

The Commission.

VOLUME 1, NUMBER 9.

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

RICHMOND, SEPTEMBER 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.

Send the Best Men.

We clip the following letter of brother Dean from the New York Recorder, and commend it to the careful perusal of our more experienced brethren in the ministry.

"And once here, though I lay claim to little power of eloquence, I am not sure but you might have been persuaded to remain. What, you remain in China! Yes, you remain in China. And why not? Are you too good, or too big, or too old to become a missionary? If you have experience, bring it along; if you have acquirements in any good thing, bring them along; if you have influence, bring it along, and you shall have use for all here. You may smile, and say, 'Dear brother Dean means well, but he don't know——.' That is very true, brother Dean does not know much, but he would submit to your own good judgment, if there must not be a new principle adopted in conducting missions? Do you seriously think the churches are in earnest in the work? Is it not the case in giving money, that *retrenchment in missions* is suggested in the councils of the wise and good, before there has been a *curtailment in the expenditures at home* with persons, families and churches? Is it apparent that the question is generally agitated by individuals or churches, what personal or social inconveniences are demanded of them before they apply the pruning-knife to missions? Do you think many seriously propose to themselves the question, 'Could I not double my contribution without any essential injury to my family or injustice to myself?' Have they any scruples of conscience in appropriating for a single church edifice half as much as the whole denomination send to the heathen in a year? Do you suppose that the great body of christians at home have any doubt as to the propriety of keeping all the best men, as ministers, for their own edification, and allowing such from the remainder to go to give the heathen as please? Do you believe the churches, or pastors, or societies choose out such men as appear eminently fitted for great usefulness, and send them, though at a great sacrifice to themselves and the churches, because the demand is urgent and the work great?

"If public sentiment on this point could be set right, even at the expense of a few Doctors of Divinity, would it not be a cheap bargain? But there need not to be a sacrifice of doctors, though it remains to be proved that they might not do more among the heathen than at home. It remains to be proved that men of years and experience, and literary and theological maturity might not acquire an eastern language so as to give the heathen, in their own tongue, the word and doctrine of the gospel. It may, perhaps, be true, that a man of fewer years and less maturity may sooner acquire a smattering of the language; but what then? He may still be like a man who could speak English, French, German, Spanish, and Italian, and then could say only a stupid thing in five different languages. The question of greatest importance is, not who will get to work the earliest in the morning, but *who will do the most work in the day?* It is by no means certain that the young man of inexperience, fresh from school, has the prospect of doing more as a missionary, than a man of maturity and influence, who has spent five or ten years at home learning how to work to the best advantage abroad. Your people come together

every Sabbath, not to hear how well you can speak the English language, but to hear what you have to say; and you labor during the week, not to amuse but to profit them; and I have too high an opinion of your good sense to suppose you think it less difficult to perform the duties of the preaching or the pastorate of a church in China, than in——. I have recently found questions and difficulties in the superintendence of this little church—simply because it is new and formed of raw material—which might probably be never met with in——; or, if they were, you might call to your aid the counsel of wise men *who do not live here.*

"I have heard it said by elder brethren, at whose feet missionaries would sit with veneration and delight, that they would gladly go to the heathen if they thought it would prove more useful, and that they look upon the missionary work with great respect and count it an honorable service, while by their example they have been, though unconsciously, casting dishonor on the work. If such men are *willing* to enlist in the service, and are *sincere* in their professions of personal interest, let some of them set the noble example of going in person to the heathen, and thus *prove* their sincerity.

"There are men of the first class at home who might do immense service to the cause of missions by going abroad, and who could leave home with no greater personal sacrifice than others who have gone or may go. And as to the sacrifice it might be to the churches or the cause at home, there is nothing to be feared. It is just the kind of depletion they need—at least it promises as much for their health as anything we can think of, and is worthy of a trial."

Whole Heartedness in the Missionary Work.

"Call it visionary, or call it what you please, it is difficult for me to escape the conviction, that before any great result can be expected in our missionary work, there must be some great change in the principle of action. There must be a *whole-heartedness* in the work by those who pretend to be its friends and helpers, and if a large proportion of the professed friends be only *nominally* such, the cause might gain something by some discriminating measures. If there are friends of Christ who entered his service conditionally, and at first stipulated for home work exclusively, of course we cannot expect such to go abroad; but such as made no express contract to the contrary, at the time of their conversion, I suppose are liable to be drawn for foreign service at any moment; and if any are not ready for such an event, it may not be out of time for them to look about their domestic and social matters and set things in order. Perhaps some may look upon their families and say, 'Surely the Master would not require us to go from, or go with our families to the heathen.' But it may be well to beware lest God remove their excuse by removing their families. God forbid that he should find it necessary in any case to resort to such severe discipline to enforce his claims upon the services of his children. Oh that all may be prompted to *learn and do his will.*"—Dean.

Claims of Missions.

Some indeed have asked, why send the gospel to convert the heathen abroad, when we have still so many unconverted heathen at home? It were a sufficient answer to this objection, to refer to the commission of our Saviour, as repudiating all such limited views, and requiring a much larger plan of operations for the diffusion of divine truth. But does it not occur to those objectors, that if the apostles and first christians had acted on the plan that they recommend, the blessings of christianity must have been confined to a comparatively small portion of the earth,

and all the rest of the world, including this country, would have so far remained in heathenism darkness and superstition? So far as we can judge from past experience, though it is the will of God to save *some* of every nation, it does not appear to be his will to save *all* of any nation. If, therefore, we are not to seek to extend the knowledge of the Redeemer beyond the boundaries of our own town, or neighborhood, or country, till all within those boundaries are converted, it is evident that the knowledge of salvation, so far as any direct efforts are concerned, would have been confined within the smallest imaginable space, and the wide world have been shut out still more hopelessly, if possible, than under the Jewish economy, from the blessings of revealed religion.

Such objections remind us of the woodman, who having mounted a tree for the purpose of demolishing it, was so intent upon his design, that at length, unwittingly, he cut off the bough on which he was standing, and precipitated himself to the earth. So it is with those who argue against christian missions. They argue against that very kind of operations, to which they owe, under God, their spiritual subsistence, and all their privileges and hopes as christians, and prescribe a line of conduct with regard to others, which, if adopted towards themselves, would have abandoned them to hopeless misery and ruin!

Is it not, then, abundantly evident, that the cause of christian missions is indeed the cause of Christ—the cause of God? Can any serious christians reflect on the commission of our Saviour, and comprehend its true nature and extent, without admitting that it is the plain and palpable duty of the church, to seek to originate and sustain active efforts for promoting the kingdom of Christ, by sending forth preachers of the gospel to evangelize the nations of the earth? Is it decorous for us to be wise above what is written, to pretend to pry into the decrees of God, and to set them against his plain and authoritative commands? Should we decline this great, this honorable, this glorious enterprise when called to it, for reasons which have no foundation but in our own imperfect and erroneous conceptions of things? Should a mistaken zeal to preserve our reputation for orthodoxy, prevent our coming forward to aid in the salvation of a lost and ruined world? Should we veil our covetousness or indifference to the perishing millions of our fellow-men, and our deficiency in zeal for the glory of our adorable Redeemer, under the excuse, the time is not yet come, the time for the Lord's house to be built? Should we stand by and witness, with demure gravity and with a self-complacent smile, thousands of our fellow-men going down to perdition, whilst we have the means of salvation in our hands, and make no effort for their rescue? Such was the too prevailing sentiment in our churches at one time. But we rejoice that clearer and more comprehensive views of christian duty, and a more truly evangelical spirit, are obtaining among them; and we hope that the time is not far distant when every church, by whatever doctrinal peculiarities it may be distinguished, will be a missionary church, such as was the church at Jerusalem, and the church at Antioch; and when all our ministers and deacons will render their hearty co-operation in this glorious cause.

Benefits of Missions.

The object of christian missions is essentially, yea, identically the same as that of christianity itself. Their object is not merely to enlighten and civilize mankind, but to convert sinners to Christ, and to save them from eternal perdition. True it is, that wherever christianity has obtained an entrance among a people, it has promoted civilization and learning; and in proportion as it has gained a hold on the public mind, it has removed very many of the disorders, improved

the manners, and ameliorated the institutions of society. It has abolished Sutteeism in India, it has, to a great extent in many places, abolished polygamy, and replaced it by honorable marriage. "In consequence of christian missions, new islands have been discovered; different tribes have renounced their wandering habits, and formed a fixed abode. At the call of christianity, the North American Indian, emerging from his filthy wigwam, the Greenlander, leaving his burrow in the snow, compared with which the den of the bear is inoffensive, and the Hottentot coming in from the bush, have provided themselves comfortable abodes, and exchanged the happiness of a civilized, for the miseries of a savage life."

Grand object of Missions.

The proper and grand object of christian missions, is to convert sinners to Christ. The proper calling of the missionary is, by the proclamation of the truth as it is in Jesus among heathen nations, to open their blind eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among all them that are sanctified by faith that is in Christ Jesus. The object of christian missions is, through the instrumentality of truth, to save men by the washing of regeneration and the renewing of the Holy Ghost, which God has shed on us abundantly through Jesus Christ our Saviour. It is to effect a real, sanctifying, and saving change in their characters; to redeem them from their corrupt and sinful conversation, received by tradition from their fathers; to teach them to live to the glory of God; and to prepare them for a bright and glorious immortality. It is to empty the abodes of hell, and to people the heavenly mansions. It is to pluck precious souls, as so many jewels, from perdition, and to plant them in the mediatorial crown of Jesus, there to shine forever to his praise. It is, from the ruins of a fallen world, to construct a living temple for a habitation of God through the Spirit;—a temple to be filled with his glory, and to resound with thanksgiving and praise to all eternity. The means which are employed to promote this object, are in accordance with the spirit and precepts of christianity. It belongs to the religion of the false prophet, and to other false religions and corruptions of the true, to propagate themselves by the fire and the sword. Christianity revolts from the use of any such means. It employs no sword, but the sword of the Spirit, which is the word of God,—no fire, but the fire of divine love. For every battle of the warrior is with confused noise, and with garments rolled in blood; but this shall be with burning and with fire. Not by might nor by power, but by my Spirit, saith the Lord. The christian missionary carries a message of life and peace to the nations. He conveys to them the proclamation of divine mercy to guilty men. He tells them that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, be he Jew or Gentile, Barbarian, Scythian, bond, or free, might not perish, but have everlasting life. He makes manifest, by the light of divine revelation which he holds in his hand, their pollution and guilt, and exposure to the wrath of heaven, and God's sovereign remedy for all the evils consequent on human apostacy. He unfolds to them that glorious method of saving mercy, whose simplicity, grandeur, comprehensiveness, and adaptation to the wants of man, as a guilty and ruined creature, bespeak its divine origin, and commend it as worthy of all acceptance. Nor does he scruple to say with the apostle, standing on Mars' hill at Athens, and surrounded by the most polished and enlightened heathens of antiquity—And the times of their (former) ignorance God winked at—allowed it—left men to their own sinful and vain imagination, to prove how utterly unable the world

was to find out God; but now he commandeth all men everywhere to repent, because he hath appointed a day, in the which, he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead. He invites the laboring and heavy laden to Christ for rest, and says to the awakened sinner, whose conscious guilt and danger prompt the inquiry, "what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

Success of Missions.

In whatever direction we look, we shall find that the gospel, as preached by modern missionaries, has proved, as it was in the days of the apostles, the power of God unto salvation. In Calcutta alone, where Buchanan, at the time of his writing his *Indian Researches*, declares, he did not believe there were ten righteous men to save the city,—there are now more than four hundred members in connection with our churches, and in India and the Indian isles, where a christian, fifty years since, was almost unknown, there are nearly two thousand, a great proportion of whom are natives. And what has not the gospel, as preached by modern missionaries, done in other places? After all the deductions that may reasonably be made, what a vast amount of real piety is to be found in connection with the thirty thousand members of the churches of our own denomination in Jamaica! And what has not the gospel, or rather God by it, accomplished! and what is he now accomplishing in other places—in the Bahamas, Honduras, in Africa and America, in the South Seas, in Greenland, and in that deeply interesting island, Madagascar! In short, to use the eloquent language of Dr. Harris in "The Great Commission," "In the progress of the gospel in connection with modern missions, we recognize almost every display of gracious power which the mind can conceive. It has melted the inflexible Iroquois into penitence and tears, and has enabled the shrinking Hindoo to brave the loss of caste, and the martyr's pangs. By a mightier exorcism than the Negro or Esquimaux had ever imagined, it has delivered the one from the enslaving fear of Obeah, and cast out the terrible Torogac from the creed of the other. Under its subduing and humanizing influence, the convert from the frozen zone has been hailed a brother in Christ by the christian Indian, in his native wilderness; and the once savage warrior of America has sent letters of peace and love to the fisher of Greenland. At its sound the veteran barbarian of a hundred years has become a little child, and a host of warriors, each of whom had preferred death to a tear, have wept so that there was a very great mourning, like the mourning of Hadadrimmon. Instruments which had never been used but for war or murder, it has converted to useful and even sacred purposes; and tribes which had never met, but in deadly conflict, meet together around the table of our Lord." Thus the far more eloquent and inspired language of prophecy, descriptive of the blessings of Messiah's reign, has been, to a delightful extent, realized,—*"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."*

Maulmain Missionary Society.

We have received the eleventh annual report of the Maulmain Missionary Society, auxiliary to the American Baptist Missionary Union, Maulmain. It is a report of a missionary Society in a heathen country, to the treasury of which converts from heathenism contribute. During the sixteen months which this report covers, the Society supported four Sagau Karen assistants ten months, and one sixteen months; two Pwo Karen assistants; one Taleing and one Burman assistant, each ten months. One reader of Taleing scriptures and tracts has recently been employed, and the following schools aided, viz:—Karen Theological Seminary, Karen Normal School, Sagau Karen Boarding School, Burmese Boarding School, one Tamul and four Burmese Day Schools.

These missionaries have made interesting reports of their labors, which have generally been attended with success. One of the churches, that of Don-Yan, has formed a Missionary Society within its own bounds, with the design of supporting a missionary itself; and nearly fourteen rupees a month were subscribed. The Karen Normal School reports the baptism of five pupils during the season, and the conversion of others.

The Society have expended in the support of missionaries and schools during sixteen months, 3,316 rupees.—*N. Y. Recorder.*

The Commission.

RICHMOND, SEPTEMBER 15, 1849.

Receipts of the Board.

By reference to the acknowledgments in the Journal, it will be seen that for two or three months our receipts have been very small. We call attention to the subject, because we know that many churches in all the States have, during the year, as yet forwarded no funds to our treasury. Will not each brother in the ministry, who have not made an effort, improve the earliest opportunity to collect and forward the contributions of the disciples among whom he labors? We ask, too, that brethren and sisters who may wish to present their individual contributions, will do so without delay.

China.

It is well for us to survey well our field of labor, the difficulties which we must anticipate, and the grounds upon which we may hope for success. The conversion of China is a formidable work, but divine power can accomplish it.

The following from an address before the London Missionary Society, by Rev. James Hill, will, we hope, interest and instruct our readers:

"When I think of China, my lord, my heart sinks within me. Three hundred millions of human beings—one-third of the human family—congregated within her walls! What a scene to look upon! Three hundred millions of beings, possessed of immortal minds—minds capable of knowing, of loving, of serving—capable of enjoying God; of minds capable of bearing his image and reflecting his moral likeness; minds capable of the most elevated and purest thought—capable of going to God's right hand; minds capable of responding, like the harp, through all its passions, its tears, and its feelings, to the Divine irradiation of the Sun of Righteousness, who, as he rises, shall touch its strings, and bring forth music that angels shall lean to hear; but all these minds a waste. What noble materials, but all in ruins—materials, in every fragment of which, even in its dilapidated state, you see the traces of a Divine hand, but marred, darkened! What a sight for the angels to look upon! Three hundred millions of human beings, amongst whom not one knee does homage to God. Three hundred millions, and not one whose tongue utters the praise of Him who is its glory. What a glorious harvest not gathered in, for want of laborers! What a harvest trodden down—wasted by the bloated hoof of superstition and crime! Oh, what a deluge of mind it is that goes rolling, and weltering, and rocking, like a sea. It makes one's heart almost despair, and you feel as if you stood with Noah, when he first lifted up the window in the ark and sent forth the dove, and found nothing but sea. Imagine him saying to himself, Is it possible this can ever again become the residence of man! But what is impossible to man, is possible to God. Therefore, again he looked up, and once again there was dry land. The waters had gone from the dry land—the mountain-tops appeared—the waters gradually retire from their sides—the fields appear and bear their accustomed fruits—abundance becomes once more the blessing of man, and the wonder of the world was passed—the time of the singing of birds was returned—the turtle dove was heard in the valley, and there was seen once more a world of beauty, reflecting the creating power of its God."

What shall we do?

In our survey of the missionary field, the question often occurs to us, what position are we, as a denomination, to occupy? We contemplate, with great satisfaction, the efforts of our brethren of other evangelical communions; we admire, and would emulate their zeal, and rejoice that through them, Christ is preached to multitudes whom we have not reached. But while we rejoice in the belief that they are the instruments of conveying to the heathen all that is essential to a spiritual christianity; that they have grasped firmly and teach plainly, those great truths which concern the method of a sinner's justification before God, our joy suffers some abatement from the consideration that error is propagated along with truth. We are Baptists, and because we are such, it is natural and proper that we should prefer to see our principles spread throughout the world. We rejoice in the diffusion of the truth to any extent, but our aim is to disseminate the whole truth.

What shall we do? Will any thinking man say that our present meagre efforts come up to the importance of the cause itself, or to the relation which we sustain to it? Assuredly not. We must do more. We ought not to be content to quit the world, without leaving behind us more solid and tangible memorials of our labors in it. Let us ask ourselves: How have I used my stewardship? Is there a solitary heathen who is the better for my having lived in a christian land? Have I touched the secret springs of influence, which are, ultimately, to bring the whole world in homage to the feet of Jesus?

Thoughts for Reflection.

Dear brother,—We offer thee now, our ninth number. It may, perchance, be the first number that thou hast seen. Why is this so? Art thou a christian—a Baptist. Then hast thou done great wrong, my brother, in slighting this little sheet. Thou hast wronged thyself, for it might have awakened some pious emotion in thy heart. Thou hast wronged the poor heathen, whose cause we plead. Hast thou done no other wrong in this thy refusal to come to our aid! Look up to those eyes which are, at this instant, looking down upon thee. Once they wept for thee. Yes, Jesus wept. Hast thou no heart to weep for thyself, for thy brethren, for the perishing heathen! Think of the warm heart of thy Saviour, and say, if thine be cold, how much thou art unlike him.

Want of Energy.

If the missionary enterprise excites little interest in any church, if the concert of prayer is poorly attended, may there not be, in such a case, a want of energy. If we wish to wake up others, we first wake up ourselves. The cock flaps himself with his wings before he crows, to shake off his drowsiness; and then his shrill note is heard far and near. Let us wake ourselves up at our monthly concert; let us sing less drowsily, and pray more fervently; and we shall give more liberally.

Doing more than Others.

Christians ought to do more than others. Christ commands it. They have received more; they expect more; for they have received grace and are expecting glory. My brother, what hast thou done? Answer. The Master listens.

Good News from Germany.

In the last Baptist Missionary Magazine, brother Oncken says: "At Hamburg 108 believers have been baptized since January, 1818; at Aalborg seventy have been added during the last six months. The churches in Prussia, Hanover, Hesse and Oldenburg have shared in the triumphs of our exalted Lord, whilst many new stations have been raised and the nucleus of rising churches formed. Around Hamburg we now supply regularly ten different stations. Our hopes are great; but these are facts which I record as an Ebenezer to the Lord. The right

hand of the Lord has done valiantly. Let us exalt his name forever and over."

Our Stations on the Coast of Africa.

The Baptists of the South have abundant reason to thank God and take courage with reference to their missions on the coast of Africa. This appears from all the communications from that quarter. We are happy to present to our readers the most favorable testimony on this subject, from the Rev. Mr. Rambo, an Episcopalian minister and missionary, who has recently gone to the coast. Such extracts are culled as bear on this particular subject. The letter addressed to Elliott Cresson, Esq., is dated April 14th, and is found in the African Repository for September. The following are the extracts:—

"I write to you from this point, as you requested in your letter of February 18th, to tell you something about our tour to-day up the St. John's. Having reached this harbor two evenings ago, we sent your note of introduction to Mr. Benson yesterday morning, and made him a short visit in the afternoon. He received us very kindly. He and Messrs. Davis, Cheeseman and Day, Baptist missionaries, related many interesting facts to us about the Bassas, which I will mention presently. We made arrangements with Mr. B. to send us up to Bexley this morning in a boat. According to agreement, we joined Messrs. Cheeseman and Day—(the latter being the missionary at Bexley,) and set out in a boat at 9 o'clock, towed by four natives. We were much struck with the beauty of the scenery of the Cove, just at the confluence of the three rivers—the Benson, St. John's and Mechlin. The town of Bassa lies on the south side of the Benson, and numbers some three hundred inhabitants; across the bay in which these rivers empty, at a distance of less than a mile from Bassa, is Edina, numbering about as many residents as that town.

"The St. John's opens beautifully, and the scenery improves, I think, as we ascend it. It is about a half mile wide. Its banks are clothed with every variety of trees and vines of luxuriant growth. Occasionally we saw a native hut of simplest structure, and small coffee or rice plantations of colonists. We stopped at Factory Island as we ascended the river. Having spent half an hour here, we prosecuted our journey, being more and more pleased with the scenery as we neared Bexley. The banks rose higher and higher, and were more cultivated than below. Neat little plantations and comfortable houses of colonists told us that we were passing part of the settlement, and before midday we were seated in the mission house of the excellent missionary Day. We spent some three hours with him, very profitably I can assure you. He has good buildings; besides his mission house, there are a chapel, a school-house and a workshop. His grounds were well laid out, and were verdant with almost every variety of tropical fruits and vegetables growing. They were shaded by palm, banana, plantain, pawpaw, and cotton trees. His school numbers some thirty-three scholars, about one-half natives. Some of these after two years' instruction, read, write, and cypher very well—some of the older scholars are communicants. There is, also, another mission (Baptist) establishment near Mr. D.'s. It belongs to another Board—missionary absent—I was pleased with the answers of some of the larger boys in the school, who are communicants.

"We learned through the missionaries before mentioned, that the Bassas number perhaps 50,000, and are scattered over some 9000 square miles of territory, embracing 120 miles of coast, and extending 80 miles inland. Their towns are numerous, and some are large. The mountainous parts of their country are said to be quite healthy. The people are represented by Mr. D. as being active—comparatively intelligent—peaceful, and docile. He has traveled through much of their country and was everywhere kindly treated, and, in fact, welcomed by them. He represents them as generally willing hearers of the gospel, and thinks they will compare well with the neighboring tribes and are more numerous than others. Their language has been reduced (though imperfectly) to writing. The gospels, the Acts and some school books have been printed in it. The Baptists and

Methodists are the only denominations now laboring among them—both have several stations, (churches and schools,) and are much encouraged in their labors. The former denomination have confined their labors principally to the Bassas. Rev. Mr. Day, superintendent of the Southern Baptist Board, reports four schools at different points. Number of scholars in all 158. Majority are natives. (I am sorry I did not obtain correct statistics of all stations and schools.) They visit and preach in a number of the native towns. The Bassas are perhaps as friendly to the christian religion as any tribe on the coast; but in common with others, practice fetishism. I was glad to learn from President Roberts, whilst in Monrovia, that the administering of sassa-wood tea, as a test of witchcraft, is prohibited by law in the Republic, and thus entirely broken up.

“We were much pleased with our visit; and rejoice to be able to say that we believe, from all we saw and heard, that the field here is white for the harvest; but the laborers, alas! are few. Scores of missionaries might advantageously be employed in this single tribe. ‘Pray, therefore the Lord of the harvest, that he will send forth more laborers into the vineyard.’ There is not a white missionary in this whole tribe. If such should commence operations, Mr. D. thinks they might safely and advantageously locate on or near the mountains thirty miles from the coast. As regards Bexley and Bassa Cove, both are well supplied with laborers, and other points, of course, are much in need of missionaries. May the Lord, in his own good time, raise up whom he will to lead these benighted thousands from the paths of sin and ruin up to Christ and heaven.”

Missions in China.

The letters received from China within the last two or three months have been quite encouraging in their character. We may hope that the apprehended difficulties at Canton will not be realized, or, if they do occur, that God will make the wrath of man to praise him, opening the way for a more powerful display of his grace in the salvation of the heathen. In Shanghai, our brethren are laboring under favorable circumstances. The people seem to hear with readiness the new doctrine, while some indicate the spirit of serious inquiry. Let the churches abound in prayer on behalf of these missions. God is able to bestow a blessing. To Him we should continually look in faith, and with the hope of sharing richly in his Spirit's influence.

Extract From Mr. Shuck's Letter.
March 15, 1849.

Yong Seen Sang spent the last Sabbath at ~~Rahoo-Rah-jah~~ and conducted the services there and returned early on Monday morning delighted with his trip. The school is really getting on well. The first month closed to-day. We are making efforts to increase the school to twenty-five scholars, which will be a number large enough for one spot and one teacher. We hope the catechism will be ready for the press soon. It is a harder task than I supposed. Mrs. Shuck sends kind regards. We feel assured that our friends are praying for us.

Hue's Annual Letter to the Board.
Canton, January 4, 1849.

Salutations.—To the great Baptist Board of the Southern Convention in America. May your honorable body participate richly of peace and true happiness.

From the time I was baptized by Shuck seen sang, I have trusted in the grace of God through the merits of Jesus; have distributed books at Hong Kong and some of the villages in that vicinity. Afterwards I went to Canton, assisted Dr. Devan and Pearey seen sang to distribute books and publish the word, where we have been ridiculed and abused. Now I am under bishop Lo's (Roberts) superintendence, and as before, I assist in distributing books and making known the word.

I have sometimes since, at Canton, been sent to villages at some distance around in the country, as at Fut-san and other places; sometimes near as to the western gate, the east gate, the leper's hospital, the old men's hospital and other places; sometimes I go with Chow seen sang, at other times with bishop Lo. We have met with some railers, also a few have thrown stones. I go east and west, and brave all difficulties to distribute those holy books which publish the true doctrine. In the night season, I search for evidences upon selected subjects, and make essays—day and night labor in the good work, sustaining all difficulties—nor dare I complain. I have been a disciple five years. I have carefully performed my duty without error.

It gives sorrow to my heart to perceive how little the word is known here. Our Canton province people are stupid and do not understand true doctrine; their hearts are also hard, and few believe the gospel. Now Lo seen sang is exercising his endeavors, and I perceive the word is gradually advancing. The scriptures say, “The harvest is great, but the laborers are few.” I hope many missionaries will come from your honorable country, and extensively make known the word, afterwards certainly many will believe. Again I hope the Holy Spirit will convert their hearts and open their understandings, turn their minds to the true doctrine, causing them immediately to repent of their idol worship and all wickedness. Only worshipping the true God, believe in Jesus, escape the bitterness of hell, and obtain the happiness of heaven; this is the desire of my heart.

To the Secretary of the great Board.
HUE YOW CHEONG.

For the Commission.
“I am my Beloved's.”

My heart was touched the other day by a narrative of the following incident, relating to the lamented sister James: Said her mother to me, when my daughter had made up her mind to forsake her endeared home and yield to the overture to become a missionary in China, she penned the following beautiful and scriptural remarks to the gentleman inviting her: “Whither thou goest, I will go: and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried.”

These lines would only have struck me as the expression of a becoming decision of resolution in one purposing to become a foreign missionary; only for their literal and speedy fulfilment, which touched the chord of sympathy, and commanded the eye to weep with them that weep, while faith traced her noble way in going with him that went to make known the true God to a benighted people; dying with him that died, and being buried ultimately, perhaps, in her beloved's embrace, in the little cabin of the “Paradox,” where they are now together awaiting the glorious morning of the resurrection, when the sea shall give up the dead which are in it. “She hath done what she could.” I. J. R.

For the Commission.
Imperiousness of Duty.

If Jesus should appear among men, and collect all his ministers into one place, and say, “Go ye into all the world and preach the gospel to every creature,” the obligation to go would not be stronger than it is at this moment. If hundreds of missionaries were in the act of embarking for foreign lands, in the presence of multitudes from all parts of the country, and a voice should come like thunder from the sky, “The Lord has ordained that they who preach the gospel should live by the gospel,” the obligation to give of our worldly goods for the support of missionaries, would not be any more imperious than it is at present. Nothing can be plainer than these two facts, that ministers ought to go where they have not been, and that christians ought to give with a liberal hand. The value of perishing souls, the awful scene of Calvary, the power of the resurrection, the commandment of Christ, and all the economy of God, call upon us from earth, from heaven, and from the regions

of woe, to spread the gospel, and to do it in haste. Let it not be said that we are surfeited by the cares, the luxuries and honors of this life, so that we are deaf to all these natural and supernatural appeals.

For the Commission.
China and the United States.

My dear brother,—In my last letter I penned some remarks with reference to the prospective emigration of the Chinese to the United States' territories of Oregon and California. After the letter had gone, it occurred to me that you might perhaps consider my remarks on that subject rather visionary. But hold! I am able now to announce to you the commencement of Chinese emigration from Shanghai to California. The ship “Amazon” lays within a few hundred yards of my dwelling, and undergoing rapid preparation for the voyage across the Pacific. She will be under the superintendence of an American gentleman, a friend of mine. She takes a number of small frame Chinese houses and a variety of Chinese articles. A number of English and Americans take passage in her, and 200 Chinese headed by a Romish priest—all for gold! gold! Great excitement continues to exist both at Shanghai and Hong Kong, on the subject of California gold. Eight or ten ships have already sailed from China with merchandise to San Francisco. All classes nearly seem to be excited on the subject. Many I fear will sacrifice the golden streets of the New Jerusalem for the golden dust of California.

“Gold many hunted, sweat and bled for gold.” J. L. SHUCK.

Shanghai, May 15, 1849.

For the Commission.
Bread upon the Waters.

My dear brother,—When our brethren of the Baptist Mission at Shanghai are going from place to place in their mission boat to point the heathen to Christ, they are continually met by many persons in boats and on the banks of the canals who apply for books. As it would occasion too much loss of time, as well as tedious delay, to stop the boat for every applicant, the brethren have provided a long slim bamboo, which the people already call “fun shoo chuhder,” i. e. the book distributing bamboo. This is slightly split at the small end, and a tract being stuck into it, is safely handed to the applicant who may be either in another boat or on the bank of the canal, or on the bridge which we may pass, all without unnecessarily delaying the mission boat. It is found that books thus handed to passengers in passing boats are read to while away the time, but the passengers being thus completely at leisure get some considerable idea of the contents before they reach their destination. This may be fairly called the casting of bread upon the waters. May the great Lord of the harvest cause it to be seen even after many days.

J. L. SHUCK.

Additions to Mission Churches in Asia.

The *Missionary Herald* (London) for August, makes the following extracts from the “*Oriental Baptist*” for May:—

Saugor.—Two believers were immersed in the lake at Saugor on the 20th December last, in the presence of many witnesses. On the 25th July two more, and on the 28th three more in like manner owned their faith in the Lord Jesus Christ. One of the latter was a private tutor to the Rajah or Tehri. He is a convert from Mohammedanism, and is now adorning the doctrine of God his Saviour.

Benares.—Mr. Small had the pleasure of baptizing Sergeant-Major Davis and his wife on the 25th of March.

Serampore.—Our friends at this station had the pleasure of receiving three into their communion by christian baptism on the first Lord's day in April. Two were youthful candidates, grand-daughters of the late Mis. Dr. Carey, and a European attached to the college school as second master.

Barisal.—Our esteemed brother, Mr. Page, had the satisfaction of baptizing two converts from heathenism in March last.

Cuttack.—Mr Lacey, of the General Baptist Missionary Society, in a letter dated 23d March, says. “We have added eleven at Cuttack during 1848, and thirteen at Choga. Our interests at Choga are growing stronger and fairer. Light has sprung up in darkness, the desert has become a sweet garden. The brethren Bailey and Miller will baptize their first candidate and convert at Paphlee, next Lord's day.”

Donations to Domestic and Foreign Missions.

It is doubtless a very common impression that it is strange the amount contributed to the Foreign Board is greater than that which is contributed to the Board of Domestic Missions. People ask, why should more be given to send the gospel abroad than to propagate and sustain it at home? Mr. Lowrie, when presenting the report of the Board of Foreign Missions (to the General Assembly,) adverted to this subject, and very clearly pointed out the oversight on which this impression is founded. There is probably twenty times as much money contributed in our church for the support of the gospel at home as is given to send it to the millions of perishing heathen. Think of what is annually paid in the erection of churches, in the salaries of ministers, in the distribution of religious publications and of the sacred scriptures, and in the numerous other enterprises, which have for their object the extension and support of religion among our own people. How small a pittance compared with the aggregate of these contributions is the amount devoted to all these objects in the foreign field! The comparison is often inconsiderately made between the sums received by the two Boards, foreign and domestic; and because the former receives the larger sum, it is inferred that more is done for foreign than for domestic missions. It is, however, forgotten, that the Board of Domestic Missions does nothing but contribute a certain sum towards the salary of those whom it commissions; whereas the Foreign Board is charged with the entire support of its missionaries, and besides this, has to print and distribute tracts, religious books, and copies of the sacred scriptures, to sustain boarding and day-schools, academies or colleges, to erect buildings, and to provide all the apparatus of every kind necessary for the complicated work of establishing the church among the heathen. All these sources of expense are in this country met by other means than by drafts on the funds of the Domestic Board. It is a great mistake, therefore, to suppose that the church is doing more for the heathen than for our own land. It is probably not doing one-twentieth part so much. This is no proof that we are doing too much for the Domestic Board; but it is a proof that we are doing too little for Foreign Missions.—*Princeton Review*, July, 1849.

The Crusaders.

The following remarks are worthy of prayerful study.

“Would that there were more zeal for this great and glorious cause throughout all sections of the church of Christ,—the dissemination of the great and glorious truths by which alone they can be elevated, and sanctified, and saved. There is a passage in history which has sometimes occurred to my mind, as furnishing an illustration of what is desirable. Centuries ago, Peter the Hermit went forth on his crusade, in order to awaken the nations of Europe to the fact, that the holy city was in the hands of the infidels. That man, single-handed, went abroad throughout the nations, proclaiming the fact, and pressing upon the christians of that age the duty of rescuing the holy city from these who possessed it. The effect produced was an immense excitement. Two persons could not meet together without speaking about this crusade, and without asking themselves what they could do towards the attainment of that object, which appeared to them of such paramount importance. Surely, if the rescuing of the material Jerusa-

from the hands of the infidels, was an enterprise which awakened the mind of Europe at that time, and which led to the equipment of an army, and to their going forth to the bloody strife, the idea of rescuing the whole world from the grasp of the prince of darkness is an object fitted to enkindle higher, holier, more fervent, and more unquenchable emotion and zeal, in those who profess to be disciples of our Lord and Master Jesus Christ. We seek to bring back to him his blessed inheritance, not by the shedding of blood, but by that influence whose very spirit and essence is love.—*Rev. Dr. Robson of Glasgow, at the late anniversary of London Missionary Society.*

Chinese Mission Schools.

Rev. Charles Taylor, a missionary of the Southern Methodist Episcopal Church, writing from Shanghai to the editor of the Nashville Christian Advocate, under date of April 17, thus alludes to one of our mission schools:

"A few weeks ago, on the 27th of March, I delivered my first public discourse in Chinese, in the chapel occupied by the mission of the Southern Baptist Board. Rev. J. L. Shuck of that mission was present, and followed my brief address in a warm and earnest appeal. I am deeply indebted to this kind brother and his associates for much valuable assistance and encouragement. In company with him I went on Saturday last to a small village about 12 miles distant in the country, where is a school supported entirely by the wives of these missionaries. For this purpose they have formed themselves into a sewing society, and make articles which are sold to the foreign residents. Brother Shuck preached twice, besides examining the scholars, and the people seemed deeply interested. But it is probable this interest which is frequently manifested is little more than mere curiosity at present. During the intervals of service we walked several miles into the surrounding country, distributing tracts in the thickly settled hamlets and conversing with the inhabitants of the cottages. The people all seemed kindly towards us, and are very eager to obtain tracts. The entire cost of supporting this school is about \$100 a year. How many ladies in our extensive connection in the Southern States could form themselves into sewing societies and thereby sustain schools in China, in which christian books should be taught, and thus the principles of our holy religion be early instilled into the tender minds of these poor heathen children. I want nothing but the necessary funds to-day to set these nurseries of piety and truth in operation. The plan I have detailed in a letter to Dr. Wightman, which you have probably seen."

Our Stewardship.

"Our children," says bishop Horne, "relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only *lent*. It is our misfortune," and he might have added, our *sin*, "to fancy they are *given*. We start, therefore, and are angry when the loan is called in. We think ourselves *masters*, when we are only *stewards*, and forget that to each of us it will one day be said, 'Give an account of thy stewardship.'"

The Gospel Adapted to Man.

When Dr. Duff read to the intelligent Hindoo youth for the first time the precept of the Saviour, "I say unto you, love your enemies, bless them that curse you;" one of them could not restrain himself from speaking out his feelings: "O, how beautiful!" For days and weeks he could not cease repeating, "'Love your enemies: bless them that curse you.' How beautiful! Surely this must be the truth."

Nursery of the Church.—During the last thirteen years, there have been added to a small church in Maine between sixty and seventy persons. Of these, *all but one* were from the Sabbath school or Bible class. And that one was a person over eighty years of age; and she was accustomed every week to sit down with a grand-daughter and study the Sabbath school lesson.

For the Commission.

"Lord, What Wilt Thou Have Me to do?"

Say, shall I wander by my own lord's stream,
Where zephyrs breathe, and sparkling waters gleam,
And gather there, for Zion's pillar'd towers,
A wreath of fadeless flowers?
Oh that were sweet, if thus I might fulfil
My Master's gracious will.

Say, shall I tempt the dark and stormy wave,
And in the sea-grot find perchance a grave,
That I, for those fair palaces may bring
A nobler offering?
Oh that were pleasant, that were easy still,
If but His righteous will.

Say, shall I roam o'er desert sands afar,
'Neath burning suns, 'midst pestilential air,
And gather jewels, fairer, richer set—
Brighter and costlier yet?
Still, nought can rouse my terrors nor my fears,
Speak Lord, thy servant hears.
July, 1849.

For the Commission.

Can that christian be aware of the awful weight of responsibility resting upon him! is a question which often presents itself to my mind, as I mark him listlessly standing with folded arms, while so many of his fellow-beings sit in the very shadow of death, without one ray of light to penetrate the gloom, save that which emanates from the word of God, and which can reach them only through his instrumentality.

Can he, indeed, have rightly appreciated the value of his own soul, or the sacrifice made for him by the Son of God, and yet listen with a heart unmoved to those sounds of terrible mirth, which are borne up on every breeze from yon far off heathen land, where the multitude revel in their own blood, as they hasten with impetuous steps down to the region of eternal woe!

Where! oh where! beloved fellow christian, is your compassion for your perishing brother! Can you not recall the time when you, too, were found in a state of rebellion against your heavenly Father, and with how much greater degree of guilt you yourself shall judge, hurrying recklessly on the brink of a precipice, whence you must have plunged into the gulf of eternal ruin, had not a powerful hand arrested your steps. What arm was it that so kindly sustained your terror-stricken form! What voice, that in the gentlest accents of love, whispered in your ear the words of hope and consolation, pointing you to the blood-stained cross, where atonement had already been offered for your sins! Can you have forgotten your first powerful impulse to publish to the whole world the wondrous love of God, when you realized the truth that you had indeed been freed from the fearful weight of guilt, which had well nigh sunk you into despair? And oh! still more, have you forgotten the injunction from Him to whom you are indebted for all, "Freely ye have received, freely give."

Methinks I hear you exclaim, impossible! Then why slumber you while the wheels of His chariot delay! Is it not time that you gird on the whole armor and go forth to the battle against the powers of darkness, which have for more than eighteen hundred years held in subjection those mighty nations of the earth, which should long ere this have been reconquered to the cross. Christians, are we not culpable in this matter! Shall not the blood of thousands who perish, be upon us if we continue to withhold from them the word of God. Remember, it is to them as to us, light, life and liberty.

An Excellent Rule.—"I will never," says Lavater, "either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing."

Beginning to help Themselves.—For the last seven years, the amount of contributions raised at the several stations of the London Foreign Missionary Society, towards their own support, has exceeded \$75,000 annually—being nearly one-fifth of the Society's income.

Looking to Christ.—The only rule of life to the christian, and the only safety to the sinner, is in looking unto Jesus.

Children's Department.

For the Commission.

The Five-frank and the Jewelry.

The following, accompanied by ten dollars for the Board, cannot but affect the heart of the reader:

The five-frank of the \$10 enclosed, was given to little William, the only son of Dr. Outlaw, when he was cutting his teeth; but the little boy is "no more." He died, suddenly, on the 30th of November, 1817, being three years, eight months, and a few days old.

Little William was very amiable in his disposition, and bore the mark of a strong intellect. He had been led up to the Sabbath school; and had been informed by his parents, that there were little girls and boys in other parts of the world who have neither Bibles nor Sabbath schools. Some time before his death, when some of the children of the family were talking about purchasing *candies* for the approaching Christmas, he said: "I will not give my money for candy, but when uncle C. comes home, I will give it to him, to send the Bible to the little children where they have no Bibles."

I was from home when the little boy was unexpectedly called away by death, and on entering the house of mourning, after my return, his bereaved father presented a note in which little William's money was enclosed, requesting me to carry out the desire of the dear little boy.

According to the request, an obituary notice was prepared, a dollar bill was secured in change for William's money, which was enveloped in the letter containing the obituary, with the proper directions to a religious paper. But the letter failed reaching the point, and little William's money was heard of no more. It was not long, however, until the five-frank, upon which he had cut his teeth, having passed through the hands of the merchants, found its way back to the surviving father of the deceased. He knew it by a certain mark that had been put upon it. Nor did the money return for nought. Nay, it increased, and brings with it nearly ten-fold. The Doctor, previous to the death of his little William, had laid away some jewelry that had descended from one of his ancestors, intending, at a proper time, to bestow it upon his only son. But since little William has been called away, to mingle with the pure spirits above; and since his piece of money has returned to his father, which being added, makes the ten dollars. Here, then, is "the five-frank and the jewelry." And it is the desire of the surviving father, that it go to the publication of the Bible among the heathen, praying that it may be the means of converting some poor heathen child, that may meet his dear little son in glory.

WILLIAM CATE.

Jonesboro, Tenn., May 14, 1849.

For the Commission.

Little T—and his five Dollars.

While visiting one of the members of our church a few weeks since, to obtain a contribution to the foreign mission cause, I was much interested by an incident which she related to me concerning her little child of about 7 or 8 years old. As it furnishes another example of the susceptibility of the youthful heart and affords encouragement to mothers to cultivate in their children a benevolent, self-sacrificing disposition for the good of others, I thought perhaps it might not be unprofitable to publish it.

Mrs. E—, whose husband is a member of another denomination, stated to me that her little son had collected together \$15 in small gold pieces, which had been given to him from time to time by his friends and relations; this he carefully preserved, designing to expend it for some gratification which he had in view. One day, after reading to him the story of *little Seth and his five-cent piece*, she asked him if he could not spare some of his \$15 for the heathen. He readily replied, yes. I will give \$5, half to your church, mother, and half to father's. The next Sunday he carried \$2 50 to the Sunday school of which he was a member, and gave it

to the superintendent for heathen children, thus performing part of his promise to give to "father's church." Soon after she had finished the recital, he came into the room. I called him to me and after talking to him of the condition of the heathen, and comparing his privileges with theirs, I said, well T., what are you going to do with your other \$2 50. He replied directly, I will give it to you. He quickly brought it, and desiring it might be appropriated especially to the children in heathen lands, he handed it to me, and I left not without feeling assured, that God would bless the offering and hear that parent's prayers that her son might live to be a missionary of the cross.

Christian mothers, you to whom the training of immortal minds is especially committed, how many of you are educating your children for Christ! If heathen parents sacrifice their offspring to appease the wrath of offended deities, should not you consecrate your children as an offering to God for his great love to you! Be exhorted, then, to labor more assiduously to promote a missionary spirit among those whom God has given you.

For the Commission.

Shanghai, China, May 15, 1849.

My dear young friends,—You have all heard of China, and perhaps of the city of Shanghai, where I now live. You have heard, too, many curious things said of the Chinese, and I doubt not, you will be glad to hear something more of their manners and customs, character and condition. Well, I will try, from time to time, to tell you something of what I see about me. But first take your map and look for the *exact* situation of this great city. Find its latitude and compare it with the latitude of the place where you live. The large river on which it stands, is not marked on your map, perhaps; but I will tell you its name. It is called the Woo-sung river. It is wide and deep enough to afford navigation for the largest merchant vessels; but on account of its crooked course and also of its strong tides, it generally takes several days for a ship to come into port, or go out to sea again, although the distance is only twelve miles. On both sides of this river, the country is almost a perfect level; and as far as the eye can reach, there is not a hill to be seen. Every acre of ground is cleared up and cultivated, but there are no fences as in the United States. Each man's portion of ground is divided from his neighbor's by a single ridge of earth, about a foot wide, and a few inches high. These slips serve for foot paths, as well as boundary lines. The people who cultivate the land are poor, living in small, low houses, built of brick, with the bare earth for floors, and the walls only one brick in thickness. They have but little furniture and clothing, and their houses are very dark and uncomfortable. Their common food is rice, and a kind of salad called "Seaw chay;" their drink is a very inferior kind of tea. It is very rare to see a Chinaman drink water; and no wonder: for, the very best he gets is river water, which is not only very muddy, but also very filthy. But now, farewell! If life and health be spared, I shall write you a longer letter by the next "overland mail." Your affectionate friend,

ELIZA M. YATES.

Observance of the Sabbath.—More than thirty railroads in the United States do not run their cars on the Sabbath.

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