunday mornings, at which time, brother Cheeseman arrived and preached at New Georgia and returned to Monrovia. I preached at New Georgia in the afternoon, and after preaching baptized 13 persons, 11 Congors, 1 Dey, and 1 colonist.

"At night I delivered a short address to the baptized persons and gave them the right hand of fellowship; while the congregation sung the hymn; 'Come thou fount of every blessing,' &c. When the sentiment, 'Jesus sought me when a stranger,' &c., was sung, the church seemed overwhelmed and fell into each other's arms, and music for a moment gave way for tears.

"The church resumed their seats, and I placed me at the table, raised the cloth, and addressed them from the words, 'Behold the man.' I suppose the whole township was in and around the chapel. The street before the door was crowded, and all seemed deeply affected. My own hard heart felt the melting of divine love. It was indeed a heavenly place, and to the credit of this native church, I must say, I never in Africa, except in Bexley, witnessed such intensity of feeling with so little noise. Deep solemnity and flowing tears alone told the feelings of the heart."

### Idol Makers.

Idols of wood and clay are manufactured in every Hindoo village. When the festival is over, they are broken up, or thrown into the water.

In the eyes of the natives, the fabrication of idols is as honorable a handicraft as that of a carpenter, or more so. The maker fastens two pieces of bamboo into a board, he then ties straw around them, to give them a shape, and prepares

his finer materials by kneading clay, mixed with manure and chaff, together; with which the straw figure is covered. It costs him no small trouble before the eyes and other delicate parts are finished. On the whole, these idol makers may be said to have brought their business to great perfection. A nicely wrought idol will cost about fifteen or twenty shillings, including paint and other materials. On the morning of the idol festival, the priest comes to undertake the consecration of it. He touches the forehead, the eyes, the breast and other parts, pronouncing each time, the words, "May the spirit of Shiva or Durg descend, and take possession of this image." By virtue of these citations, or muntras, the spirit is received; and of this the Hindoo is as certain as of his own existence; henceforth it is considered as a dwelling of the god. Many Brahmins go even further, in asserting a kind of transubstantiation, namely, that the materials of straw, mud or stone, are changed into the substance of God. Such a power does the Brahmin possess, according to the often-repeated saying of the shasters: "The world is under the power of the gods, the gods are under the power of the muntras, and the muntras are under the power of the Brahmins; consequently they are the principal gods."—J. J. Weibcher.

### Thoughts for Pastors.

"Again let me say, it is a great thing, a good thing, and a rare thing, to be entirely honest in the sight of God. Let us endeavor to be so. It is to be feared, that there may be some who exempt themselves from becoming missionaries on the ground of being pastors, who are not altogether honest in their excuse. Are there not some individuals, who make it, who would manifest but little hesitation in leaving the pastoral office to take the oversight of a college, to become a professor in a theological seminary, or to take charge of some prominent religious periodical? When urged to become a missionary, the pastor pleads his attachment to his people; their affection for him, which gives him great influence; and his acquaintance with their prejudices, opinions, habits, and whole character, so as to adapt his instructions to their particular case. He mentions these, and the like considerations, and concludes very readily that he can be more useful in his present situation than in any other. But when a presidency, a professorship, or a more influential church is offered, the reasons before urged seem to lose something of their force; and through the intervention of some new light, which I shall not account for, the conclusion is formed that another situation would be more useful. The motive for a change is a good one; but it is to be remembered that this same motive, that of being more useful, could not prevail upon them to become missionaries.

"Facts of this kind could be collected, I think to a considerable extent; and they lead me, however unwilling, to suspect that, in some cases, the honest reason why ministers do not become missionaries is not that they are pastors, but something quite different.

"Another fact, too, makes me suspicious that there is some lack of entire honesty. A pastor says he cannot become a missionary, for he has the care of a church. In a few months, for some cause or other, he is dismissed from his church and people. What does he do? become a missionary? I have one in my eye who was a pastor of a church in a large city. He told me, that nothing but his relation as pastor in that city could keep him a moment from the missionary work. Soon after, he was dismissed from his church and people; and think you he became a missionary? You would betray a very limited knowledge of human nature to think so."

*Diddle.*

### Habit of Giving.

It is to be feared that many refuse to give because their covetousness refuses to give as much as their desire for the approbation of others leads them to think they ought to give. The habit of giving is one which will grow upon a man. The more he gives the more he will wish to give. If he give liberally he will also

wish to pray much. His prayers and his alms will both be acceptable to God. Take the two great luxuries of our country, tobacco and ardent spirits, and war. Let as much be sent to heathen lands as is given for either or all of these, and who will call for greater effort. Our boards would then complain of surplus funds. A circular might be sent begging the brethren not to give so liberally, as they had already more money than they could well manage.

We read in the Bible of one instance where too much was given. The people were then requested to withhold, as they had brought more than could be used. The giving too much can be more easily regulated than the giving too little. Our Southern churches have a wide field before them. In their hands God has placed an abundance of the good things of the earth. God grant that they may learn rightly to use these things. A great point has been gained when men have learned to give to benevolent operations systematically and regularly, when they feel that it is a privilege as well as a duty to give.

Bodily suffering always excites sympathy in the heart of the christian. He is anxious at once to relieve it. See the numerous hospitals and asylums for the poor in the various nations of christendom. If bodily suffering and bodily want excite sympathy, should not spiritual destitution and spiritual distress excite a much deeper sympathy. When the tale of the starving Irish was told, a thousand purses were opened, a thousand hands extended to afford relief. The Africans and Chinese are perishing for lack of knowledge. Shall not American christians liberally dispense to them from their abundance? Shall not the young men of our land, burning with zeal, hasten to rescue these fair domains from the hands of the destroyer? Roman Catholic priests are coming by scores to China. Where are the ministers of Jesus Christ? Shall the lovers of the Saviour sit at ease while the despoiler is abroad? God forbid. Let us be up and doing, realizing the importance of the work and shortness of the time allotted for the doing of it.

### China Belongs to Christ.

"When we consider the sad proofs of the fall of Adam, as seen in the wickedness of this heathen people, it is an encouragement to remember that even China, with her three hundred and sixty millions of people, forms a part of the purchased inheritance of Christ; and that her godless rulers and idolatrous people will hereafter become subjects of the kingdom of God. The Chinese, though an idol-worshipping, a superstitious, and an immoral nation, very seldom defend by any arguments the foolish customs which we have been describing. An educated Chinese is often ashamed of idolatry, and will excuse himself and his countrymen by the silly reason, that such things are the custom of the country.

"The Chinese who associate with missionaries show great respect and friendliness of disposition. The great obstacle in the way of their conversion is that hardness of heart, and love of the world, that seeking of sinful pleasures, that worshiping of Mammon, that pride of soul, which everywhere, alas! are so deeply sown by the great enemy of God and man in the soil of the human heart, and which, both in China and in Britain, form the chief hindrance to the conversion of sinners to the Saviour of the world.

"When the Holy Spirit is poured out on a people and country, these difficulties will give way before the power of God's grace. For this we must pray continually to God; ever remembering, that while the gold, and the silver, are needful to support the work of missions, and while the youth of christian lands must offer themselves for employment in this glorious cause, there is another equally, yea more, valuable gift—that of prayer for the outpouring of His Spirit. For though Paul may plant, and Apollos water, it is God alone giveth the increase." 1 Cor. iii: 6.—Church Missionary Juvenile Instructor.

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