

The Commission.

VOLUME 1, NUMBER 10.

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

RICHMOND, OCTOBER 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.

For the Commission.

Taking the Cross.

O may a glow of holy zeal,
Burn on the altar of my heart,
Consuming every vain desire,
Which from its deceitful depths may start.
May this my only glory be,
To live to Him who died for me!

E'en now I feel the sacred flame,
And life has nought of worth to me,
Save that I may proclaim His grace,
That I may "His salvation see."
O may I ne'er know aught beside
Christ Jesus, and Him crucified!

My soul is sick with deep disgust,
Of wealth—of pomp—and earthly pride;
I wish not joy—I wish not ease,
I wish for nought, Heaven's peace beside.
I count all earthly gain but loss,
My joy—my glory—is the Cross!

Lord, thou dost know how much I long,
To see thy Zion rise and shine
Glorious, "all glorious within,"
In "garments beautiful," divine;
May I a thousand terrors stem,
Ere I forget Jerusalem!

This worthless self, (and all I have,)
Dear Lord, I lay them at thy feet!
To live for thee were blest indeed,
To die for thee were almost sweet!
My inmost soul the vow records,
I'm not my own—I am the Lord's!

E. A. L.

For the Commission.

The Mount of Vision.

On the Mount of Vision I stood, with an angel of light. And I lifted up mine eyes and beheld a valley, lovely and flourishing as the garden of the Lord, a fair and plenteous "valley of Esheol," peacefully reposing in the bosom of green and beautiful hills. The angel led me unto the entrance of this fair valley, and I beheld that it abounded in all manner of most pleasant fruits and flowers, whilst streams and fountains of water, silver-clear and bright, gushed beneath its lovely shades. The golden sunshine flowed over its soft, green meadows, and the heavens gladly smiling, as if animated with a pure and beautiful life, hung lovingly over it. A delicious fragrance, cool from the bosoms of watered hills and dells, flush of rainbow bloom and velvet verdure, sweet as an angel-pressure, blessed the tranquil air, the sound of harp and lute, blent with the bleatings of gentle flocks, floated serenely round. And I beheld a multitude, walking amid these quiet shades, culling the golden fruitage, reclining on the green banks, or tending the snowy flocks.

I would have longer gazed upon this golden scene of peace, but the angel took my hand and led me on until we stood at the entrance of another valley, desolate as Baca! and at the farthest limit thereof I beheld a dark, dark ocean, enshrouded in a fearful mist and cloud. Adown this dreary valley thronged a vast procession, crowding upon the footsteps of the multitudes slowly vanishing into that gulf of rayless gloom. We heard the sigh and groan heaved from the depth of many a joyless bosom, and we beheld the eyes of many upturned to heaven, as if pleading for some revelation of hope. My heart bled; hence, he doubtless thought the idol heard and

for their misery! "O!" exclaimed I, "is there no hope—no salvation for these?" The angel wept. "Yea, there is a hope, an infinite salvation! For whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "And O where," I exclaimed, "are those to whom it is given to make known unto them this glorious salvation?" "In that valley of blessing we have just beheld." "And wherefore, O wherefore, come they not forth with those heavenly tidings?" "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not out to the help of the Lord, to the help of the Lord against the mighty." "A few have been sent," resumed the angel after a pause, and again taking my hand he bore me rapidly on until we stood upon an eminence in the midst of the valley. I lifted up mine eyes and beheld a garden, as it were a newly-planted garden, like unto the excellency of Carmel and Sharon, blossoming abundantly. Here, seated in the pleasant shade, were people who listened joyfully to the voice of one who spake the word of peace. "How beautiful," said the angel, "are the feet of them that preach the gospel of peace,—that bring glad tidings of good things." Here and there, throughout this vast valley, "the wilderness is glad for them, and the desert rejoices and blossoms as the rose,—in the wilderness waters break out, and streams in the desert." O, had not they who have erewhile dwelt in the midst of that prosperity the gospel has shed abroad,—had not they loved their own ease and glory better than the cause of their Lord and the happiness of their brethren.—this valley of desolation had been ere now a valley of beauty and peace, even like unto the one we have just beheld! And even now Mercy stands by, waiting to crown with golden success the efforts of the present dwellers in that valley of plenty. But alas! how few have left the indolent repose of the bowers of worldly pleasure! They are "clothed in purple and fine linen, and fare sumptuously every day," on the price of souls! "Is it not written," said I, "If any man have not the spirit of Christ, he is none of his?" The angel wept again.—

"There be few that have the spirit of Christ: of that meek and lowly Lamb of sacrifice." "Is it not written," again said I, "he that loveth not knoweth not God?" Can love be indolent, selfish? "Nay, verily," said the angel, "the fruit of love is ever self-denial." E. A. L.

For the Commission.

Prayer to Idols.

Some years ago I was aroused at night by a large fire in my immediate vicinity. The darkness made it appear unpleasantly near to my house; and hence I arose, put on my clothes, and went out where it was burning. It was about two o'clock in the morning. When I arrived I took a prominent station, so as to observe what was going on among the busy and agitated multitude. Some were flying for their lives, some were removing their goods, and others standing still looking on or waiting for the water engines; but one man was differently employed from all the rest.—He had taken his station about ten steps from where I was standing: there he had a table, on which was placed an idol facing the fire, to which he was *praying*! Said he, "Chu-ko, save us from the fire: Chu-ko save us from the fire!" Then he began to press the matter. "Chu-ko, if you don't stop the fire it will burn your temple." And thus he went on praying short, energetic, and pathetic prayers, until the fire was checked by the watermen. It was stayed just before the temple caught, and

answered his prayer. Poor, blind and stupid heathen, who shall deliver them from the fire that never shall be quenched? I. J. R.

Progress of Discovery in Central Africa.

The following article from the London Times is valuable, as it conveys information respecting the almost boundless resources of Central Africa, and especially in view of the fact, that the proposed penetration of this country by commercial adventurers, would open the way for introducing the glorious gospel of the blessed God. Arrangements for sending our accepted missionary to that quarter will, we hope, soon be completed:

"While more than one State government is blundering away at measures of proved uselessness to mitigate the horrors of barbarity on the seaboard of Western Africa, a Liverpool merchant and a sea captain have penetrated to the interior, and have surveyed the highway, not only to that inner region, but to the civilization of Africa. Mr. Robert Jamieson, of Liverpool, has collected the means and planned the enterprise, with a disinterested perseverance and zeal for discovery far above the mere trading spirit of the time. Mr. Bencroft has immortalized himself as one of the most daring, most discreet, and most intelligent, of English discoverers. In spite of the obstacles aggravated rather than removed by the proceedings of the English government—in spite of the most disastrous mischances, Mr. Bencroft has succeeded in establishing the fact that the interior is accessible for navigation and trade; he has thrown light on the interior navigation up to Timbuctoo, insomuch that only 40 miles of the river remains to be explored—the part between Lever, his highest point, and Boussah, Park's lowest; the great water-way being the key to several regions of beautiful and fertile country, peopled by divers races, and affording opportunities for legitimate commerce of indefinite extension. The lower Niger and its branches permeate an immense delta, containing thousands of miles of richly fertile and wooded country. The unhealthy climate extends only for a limited space inwards; and as you ascend the river the healthiness becomes equal to that of the Tropics generally. This region is inhabited by Negro races, warlike, rude, yet not destitute of civilization, and eager for trade. On the middle Niger, above Iddah, the inhabitants assume more of the Arab aspect, are more civilized, congregate in towns so large that one is mentioned which is computed to contain 20,000 inhabitants, but the people are less eager for trade. They are prejudiced against strangers from the West by the Arab dealers who come to them in caravans across the continent, and strive to exclude rivals from the market. This prejudice, however, does not seem to be very powerful; and the trade which can repay the toilsome transit across the continent by land is sure to remunerate traders who come by the comparatively short and easy path of the river. The requisites for a successful trade with the inhabitants of the Niger are now well ascertained by the experiences of Mr. Bencroft and his fellow-voyagers in the Ethiope steamer. First, you want iron steamers of less draught and greater engine power; for by such vessels not only the Niger but its Tahaddah branch might be navigated at almost all seasons of the year. You want officers like Mr. Bencroft, of hardy constitutions, inured to the climate, of brave spirit, discreet, and shrewd. You want trading managers capable of accommodating their manners to the wayward dealings of a rude people, and able to estimate the value of produce little known. You want crews mostly of African blood, and at all events of sufficient stamina to bear the climate. It is obvious that efficiency of navigation, the power to move rapidly, and tact in dealing with the natives, are requisites far more important than mere armed force. Ivory, vegetable tallow, peppers, indigo, cotton wool,

palm oil, a sort of caravans or haricot beans, dye woods, timber woods, skins, and a great variety of produce that is but slightly known, invite the trader. The sole desideratum is thorough efficiency in the means of navigating the river; and it is evident that a commerce of indefinite extension will repay any sums laid out in thoroughly establishing that efficiency of navigation.

Despise not the Day of Small Things.

At the annual meeting of the London Missionary Society, the following remarks were made by Dr. Cunningham:

In 1792 the income of the Baptist Missionary Society was £13 12 6. Andrew Fuller doubted whether ever it would be a large sum, but hoped to see the day when it might be £5,000. It is now £20,000! The London Missionary Society had, at its commencement, the annual income of about £5,900; and Dr. Bogue hoped to see the day when it would reach £20,000. It has now reached £63,000. Only fifty years ago, there was scarcely a missionary society in existence in Christendom, and it was very remarkable that they nearly all had their rise and origin amidst the storms and convulsions which agitated Europe in 1792. First there arose the Baptist Missionary Society. If I am wrong as to the order, you can easily alter the collocation of the names. These were like the maidens making ready for the coming of the bridegroom; or like the successive peaks of the Alps and the Appenines, which are, one after another, touched with the beams of the rising sun. The Baptist Society was first sprinkled with the holy influence; now it is entirely dipped in it. I have read, with great delight, the testimony borne by the late Mr. Wilberforce in the House of Commons, who said, "I do not know a finer instance of the moral sublimity than that of a poor cobbler, Dr. Carey, when working at his stall all day, should have conceived the idea of converting the heathen to Christianity. Milton, planning 'Paradise Lost,' was not a nobler spectacle than that of Dr. Carey planning the conversion of the heathen." The moral is ever grand: in comparison with it, the material becomes poor and insignificant. That was a spectacle which angels from their starry thrones might have paused to behold with adoring gratitude, whilst heroes on the field of battle, or monarchs sitting triumphant on their thrones, were passed by unregarded. What has been the result? We now have missionaries in the isles of the Pacific, in the cinnamon groves of Ceylon, amid the plague-smitten atmosphere of Tahiti; the gospel is preached by them to the Arab in his tent, to the Cossack in his steppes.

Deeper Piety Wanted.

We want a deeper sort of piety in our churches. A more realizing sense of the claims of Christ, the value of the soul, the misery of men without the gospel, and the great ends and obligations of the Christian profession. If the love of Christ constrained us,—if no man lived to himself,—if we felt that for every farthing of property we were accountable to God, and were habitually looking on to the day of account, we should not want such instrumentality as is now employed; or, at any rate, should want much less of it. Harris.

Incidental Benefits of Missions.—The North American Review, our most dignified quarterly, says, "There is not a number of the *Missionary Herald* which does not send abroad, through the American churches, materials of knowledge which would be issued from the secular press with the longest and loudest flourishes of trumpets. These are among the valuable 'incidental benefits,' which, in the eloquent language of Robert Hall, 'Christianity scatters by the way, in her sublime march to immortality.'"

THE COMMISSION.

RICHMOND, OCTOBER 15, 1849.

Men Wanted.

Our missionary stations need an immediate reinforcement. At Shanghai we have, at present, four missionaries with their wives; at Canton we have bro. Whilden, and on the arrival of brethren Roberts and Goodale, who are now in this country, we shall have three. Two more missionaries, at least, are indispensable to the efficiency of each of these stations. One or more associates are also wanted for brother Bowen, in the pioneering mission to Central Africa. Where are they to be had?

The Board has hitherto appealed in vain. The men are not forthcoming. What is to be done? Is it possible, that among the thousands of members that are found in our churches, and the multitude of ministers that have consecrated themselves to the work of the gospel, not one can be found who is anxious to labor for the Redeemer in China or Africa? What are our theological students thinking about? We earnestly entreat our beloved brethren to ponder this matter solemnly and prayerfully. If missionaries cannot be obtained, there must be something wrong—lamentably wrong—among us. May the Lord pour out his Spirit upon us all, and teach us what he would have us to do.

I am not Qualified.

This is the reply which is sometimes made by our ministering brethren when urged to enter the missionary field. We would not say aught to depreciate the qualifications of a missionary; but we would ask those brethren whether the talents which enable them to labor acceptably in their present position, are not sufficient to qualify them for foreign service. The grand qualification is *love*—love to God and to the souls of men. Have you enough of this to carry you far hence to the gentiles? Do you love Christ more than kindred and home? If you do, ask yourself whether you ought not to be “Jesus Christ’s man,” in China or Africa.

Honesty versus Charity.

You say that you must pay your debts before you give to the missionary enterprise. Yes,—but you said the same thing years ago. Why have you incurred obligations, since that time, which prevent you from doing your duty to God without omitting your duty to man? If you had designed to be a faithful steward, would you not have said: I will not incur this heavy debt, for it may interfere with my *prior* obligations to my Lord and Master. I had rather be less rich, and even pinched by poverty, than have the guilt of broken vows upon me. Religion has as much to do with *contracting* debts, as with paying them.

Worthy of Record.

Brother Buck, in his excellent paper, the Banner, informs us that “Elder Adams, pastor of the 1st African church in this city, has just deposited with us \$20 to be handed to brother Roberts, for the African mission, under the Southern Board, and \$10 for the use of the Gen. Association of Ky., to be handed to Elder Sears. Elder A. said to us, we take up no public collections for these objects, but, we have a fund, and the church orders the amount to be appropriated to each object. Will not some of our wealthy churches feel rebuked when they read this notice?”

Heber’s Missionary Hymn.

In the New York Independent the following is found:—

“A gentleman gave a description of the original manuscript of the missionary hymn, which he had seen in Bishop Heber’s hand-writing, in the possession of Dr. Raffles, of Liverpool. The story of its origin is, that just before his embarkation for India, Bishop Heber was engaged to preach a missionary sermon, when the minister of the place told him the choir had no suitable

hymn to sing, and begged the Bishop to write one for them. He sat down at once and wrote this glorious hymn of which the first draft was so perfect that there is only one alteration of a word. The line that now reads—

“The heathen in his blindness,”

first stood—

“The pagan in his blindness.”

“How many thousand missionary meetings have been enlivened, and elevated, and excited to new zeal and hope, by singing this hymn.”

Georgia Baptists.

By letters received from our esteemed brother Ball, who is laboring as an agent in Georgia, we are happy to learn that the churches of that State are taking a deeper interest in the cause of foreign missions. He everywhere enjoys a welcome reception, and hopes during the present financial year that \$5,000 will be contributed to the Board. In the report on foreign missions, adopted by the Georgia Baptist Convention in 1848, the committee says:—

“It is a very melancholy fact in the history of our foreign missionary operations, that the contributions of Georgia to this enterprise have greatly diminished within the past few years. This will be made to appear by the following statement of facts derived from the Minutes of the Convention. In the year 1833, the contributions of Georgia amounted to \$1,650 55; in 1836, they amounted to \$9,207 45. The Minutes of 1837, 1839 and 1843, are not in our possession. In 1838, the contributions amounted to \$6,593 95; in 1810, they amounted to \$9,462 66; in 1811, to \$3,915 99; in 1812, to \$2,963 41; in 1844, to \$2,098 53; in 1815, to \$1,307 23; in 1846, to \$917 96; in 1847, to \$1,491 31; in 1818, to \$1,146 79. And yet to this neglected object we have pledged, in the sight of God and man, ourselves, our fortunes and our prayers!”

We shall be much surprised if Georgia does not soon equal her best contributions to this object. The Lord imprint to our brethren of that State much of his holy influence!

Contributions of Tennessee.

Our indefatigable agent for Middle Tennessee and North Alabama, informs us, that while several causes have contributed to lessen the amount of his collections, “the spirit of missions is rapidly advancing, and as soon as the obstacles alluded to shall pass away, Tennessee will rank among the first of the south-western States, in her interest on behalf of foreign missions.”

Our work in Mississippi.

We regret to learn by letters from our brother Farrar, who labors for us in Mississippi, that domestic affliction has seriously interrupted his work for some weeks past. He informs us also that in consequence of articles written against the agency system in that State, he has found it more difficult to collect funds for the Board. As, however, the best part of the year is approaching, we trust he will be more successful. We beg, also, affectionately and urgently to impress upon all our churches, where an objection to the visit of an agent may exist, to render such a visit unnecessary, by making at once a liberal and voluntary contribution to the cause. The agent will always be happy to be relieved in all such cases.

Virginia Associations.

The season of the year for holding our district associational meetings will soon have passed away. We hope their influence on the foreign mission cause will be happy. It was our privilege to attend the regular meetings of the James River, Middle District, Albemarle, Western and Greenbrier Associations, and to present before each the claims of the perishing heathen. The two first named bodies resolved to make an effort to sustain a missionary in the foreign field by contributions from their own churches. We are happy also to learn, that the brethren of the Goshen Association determined to appropriate

\$500 for the support of brother Roberts in China;

Foreign Mission Society of Missouri.

By a communication received from brother E. S. Dulin, of Missouri, we learn with pleasure that at the recent meeting of the General Association, a State Foreign Missionary Society was formed, for the purpose of combining the energies of the churches in sending the gospel to the heathen. He says we “raised upwards of \$100, and secured a large number of annual members. This is our beginning. In days to come you shall hear better things of us.” This may be confidently expected, for already we perceive the indications of a growing interest in this glorious design.

The True Missionary Spirit.

A sister who hopes to spend her days among the heathen, in writing to a friend, thus expresses her feelings:—

“The subject of missions is one which interests me more than any other. The hope of spending my *whole life* as a missionary, I would not relinquish for any earthly good.

“I believe if we enjoy the *true* christian spirit we can leave all joyfully, for the sake of Him who bought us with the price of his own precious blood. Then how trifling the sacrifice we make, even though we spend a few years of toil and suffering for the good of the benighted heathen, who are without hope and without God in the world. On their minds the genial beams of the Sun of Righteousness have not shed a single ray.

“My heart thrills with delight at the thought of devoting my days to the good of my own sex in far distant China. *Can there be a more sublime employment?* To aid in elevating from the thralldom of mental darkness to the light and liberty afforded by the gospel of our Divine Mediator, is an object which should absorb every energy of our minds. Have you never imagined what would be your feelings were you engaged in teaching the heathen? What a mixture of joy, hope and sorrow would pervade your mind. Of joy, that you are permitted to engage in the benign enterprise; of hope, that you may be able by divine assistance to do some good; of sorrow, because you are so inadequate to the undertaking, and that the heathen mind is so deeply enveloped in the dark atmosphere of vice and superstition.”

Am. Board of Commissioners of For. Missions.

The annual meeting of this, the largest missionary body in America, has just taken place. Our readers will be happy to learn the results of their operations, as found in the following summary of their report:—

1. The Missions.

Number of missions,

25

“ “ stations,

103

2. Laborers employed.

Number of ordained missionaries, (9 being physicians,) 150

“ “ licentiates, 5

“ “ physicians not ordained, 7

“ “ other male assistants, 26

“ “ female assistants, 210

Whole number of laborers sent from this country, 107

Number of native preachers, 30

“ “ other native helpers, 100

Whole number of native assistants, 130

“ “ “ laborers connected with the missions, 537

3. The Press.

Number of printing establishments, 12

Pages printed last year, 36,001,118

“ “ from the beginning, 762,512,318

4. The Churches.

Number of churches, 87

“ “ communicants, 25,372

Added during the year, 1,925

5. Educational Department.

Number of seminaries, 7

“ “ other boarding schools, 21

“ “ free schools, 305

“ “ pupils in the seminaries, 340

“ “ “ “ boarding schools, 720

“ “ “ “ free schools, 9,355

“ “ “ “ in all the schools, 10,430

The Spirit of Missions Exemplified.

The Puritan Recorder thus refers to the meeting of the American Board of Commissioners of Foreign Missions:—

There was much of the morally sublime in this blessed conclave, whose sessions combined the highest fervors of feeling, with the utmost harmony and good will. Nothing occurred to mar the spirit of union and good feeling which pervaded the meeting. We doubt not that this delightful harmony was vouchsafed in answer to prayer. Even the business meetings were enlivened by the fresh and constant flow of evangelical affections. It was “a time of love.” The meetings especially devoted to addresses were of the highest order of intellectual effort, transfigured and made luminous by that celestial temper which comes only from long communion with God in the mount of prayer. Such was the elevation of spirit pervading these meetings, that, at each of them, it seemed as though the high stage of emotion could not be maintained, and that the next must be something of a failure. But so far from there being any falling off, the Spirit of the Lord came down with yet greater power and glory. And, at last, in the closing services of Friday morning, we seemed to touch heaven. It was good to be there; and many longed to “build tabernacles,” that they might abide in that mount of transfiguration. It was a painful effort to part from the joyous and sacred scene, and descend with railroad speed into the common level of the world. In passing through the crowd which lingered around the portals of that house of God, exchanging congratulations and parting blessings, it was impossible not to be struck with the traces of profuse weeping, which appeared on almost every countenance. Holy joy had been breaking up the deepest fountains of feeling, in response to the opening of the windows of heaven. The purest and most vital waters of heaven and earth, mingled in that tide of salvation which flooded the soul.

Methodist Missions in Liberia.

At the various stations of the Methodist Episcopal Conference in Liberia, are found in communion 1,031, of which number 60 were received the last year. They have nineteen local preachers, fourteen day schools, with two hundred and sixty pupils, and eighteen Sunday schools, with six hundred and ninety scholars. The sum of \$417 was received at their annual meeting in Liberia.

What hath God wrought?

One of the missionaries in Burmah, writing with reference to a meeting which he had just attended, and to the state of the mission, remarks:

“The affection we entertained towards each other for years has not abated by time. It will, I trust, be perfected above and perpetuated through all eternity. Blessed be the name of God forever!

“I shall not be able to give the details of our last meeting; indeed, it would be impossible.

“The following statistics will shew the state of the churches, &c., at the close of 1848. Churches, thirty-six; members, four thousand, three hundred and forty-one reported (including Bassin and Ariacan); baptized during the year, three hundred and seventy-three; native preachers forty-four; died, seventy-two; scholars in day schools, four hundred and twenty-one; excommunicated, twenty-four. Twelve chapels are completed, and do honor to the enterprise and spirit of the people. They are beautifully finished, and accommodate several hundred worshippers. There are reported also five thousand, one hundred and twenty-four *unbaptized christians*, who maintain as religious a life in all respects as the members of the churches, only not baptized. Add these and the great number of nominal christians to the number of church members, and we have a population of not less than twelve thousand, who would bear comparison, as it respects moral character, with any christian population in the world, and all enjoying the means of grace. The Executive Committee and the friends of missions will be surprised and rejoiced to hear, that but six hundred rupees were expended on these pastors and native preachers and schools during the year 1848.”

Macedonian Call.

One of the missionaries from Syria, at the recent meeting of the American Board, stated that "just before taking passage in the ship that had brought him hither he had preached before a congregation of Arabs, at their own request, in Joppa, in the street that is called Strait, where Simon the tanner once lived. He never thought that in his day he should have a request to preach in Joppa. The place whence the gospel started on its westward mission to you, two thousand years ago, is now waiting for you to send it back to its inhabitants. When he was about to leave, they came and threw their arms around his neck, and told him to tell Christians in this country to pray for them and send them missionaries. Some of them followed him several miles on his journey, and bathing his hands with their tears, begged that missionaries might be sent. They do not ask for your money, but they want your sons and daughters, and somehow, said Mr. T., I thought they ought to have them."

System in giving to Missions.

We were much delighted in noticing a beautiful illustration of the influence of method in contributing to the cause of missions, in the Children's Miss. News. Who will follow the example? The following is the statement:—

A poor woman, just after a missionary meeting held in the country, called at the lodgings of a minister who had been engaged at the meeting, and told him she had been prevented from attending it, but hoped she was not too late to present a little contribution she wished to make to the society. The poverty of her appearance induced the minister to say he feared she could not afford to give anything. But the poor widow told him, that though a widow, and with four children to support by her mangle, she had still a little to give to the missionary cause; and, untying a bundle she had brought, gave him three hundred and thirty farthings. The minister asked how she got so much and so many to give to him. She told him she had made it a practice to lay by one farthing every day for above a year past, excepting such days as she was prevented working by illness, and here was the whole store for the cause of God. How much could be raised for God's great work in the world, if every one of his people would only give one farthing a day!

Prospects of our Mission at Shanghai.

From the annual report of brother Yates to the Raleigh Association, we select the following:

By means of an address prepared by brother Shuck, setting forth who we are, whence we came, and our object in coming to the "Middle Kingdom," with an epitome of the gospel appended, we have become generally known as preachers of "Yar soe ker towie," &c., i. e. Jesus' doctrines. Ten thousand copies of the above have been circulated. We frequently see it pasted on the walls and in houses; and we trust it will serve as a forerunner to the messengers of Christ. Besides this, we have printed one hundred thousand pages of tracts, which brother Shuck's previous knowledge of the language enabled him to prepare. One of the tracts is titled "Only Jesus saves the soul;" another, "Do you fear to die?" a third, "God's ten commandments," &c. A catechism is now in press. Most of our printing has been done by the Presbyterian mission press, at Ningpo.

In addition to the small preaching place connected with our dwelling (of which I spoke in my last), we were successful about the month of October, in securing a larger house, on one of the best streets within the walls, which has since been fitted up for a preaching place. It is called the "Kaung-suay dawng," i. e. discoursing book hall, and will seat comfortably, 450 persons. Here we have large congregations, frequently all the seats filled with attentive listeners to the gospel of Christ. Seven services are held every week, besides religious conversation and book distribution every day. Brother Shuck has been actively engaged since Feb., 1848, in preaching to the people, in our houses of worship, in idolatrous temples, and on the highways. The native assistants, Yong and Munn are quite useful to us. Both have been preaching in the Shan-g

hai dialect, over twelve months. It was the privilege of your unworthy representative to commence in September last, just a year from the date of our arrival at this place. All that I have ever done, has of course been done in a very imperfect manner; for I am only in the "ababs" of this crooked language; still I assure you it is a great, great pleasure to be able to do a little in the way of enlightening this vast multitude, sitting in the region and shadow of death. Truly it is a soul stirring sight to behold some hundreds of these people quietly seated and listening to what the foreign teacher has to say. And if the spirit of Christ dwells in the heart of the beholder, he will speak—he must speak to them, though it be with a stammering tongue. He knows that curiosity is the predominant feeling in the minds of his hearers, but he calls to mind the Saviour's promise, "Lo! I am with you always, even unto the end of the world," and thus invigorated, he sows the good seed, expecting to reap an abundant harvest.

Enquirers at Shanghai.

Brother Shuck, in a letter to the Board, remarks:—

The cloth pedlar, whom I mentioned in a former communication, we now regard as an enquirer. He is a constant attendant, and we feel that his case demands our attention. Yesterday he declared again, more pointedly than ever, that not only he himself, but his whole family had repudiated idols, and begged that I might go with him to his house and test his sincerity, by seeing his house cleared of everything of an idolatrous character. I agreed to accompany him, and intended to have left to-night, but could not secure a comfortable boat for this very piercing weather. He lives 12 or 15 miles into the country. Tomorrow night I hope to be able to leave. He is very anxious for me to go, offering me the hospitalities of his house, and the largest room in which to preach. When he found we were disappointed in a boat, he proposed to me to go in a sedan chair, saying he would walk all the way. The other old enquirer, Chin, is progressing; and his son has come, saying he wishes to be a disciple. The female enquirer has lost her husband lately. I hope to be able to resume close and definite attention to these cases. Our congregations are very encouraging. We are thinking of taking Tseang Seen Sang into the service of the mission, as a colporteur. Pray for us!

School near Shanghai.

We have already referred to the school opened about twelve miles from the city of Shanghai. Sister Shuck, in a letter, thus writes in regard to the subject:—

We have, after many efforts, succeeded in obtaining a school in the country, opened with what we call favorable prospects. Seventeen scholars are on the list, only two however are girls. We learn from the teacher that fourteen of these are in regular attendance. If the weather proves suitable, Mr. Shuck proposes going there tomorrow evening, so as to be able to spend the Sabbath there. At this place, which is but a few miles from Shanghai, we hope soon to have regular preaching every Sabbath. It is a quiet village of about sixty families,—the members of some of which are in our employ, and know our object and something of our doctrine. The children are always, on such occasions, to be present,—are to use our Christian books on the first half of each day. They say we ladies can come and see it, and we are feeling anxious to do so; but scarcely think it prudent just now. Such is their jealousy of foreigners, and their fears of them, that we feel that it is one reason why we have failed to obtain a school before. We had one time six interesting little girls, whose parents promised that they might come, and come they did, but only for a few days. It was amusing sometimes to hear their reasons for not letting their children come. One was, that we were anxious to get a number of Chinese children together and teach them a little while and then suddenly we would take them off to America. We begged to assure those who feared this, that there were quite a sufficient number of children in America.

We have numbers of children coming to our houses to look about and pick up, if possible, what they can without being seen. Some times they spend whole hours here, but if asked to come to school, "ani koong foo,"—no time,—is the ready answer. We have many of these discouraging trials, and yet we are not without encouragement. We expect trials of this kind. Such things shew us how little we can do, and lead us to seek His help who alone can move the hearts of men. The feeling that He is engaged to help us, often lifts our hearts to Him in prayer. We know you do not fail to remember us at our Father's footstool.

Canton Mission.

Brother T. W. Tobey, who has gone back to Shanghai, thus refers to the Canton Mission:—

Canton, as a field of labor, is probably the most unpromising of any of the Consular cities. Yet here the missionary has reason for encouragement. There can be no doubt but that the people of this city are more intelligent than the people of the northern cities. They are no more bitterly opposed to the gospel than were the Greco-Roman of olden time. Their system of idolatry has no greater hold upon the affections of the people. Where now are the idols of Greece and Rome? The future historian may and will have it in his power to ask the same question, and to give the same answer, with regard to the idols of China.

We must go expecting to meet with difficulties. We have a power which will not fail. The strong arm of God will, we hope, be reached forth for our support.

It is encouraging to learn from time to time, that the missionary is not forgotten. Let our zeal in this cause not be the enthusiasm of a moment, passing away without having accomplished anything,—but let it be the strong, constant emotion, which will cause us to move steadily onward, in the face of difficulties, dangers and trials.

May God bestow upon us all grace, enabling us to persevere unto the end in this great work.

Dexter's Confession.

"My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire for their conversion, than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord's prayer, so there is nothing in the world that lieth so heavy upon my heart, as the thought of the miserable nations of the earth."

Missionary Sacrifices.

When the Rev. Mr. V—, of the Church Missionary Society, received his instructions before the committee, at the Church Missionary house, he manifested such a lively disposition, and expressed himself in so impressive and affecting a manner, that a gentleman present followed him out of the room, feeling desirous to obtain some information from him respecting his family. He asked, "Have you a father living?" Mr. V— replied, "I have." "Is your mother also alive?" He answered, "Yes." "Have you any brothers and sisters?" The answer was, "There are ten of us in family." The next question was a very natural one: "Did they give you up willingly?" Mr. V. replied, "He trusted that he could say they did," adding, "On the morning that I left home, we all met round the domestic altar. My father in prayer commanded me to the guidance and keeping and blessing of our covenant God; and when we arose from our knees, I believe that one sentiment pervaded every breast. I believe that one and all could say, 'We love you, our son, our brother, most tenderly; but we all love Jesus Christ far more, and are very thankful that one of our number is called to the high privilege of making known his unsearchable riches to the heathen.'"

When the Rev. Mr. W— of the same So-

ciety, had fully determined to go forth as a missionary, he could not make up his mind to tell his aged father of what he was going to do, as he knew it would cost him so much to part with him; he did tell his sister, and he met with this reply: "My dear brother, I have often prayed the Lord of the harvest to raise up laborers, and to send them forth into his harvest, but I have never prayed, I never can pray, that he may send you."

A short time before his departure, he put into the hand of the same friend to whom he had mentioned the words of his beloved sister, a letter which he had just received from his father, in answer to the one in which he had made known to him, for the first time, his intention of going as a missionary to India. In the beginning of the letter were very strong expressions of affection on the part of the father for his son, and then went on to say in these simple and touching terms: "If the Lord has need of you among the heathen, I dare not oppose your going forth among them, for I know what he has done for me. He gave his adorable Son, not merely to live for me, but to die, as an atonement for my sin!" And he bade his son go forth, with a father's blessing on his head, declaring that as long as he lived, he would not fail to supplicate the God of all grace to be with his child, and to prosper the work of his hands. A day or two before he sailed, in a letter dated Deal, we have this description of his departure from his father's house: "Painful, most painful, it was to tear myself away from my much loved and very precious home. I could not bear the pain of leave-taking, so rising early, I secretly withdrew." Through a half-open door, at the early dawn, the son stood gazing upon his aged father as he slept, and then quitted the house undiscovered, as he trusted, by any member of his beloved family: but a faithful servant girl, who had been, as he says, in "happy days gone by, a pupil in my Sunday school, and God had blessed my counsels to her, saw me, and she, poor girl, hung upon me like a sister, and would not be pacified without sobbing out her tearful farewell. As to myself," he added, "my nerves, which have sometimes been braced up to immovable firmness, utterly gave way, and I wept as I had never wept before. But I have not lost my best friend—our Master, faithful and true, who suffers me to draw nigh to him, apportions my strength to my day, and will not leave me nor forsake me, as I trust, till he has made me more than a conqueror through himself who loveth me."

This devoted missionary never returned to his native land, and to his happy home. His mortal remains lie buried beneath the burning sands of India. He died of jungle fever, after ten days of severe suffering. The enemy of souls strove hard to shake his faith, but for some hours previous to his departure, he was permitted to enjoy the sweetest peace of mind, and in the firm faith and hope of everlasting life, through the sole merits of his Redeemer, he entered into his rest.

WEALTHY STEWARDS.—A correspondent of the Visiter, writing from Bath, England, says:

"I must give you a fine idea advanced the other day by Mr. Jay. He was speaking to professed Christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for Christians to die very rich, and he wished ministers when they preached funeral sermons for men who died so ingloriously, would say how much money they left, that the world might see with how much sincerity they had been singing for years—

"All that I am and all I have
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

WESLEYAN MISSION IN FRANCE.—The following statistics shew the force and result of the English Wesleyan Mission in France:—

Chapels 78, preaching places 78, missionaries 21, Sabbath school teachers 115, local preachers 39, full members 950, Sabbath scholars 1,099, attendants on public worship 6,166.

Sandwich Islands.

In the annual report of this mission, just received, the missionaries say, "Black clouds have gathered over us, and poured down disease and death. Within the last six months, weeping and wailing have visited every corner of these islands; and one-tenth of the people who were a year since within reach of the gospel, are now silent in their graves." The measles, whooping-cough, diarrhoea, and influenza have been the chief instruments, in the hands of God, in producing this dreadful mortality. More than two thousand three hundred of the victims were members of the different churches. In the midst of wrath, however, the Lord has remembered mercy, as will be seen from the following extracts:—"In reviewing the history of the Hawaiian churches for the past year, we find much occasion for gratitude to God. He still watches over his own heritage in these islands. The gospel has been preached; its ordinances observed; its duties inculcated. The purity of the churches is in a good measure preserved, and its discipline maintained. Christian doctrines are better known, and Christian duties better practiced, from year to year, in these churches. Professing Christians make progress in knowledge and piety, and many give us increasing evidence that they are the true followers of the Saviour." "On some of our churches and congregations the Spirit has been poured out during the past year. This is true, more particularly, of the first part of the year. Our houses of worship were filled with attentive and serious hearers on the Sabbath; conference and prayer-meetings were well attended; many attended our meetings for religious inquiry and conversation; and some of them, we hope, have been truly converted to the Lord. The whole number added to the churches by profession the last year, is 1,594."—*Dayspring*.

Pilgrim's Progress.—Bunyan's *Pilgrim's Progress* has been printed at the expense of the London Tract Society alone, in 23 different languages.

Protestant Missions in 1849.—The whole number of Protestant missionaries, not including home missionaries, according to reports for 1849, is as follows: North America, 112; South America and West Indies, 367; Africa, 228; Western Asia, 39; Burmah and Siam, 30; India and Ceylon, 403; China, 69; South Sea Islands, 120; Jews, 54; total, 1,452. Total assistants, 191; native assistants, 2,028. Of the missionaries, 365 are from the United States, and 675 from Great Britain.

The Sea hath Spoken.—The American Seamen's Friend Society has received from one of the mission churches in the Sandwich Islands under the pastoral care of the Rev. T. Coan, Hilo, Hawaii, one hundred dollars to aid in the work of furnishing seamen with the gospel!

The American Board.—The receipts into the treasury during the last month, were \$28,225, and during the previous eleven months \$261,477; making an aggregate of \$289,702. It is thought the debt of the Board will be about \$30,000 at the end of the current financial year.

Going to Christ.—"God," says Cecil, "has called us to meet his best gift to man—his only begotten Son—not in a splendid court, but a manger—in the wilderness—in Gethsemane—before the high-priest, when they spat in his face and buffeted him, and smote him—at the cross—and at the sepulchre. Thus it is that he corrects the pride and ambition of the human heart."

The children's department in this number will be found unusually interesting to old and young.

Forty Missionaries needed.—The American Board are needing forty additional missionaries, to send out to their various stations.

All belongs to God.—Says Dr. Dick, The full recognition of this fundamental truth, that "God is the original source of all riches," would introduce a most important change in the views of men with regard to wealth and the purposes to which it ought to be applied; and would produce a benign influence on all the movements of the Christian and the moral world.

Children's Department.

Children! Read this.

Twenty-five years ago the inhabitants of the Hervey Islands were degraded, savage cannibals. But now they have nearly all become, through the instrumentalities of missionaries, at least nominal worshipers of Jehovah. In May, 1846, the people of one of the islands were assembled in a beautiful chapel constructed for their use as Christian people. There were many children and youth present. At the close of the service an old warrior arose, and begged the privilege of addressing them. He spoke to this effect:—

"Children, you live under a very different dispensation from that under which we lived, when I was a child. Then children were not safe away from their parents; they dared not stray out of their district, for lions—human lions—prowled about seeking whom they might devour. I knew a man who had a nice little son, of whom he appeared very fond. On one occasion, caressing the little fellow, he said, 'Son you will one day become a warrior.' This was the highest compliment that the parent could pay to the child; and the latter was very much gratified. In process of time the child became a little stout, plump fellow; and the father said to him, 'Son, my appetite for you I cannot control.' 'What?' replied the son; 'I thought you told me I was to be a warrior.' 'I did; but your head looks so fat and so nice;' and, without further ado, he killed, baked, and actually ate his own son. This produced no further emotion in the island (such was its awful state of degradation at that time!) than would have been produced in our own country by a parent ill-using his child. But these human lions have now, many of them, become lambs."

Mr. Buzacott, who resided nineteen years among that people, says:—

"I was once very powerfully struck with the fulfilment of that beautiful passage recorded in Isaiah, 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them.' Our chief, Makea—of whom you have heard and read much, and who is frequently mentioned in Mr. Williams' work—was one of these savage lions. He was accustomed to prowl about with an immense club over his shoulder; and it was his savage delight to butcher whoever came in his way. After he became,

I trust, a child of God, I called to see him, and found this former lion sitting with a little child, who was teaching him to read. I could not but call to mind the latter part of that verse—'a little child shall lead them.'"—*Miss. Advocate*.

The African and his Dog.

When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African, who lived near one of the missionary settlements, and whose dog, by some accident, had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped him to protect his property, by guarding it from wild beasts, and also in hunting and destroying them; but that he feared he would be useless for the time to come.

The missionaries asked him how was this? and why should not his dog be useful as formerly? As for the injury done, that was but an accident, and the Testament could be replaced by another copy. "That is true," said the poor man, "but still, I am afraid that the dog will be of no further use to me. The words of the New Testament are full of love and gentleness, and, after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

How much may we learn, dear children, from the conclusion of this simple and unlettered savage! He certainly made a great mistake in supposing that the character of his dog would be changed by his repast. But how strikingly may this anecdote remind us that the disciples of the Saviour "must not strive, but be gentle and pa-

tient unto all men!" How clearly must wars and fightings be forbidden in the New Testament, when a poor simple-hearted negro thought that even his dog would be made peaceable by devouring it!—*Missionary Advocate*.

An African Boy.

A missionary in South Africa, when writing to England, gave a very pleasing account of a conversation he had then recently held with a poor boy, whose heart had been impressed by the grace of God. He asked the boy if he knew himself to be a sinner; and the boy asked him, in return, if he knew any one who was not. The missionary then asked, who could save him. The reply was, "Christ." He was asked, what Christ had done to save sinners. He replied, "He died upon the cross." The missionary inquired if he believed Jesus Christ would save him. He said, "Yes." "Why do you believe it?" "I feel it," said he; "and not only so, but I consider that after he died, and has sent his servants, the missionaries, from such a far country, to publish salvation, it would be very strange if, after all, he should reject a sinner."—*Wesleyan Juv. Offering*.

Good done by a Lion.

About twelve years ago there were two Hottentots, called Amerals, at one of the missionary stations in South Africa. These men, though they had heard many things there which ought to have made them wise and good, were yet very wicked; and, as they loved sin better than Jesus Christ, they left their teachers, and with many others like themselves went to the Damara country. Now those who lived in that country were very quiet people, and they had a great many oxen. This was known to Amerals and his companions; and as they had guns, while the Damaras had none, they knew also that it would be easy to conquer them and to take away their cattle. And so it proved; for soon after the party had reached the country, they began to rob the natives, and for some time they continued in this sinful course. Gladly would the poor Damaras have got out of their way, but they could not; nor had they any power to protect their property.

But what they could not do, God could. He in a very wonderful way stopped these men in the midst of their wickedness, and delivered the Damaras out of their hands. You shall hear how this was brought about.

In the place where they lived there were a great many wild beasts, and amongst them large herds of the rhinoceros. One day Ameral, his brother, and some of their companions, were out in the woods shooting these animals, a sport of which they were very fond. While they were thus employed, suddenly out sprang a large lion from the bushes, and stood right before them. Was not this frightful! You would have thought so, if you had heard him roar as they did, and seen this great beast as they saw him, glaring upon them with his fiery eyes, bristling up his shaggy mane, and swinging his tail from side to side, as lions do when they are angry, or about to spring upon their prey. But the party had no time to observe the ferocious creature, they had quite enough to do to take care of themselves. And therefore, as it was impossible to run away, one after another pointed his gun at the lion, and tried to fire; but as it was raining, and the powder was wet, the guns did not go off. This of course increased their danger; and the younger Ameral, seeing this, ran to the wagon; but in a moment the lion sprang upon him and seized him by the back. All were terrified; and the elder Ameral, hoping to snatch his brother from death, rushed forward, leaped upon the lion, seized him with both hands by the mane, and tried, with all his might, to drag away his huge jaws from their firm hold upon his unhappy victim, who was struggling and screaming under the teeth and claws of this ferocious creature. What a dreadful moment must that have been! But the deadly struggle did not last long. The lion became very angry with the elder Ameral, who was tugging away at his mane. He turned round his head, therefore, and seized him by the arm, and in a mo-

ment the bones of his elbow joint were broken and crushed by his teeth; and in a very short time he would have done much more mischief, if one of the party had not just then fired and killed the lion.

Both the Amerals were carried to their huts, where, soon after, the younger brother died, and the elder lay for several weeks suffering from his wounds. But He who

Works in a mysterious way,
His wonders to perform,

made this trial the means of bringing these sinful people, first, to consider why they had been punished in this way, and then to conclude that it was because they had not believed and obeyed the gospel, which aforesome they had heard from the missionaries. They resolved, therefore, that as soon as Ameral recovered they would go to Cape Town to get a missionary to guide them into a better way than that in which they had been walking. How far do you suppose that Cape Town was from the place where they lived! It was a thousand miles! But they were willing to go all that long way for the sake of getting a teacher. This shows how much they had already learned from their affliction, and how wonderfully God had overruled the attack of the lion for their good. Well, they set out on their journey; and, though many of their oxen died by the way, they at length came to Cape Town; and there they found what they sought, and shortly afterwards returned to their own place. Since then God has prospered them. Ameral is now the chief of a large body of people, many of whom have become Christians; and thus those who were a curse to the tribes near them, have become a blessing to them.—*Juv. Miss. Mag.*

Children can help.

A little boy went with some of his companions to hear the late Mr. George Bennet, at a meeting in the Tabernacle, at Bristol. The place was quite full. Mr. Bennet's stories made a deep impression on all who were there, and the boy went home determined to try to help in the noble work. Next morning he went round and spoke to his companions, and he found several who would unite. They then called on their minister, told him their wishes and asked him to help them by his advice. He was delighted, and promised to help them, prayed with them, gave them boxes, and formed them into a little society, and told his people at a meeting, that they should encourage them. Every body seemed pleased. They got on well with subscriptions, and at the end of the first year had collected above twenty pounds for the missionary cause. They had a meeting by themselves every month, at which they paid the money to one of their number, who acted as treasurer, and read accounts from the missionaries, and talked over their plans; and happy meetings indeed they were. But that was not all. They got so interested by these means, that they wanted to be missionaries themselves; and six out of the eight who met there, are now either missionaries abroad or ministers at home.—*Juv. Miss. Mag.*

Startling fact.—About £500,000 are annually raised by all donations for foreign missions. To support one heathen temple alone in India, this amount is contributed.

Mrs. Judson.—The last advices represent the health of Mrs. Judson still precarious.

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Richmond, Va.