

THE COMMISSION.

VOLUME 2, NUMBER 2.

"Go ye into all the world and preach

RICHMOND, FEBRUARY 15, 1850.

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.

ORIGINAL COMMUNICATIONS.

For the Commission.

To the Friends of Foreign Missions in Georgia.

Respected friends,—For more than six months past, I have been laboring among you to establish a *plan* for an annual contribution to the cause of FOREIGN MISSIONS. The plan has been recommended by a large number of ministers, and by more than half of the Associations that belong to the Georgia Convention: The plan is simple, easy and equitable. It is like the gospel, designed for all.

This is the plan:—*That each church appoint a committee of not less than two, who shall solicit every member of the church, (and of the congregation too, if they please,) to contribute at least ten cents annually, and as much more as God in his providence may enable him to do, for the foreign mission.*

This plan, if generally adopted, would bring into the treasury annually, from Georgia alone, more than \$5,000, if no one were to give more than 10 cents. If all the Baptists in the Southern States were to adopt this plan, more than \$36,000 would go annually to the Board for Foreign Missions!

I ask every missionary church to adopt this simple, this easy, this equitable plan.

I ask every preacher of the gospel in Baptist churches, to bring this *plan* to the notice of his people, and aid in its adoption. Will my dear brethren do this much for the glory of God, for the honor of the Redeemer, for the salvation of perishing heathens?

Will the delegates of more than half of the Associations in Georgia, who voted for this plan, bring it to the notice of the churches immediately, if they have not done so?

Friends of Jesus, and friends of a perishing world, permit me to plead with you for an offering to God, for a perishing world, this year. You profess to be christians; to be missionary Baptists; to have a hope in heaven. You have a Bible, meetings convenient, means of religious improvement and comfort. You are entrusted with the Lord's money. Do you give to the mission cause annually? Do you give as God prosers you? Do you pray for the spread of the gospel among the destitute? I trust you do, or will, if you have not done so! Many churches are at work on this *plan*—will all go to work?

I have three requests to make of the friends of missions:—

1. That the pastors, the delegates to the last Associations, and the wealthy of all the churches, will bring forward the above *plan* to the notice of the churches to which they belong, encourage the adoption of it by the church, and sustain it by the contribution of at least 10 cents.

2. That every church that adopts the *plan* inform me by letter, addressed to me at Macon, the names of the committee appointed to solicit the annual contribution from the members.

3. That the funds raised be sent up to the Convention to meet next May.

I am, dear friends,

Yours truly, &c.,

ELI BALL, Agent of the
B. of the S. B. C. for For. Miss.

For the Commission.

A Hint for Parents.

"My children won't read," said a man in my hearing, a few days ago, when asked to subscribe for the Missionary Journal, for the benefit of the family. And why, said I to him, do your children not love to read? Have you ever taken a religious periodical for them? "No!" was the answer, "they won't read good books," he continued, "they read light and foolish books sometimes."

Here the secret came out, why children in a professedly pious family would not read a religious periodical. *There was no religious paper for them.*

If parents would gather their children around them after the toils of the day were over; would put a religious periodical into their hands, and let one of them read for an hour, and explain the subject to them, they would not complain, "my children won't read."

The Commission costs but 25 cents, and it would afford reading for children, that would not fail to interest them. Will the parents try it?

OBSERVER.

For the Commission.

Kentucky Bible Society.

This society has made fine progress during the past year in collecting funds, and I hope the funds collected will do much good. The society passed a resolution sustaining their auxiliary relation to the American and Foreign Bible Society at New York. Now, it should be clearly understood, that while the Foreign Mission Board at Richmond, Virginia, do not look to that Society for Bible funds, our missionaries in China are disappointed in the use of any such as are paid into the treasury of that Bible society. Is it not truly desirable, that the whole south and west should be united on this subject—not as now, some paying their Bible funds to the American and Foreign Bible Society; some paying to the Foreign Mission Board; and some paying none at all. Would it not be best to organize a *Southern Bible Society*, in which all could unite; or else heartily co-operate with the American and Foreign Bible Society, and apply to that society for the Bible funds we need? I doubt not but it would grant them.

Would it not be well for this *important* question to be maturely considered, and decided action taken upon it at the next Southern Baptist Convention, when it meets at Nashville, in 1851? We shall soon need a considerable amount of Bible funds in China, and we sincerely hope, that we shall not be deprived of them for want of united and suitable arrangements at home. In China we care little whence the requisite funds come, so that they be forthcoming at the right time, and in sufficient proportions. But O brethren, let us be united in this great work. At home and abroad, "Union is strength." Where there is a variety of sentiment, let the majority rule on true republican principles; and let us, O do let us be united in the Bible cause, throughout the south and west! I. J. R.

For the Commission.

Short Sermons.—No. III.

But he, willing to justify himself, said unto Jesus, And who is my neighbor.—*Luke x: 29.*

The lawyer who proposed this question, had just before asked Christ, what he should do to inherit eternal life? The question being returned, he answered it himself. But when he reflected upon his own answer, he felt condemned, and to justify himself, sought to limit its meaning.

I. The lawyer's motive in asking the question, was that he might justify himself. He did not wish to extend kind and liberal feelings to any except his friends; certainly not to any of a Gentile nation. And he sought to shape duty ac-

cording to his selfish prejudices. Perhaps many christians now inquire doubtfully, with regard to the extent of their obligations of benevolence, from a willingness to justify themselves in the neglect of duty. Some say, "Charity begins at home." Now if we say it begins at home, we imply that it ends away from home. But does their charity begin even there, or do they say this, from a willingness to justify themselves?

II. The question is answered. Whoever is capable of being benefitted by your charity, is your neighbor. Not merely your kindred, acquaintance, or countrymen. The Samaritan and Jew were strangers, foreigners, and by nation, enemies to each other. Yet they were neighbors. The widow and the fatherless, are your neighbors. The poor and the needy have claims upon you. Thousands of widows are every year sacrificed on the funeral pile; and children worse than parentless, are destroyed by their parents in the most cruel manner.

Millions of the poor are famishing for want of the bread of life. More than 700,000,000 of people are standing on the very brink of hell, and have nothing to shield them from the wrath of God. These are your neighbors, whom you are required by the second commandment, to love as you love yourself. Would you be willing like the heathen, to live a stranger to God, with no christian friend to take you in, and instruct you in righteousness?—sick unto death with sin, with no friend to visit and apply as a healing balm, the blood of Christ, and die fettered in sin, unلامented, unsaved? Then as you love your own soul, love theirs,—haste to give the gospel, the glorious gospel of the blessed God, to the poor in all the world.

H. G.

For the Commission.

"Thy Kingdom come, Thy will be done in Earth as it is in Heaven."

Christian! do you ever repeat the above in your supplications to God? If so, do you fully realize its import? It expresses nothing less than a desire that the heathen may be given to Christ for an inheritance, and the uttermost parts of the earth for a possession; yea, that *throughout the world*, every knee may bow, and every tongue confess him Lord of all. Now we wish to ask further, if you are proving by your acts, that you really desire what you express, when you repeat this part of the Lord's prayer? If you are a minister, are you doing what you can to inform your people with regard to the moral desolation of the world, and of their obligation to assist in sending the gospel to the heathen?

If you are not my brother, how can you pray, "Thy kingdom come?" If you are a deacon, are you proving to the church by your efforts in the cause of missions, that your prayer is, "Thy kingdom come?" If you are a private member, are you contributing according as God has prospered you, of your substance, for the extension of the Redeemer's kingdom?—or are you expecting God to convert the world in answer to your prayers, without the use of other means?

For aught we know, God could have adopted this plan; but it is sufficient for us to know, that he has adopted another. He has chosen to use the gospel in the conversion of the world, and his people as the instruments in disseminating it. Since, then, the heathen cannot believe in him of whom they have not heard, and they cannot hear without a preacher, in vain may we pray "Thy kingdom come," unless we are at the same time using the means that God has put into our hands, to bring about this result.

A.

ENGLISH WESLEYAN MISSIONS.—An extensive awakening among the natives in South Africa has been realized during the last year, through the labors of the English Wesleyans.

For the Commission.

"Not One Dollar."

A few years ago, a rich man at the scouth, (I could give his name and State if required,) was asked by a missionary for a contribution for China, and he replied, "that he would not give one dollar to save the entire population of China from being overwhelmed in the Pacific Ocean. This was a hard saying to fall from the lips of any one calling himself a man. Where is there a christian who does not think it strange that such misanthropy should exist in the heart of any civilized human being? The Chinese, however, are in no danger of being overwhelmed in the Pacific Ocean, nor are their temporal necessities very pressing. But they are exposed to the more terrible catastrophe of being engulfed in the burning lake of eternal despair and misery. How can their fearful plunge into the angry waves of the wrath to come, be averted? Only by their believing the gospel. How can they believe, unless they hear? How shall they hear without a preacher? How shall preachers preach, except they be sent? How can they be sent without expense? Who among all the Southern Baptists will refuse to give one dollar to save the souls of the Chinese from being overwhelmed in the awful gulf of endless perdition! Alas! is it not a fact, that there are many in the churches who do not care enough for the everlasting welfare of the heathen, to give one cent to aid in sending them the gospel. Is this a hard saying? How long shall it remain a true saying?

Shanghai, July 1849. J. L. S.

For the Commission.

Facts,

WHICH SHOULD MEET THE CHRISTIAN'S EYE, AND TOUCH THE CHRISTIAN'S HEART.

1. The command of Jesus Christ, that the gospel should be preached throughout the *whole* world, and to every creature.

2. That though nearly two thousand years have passed away since the command was given, yet it has never been obeyed by the church.

3. Thirty millions of the human family every year are passing into eternity, without a knowledge of the only name under heaven given among men, whereby they can be saved.

4. The superfluities of the Baptist church, would create a fund for missionary purposes, which would send into the field more missionaries than the whole professing christian world employs at this moment.

5. The time will soon come, when from a new point of observation, christians of the present day will view the fields of heathenism, and receive such impressions from the sight, as eternity itself will scarcely efface.

6. The eye of the Great Founder of Missions is upon these facts.

For the Commission.

Cost of a Bible.

In the year 1272, the wages of a laboring man were just three half-pence per day, and at the same period, the price of a Bible well written out, was £30 sterling. Of course a common laborer in those days could not have procured a Bible with less than the entire earnings of thirteen years! Now a beautifully printed copy of the same book can be purchased with the fourth part of the earnings of a day, besides enabling the working man to aid in the distribution of the Word of Life, in those lands where its healing leaves have never yet been seen. What hath God wrought since then!

K.

SANDWICH ISLANDS.—The French nation, at the mouth of the cannon, have demanded, contrary to the law, that French brandies shall be introduced among the people, and that the appropriation for free schools shall be equally divided between the Catholic and Protestant schools, although only nine or ten Frenchmen reside on the island.

THE COMMISSION.

RICHMOND, FEBRUARY 15, 1850.

Two Hundred Missionaries!

In each of the Baptist papers of the South, a plan has been proposed by our esteemed brother, P. S. Gayle, of Memphis, Tennessee, for the purpose of bringing into the foreign field, under the direction of the Southern Baptist Convention, two hundred and twenty-six missionaries! And why should it be thought a thing incredible? Is not God able to effect such a result? So far as the requisite funds are concerned, it is by no means a visionary plan. The average contribution of *one dime per quarter, or forty cents per year*, by every Baptist of the South, would accomplish the object. If our churches may not be ready for such a result, it is our duty to labor and pray for it. The principal difficulty is found in the want of suitable men for the work. But He who so remarkably raised up a Carey, can operate upon the churches; can call forth laborers, and thrust them into the harvest. For this then, we must also labor and pray. May the time be near when the desire of our hearts shall be realized, and the two hundred missionaries be engaged in the beloved work of preaching the gospel to dying heathen.

For the Commission.

The Right Spirit.

Brother Editor,—The following beautiful sentiment is contained in a letter from a sister in Louisa, to sister Harriet Baker, and though the letter is entirely private, I have taken the liberty to request you to publish it. The Lord loveth a "cheerful gifer." May this good sister realize the truth of this scripture in her present suffering:

"I enclose \$10 from myself and sister, for the purpose you desire, and feel much gratified that you called on us for aid. We consider it a great privilege to contribute to such a cause, and love our christian friends the more for exciting us to our duty."

L. W. A.

Dr. Carey.

Says a correspondent of the New York Recorder, writing from England:

"It was my happiness at Nottingham to stand in the same pulpit, where nearly seventy years since, the immortal Carey preached that wonderful sermon, "attempt great things for God, expect great things from God," which then contributed so much to arouse British christians to the work of missions, and the sentiment of which has been the grand *watch-word* to our missionary Zion ever since. Here too, in the room where the Monthly Concert was originated, I was permitted to breathe out the aspirations of my heart to the God of missions. Hallowed associations cluster around these consecrated spots. The chapel is now occupied by the Park-street Baptist church.

"At Leicester, I visited the old church where that same great man was pastor before he commenced his glorious career in India; and where too, as his successor, the distinguished Robert Hall for so long a time, by his burning eloquence, held entranced admiring multitudes."

The Master Said It.

This was the language familiarly employed by the numerous disciples of Pythagoras, an ancient philosopher, as expressive of their uncomplaining and ready obedience of his precepts. It was enough for them to know, that the master had spoken. To follow his direction was their supreme delight. But a greater than Pythagoras has uttered his will. Jesus Christ, the Son of God and the Saviour of men, has required his followers "to teach all nations"—to "preach the gospel to every creature." And has said, "Lo! I am with you to the end of the world." This is not a mere abstraction, but a benevolent, practical, authoritative command, connected with a cheering promise. Shall not every disciple rejoice to carry out his will? Who can doubt his promise! Let this then be our *watch-word*:

"THE MASTER SAID IT!" Let us engage in our glorious mission, expecting a large success.

Education of Heathen Children.

We take pleasure in stating that the young ladies of the Chowan Female Institute, are diligently employed in securing, by their own labor and contributions, a sufficient sum to educate at least one heathen girl. This commendable example, it is hoped, will be followed by many other youth in our seminaries and congregations in the south. In this way we might multiply our schools in China, and on the coast of Africa.

Missionaries for China.

Among all the churches of the Southern States, have we no men of intelligence, self denial, and energy, patience, humility and discretion, who will become the preachers of Christ's gospel among the Chinese? We press the inquiry. The way is open. The Board desire to send out reinforcements to this important field. Not only do our missionaries call for more men, but other missionaries are pleading, that laborers shall be immediately employed. Mr. Bridgeman, now at Ningpo, begs attention to this subject; not only that the great city in which he is, and surrounding towns and cities, may be supplied with preachers, but that it may become a point from which missionaries may go to the north and west of China. "Just as many men and women as you can send," he says, "will find work here opening before them in every direction, and nothing but the Man of Sin to oppose them."

Researches in Central Africa.

The explorations of scientific travelers in the interior of Africa, will doubtless facilitate the efforts of Missionary Societies to diffuse among its dark tribes the knowledge of the true God and his salvation. We learn by an extract from an English paper, that "the British government has determined to afford effectual assistance to Mr. Richardson, the African traveler, in prosecuting his travels and researches in the great desert of Sahara, Soudan, and the region of Bornou, and the lake of Tchad. We understand that it will be part of the duties of Mr. Richardson to endeavor to bring the chiefs and princes of the interior of Africa, into relations of commerce and amity with England. Mr. Richardson is enjoined to embrace every opportunity of impressing upon the minds of the people and princes of Africa, that legitimate commerce is preferable to that of the trade in men. Mr. Richardson will be accompanied by Drs. Bath and Overweg, Prussian savans, who are charged by government to draw up a scientific report. This will render the mission complete, and the interests of science will be equally consulted with those of commerce and philanthropy."

A Pattern Missionary.

When Henry Martyn visited the Cape of Good Hope, and mingled with the missionaries there, he remarked, writing in his diary:

"Walking home, I asked Dr. Vanderkemp, if he had ever repented of his undertaking? 'No,' said the old man smiling, 'and I would not exchange my work for a kingdom.' Read told me of some of his trials; he has often been so reduced for want of clothes, as scarcely to have any to cover him. The reasonings of his mind were—I am here Lord, in thy service, why am I left in this state? It seemed to be suggested to him—if thou wilt be my servant, be contented to fare in this way; if not, go and fare better. His mind was thus satisfied to remain God's missionary, with all its concomitant hardships."

God's Blessing on Missionary Labors.

The Big Hatchie Association, have agreed to support a missionary in China, and have already secured the amount for the first year. Since they commenced the effort, the churches have been favored with large ingatherings. Referring to

this fact, brother Gayle, one of their most active ministers remarks, in appealing to them:

"Now dear brethren, you have set a good example in coming forward to sustain a missionary in China as an association; and God has made use of you to provoke some *three or four* other associations, to come forward and do likewise. Moreover, God has blessed our churches more than ever before; perhaps more than any association in the world, since our annual meeting in July last; then you began to "bring your tithes into the store-house of the Lord," and he has poured you out blessing upon blessing. I suppose you have received 1,000 converts into your bosom since July last."

Systematic Benevolence.

In the London Missionary Magazine for November, are noted some instances of the benefits of method, in securing funds for the missionary enterprise. The appended remarks also, are sound and sensible. We give the extract:

"Dear Sir,—I have received for transmission to our treasurer, Thomas Barker, Esq., of Wolverhampton, the sum of £15, (about \$75,) collected at Cannock, for the London Missionary Society. The greater part of this amount is the hard-earned money of the industrious poor.

A poor but honest man came to me, just before our anniversary, to tell me that he had saved something for missions, adding, as he looked at the sleeves of his coat, "I am afraid I shall not be able to save much next year, for I must have new clothes."

On my suggesting to him, that perhaps he had better keep half his savings for the next year, he replied, "No, I'll give all. Next year I may be dead. I've been gleaning," he continued, "in the 6th field of Matthew, and the 12th field of Luke, and here are my gleanings." He then placed in my hands the sum of three pounds and one shilling—about \$15.

"It would be well, sir, if all of us read our Bibles thus practically; and the insertion of such an example in the Missionary Magazine might lead others to go and do likewise."

Dear Sir,—I was much gratified at the result of a systematic plan of contribution to the cause of Christ, which I witnessed at an Independent church in —. It is a church consisting of the very poorest of the industrial classes. They raised this year the sum of *thirty-two pounds in weekly subscriptions of one penny and a half-penny*. The only large sum given was five shillings.

Further, the Sabbath-school children (exceedingly poor as they are) collected the sum of ten pounds, and the annual collection of the congregation amounted to six pounds. *This latter sum was made up of four-penny pieces and copper money*, with the exception of about 15 shillings in sixpences and shillings.

"From the above case we cannot fail to observe:

"1. The diffusion of a missionary spirit through the congregation. *More than one hundred members must have systematically subscribed*. Who can tell the amount of spiritual good received by those members, in the very act of devoting part of their weekly returns to the service of Christ? What a weekly reminiscence of their obligations! What a weekly expression of sympathy with the condition of the heathen world! What a *literal fulfilment* of the scripture injunction, 1 Cor. xvi: 2! Forty-two pounds had been collected *before* the deputation of the Missionary Society came to them; and, even had no one visited them as a deputation, yet their collections were forthcoming.

"2. We observe what large sums may be raised, without expense to the society, by these *small weekly contributions*. If this plan were carried out generally, the sum realized by it would be *immense*; and I do trust, my dear sir, that this individual case may serve as an encouragement to poor churches, and an example to rich ones."

Subscribers will please not remit silver by mail; or if they do, not more than 25 cts. in one letter.

Hard to Stop Working.

We take the liberty of inserting a paragraph from a private letter, written by a brother who has for the last three years, given to our Board \$100 annually. He says:

"It is truly more blessed to give than to receive. When you first asked me to be a yearly subscriber, I did not know what my deceitful heart might desire to do, for it has deceived me in days past. I still desire to be guided by the Good Spirit and Word of the Lord. What is all this world, compared to Jesus, our Redeemer? It is indeed, less than nothing. When will his followers be properly awakened to a sense of their duty? I should judge from my own situation, that if from 1500 to 2000 Baptists in Virginia, were only doing as I am, they would find, as I have, that it is *hard to stop working* in a cause so glorious."

Circulate The Commission.

We suggest to our brethren and sisters, the friends of Missions, to make an effort to bring our little paper into every Baptist family. We shall aim to devote one page to suitable matter for the use of children. If brethren are not willing to have large companies, let several companies of five each be formed; or let a list be secured at 25 cents each, to be sent in separate papers for each subscriber.

OUR MISSIONS.

Extract of a Letter from Brother Yates.

China.

Alluding to the want of natural affection among the Chinese, brother Yates observes:

"The woman who called a few days ago, brought with her an infant, say four months old. It was taken away by a friend of her's the day after. I asked her a little while ago, what she did with her child! She said "song teh tsz." I inquired what she meant by "song teh tsz?" She replied by giving a description of the manner in which many poor people get rid of their children, when they are not able to support them. This is done in one of three ways:

1st. They are given to a relative or friend, if any are willing to take them.

2nd. If no one expresses a willingness to take them, they are placed on a crowded street, where the child, if not diseased, is soon taken up by some one of the passers by, wishing an adopted son; for no greater calamity can befall a Chinaman, than to die without a son to inter him, and sacrifice at his tomb.

The third, and I believe the most common way of putting away infants, is to take them to the Foundling Hospital, where in the night, they are deposited in a large drawer that is inserted in the wall at the outer door, and a rap or two given on a bamboo knocker, to inform the superintendent, that something was deposited in the drawer. They are immediately taken out and reared by persons employed within, for this purpose. When a month or two old, they are taken away by wealthy persons.

Our former woman's child was given to a relative. The child of our present woman was carried to the Foundling Hospital. These women when asked how they can get their consent to put away their children, say they have no money to buy rice.

Although we are surprised to find mothers so wanting in affection for their children, yet it is not so much to be wondered at, when we remember that these mothers are without a knowledge of the christian religion, and consequently ignorant of the obligations that rest upon them as parents; and whilst we regard these mothers as greatly wanting in natural affection, it shows to what an extent a Chinaman will go for a few cents, and is far preferable to infanticide, a custom that is but little known in Shanghai.

Operations at Shanghai.

Brother Shuck in writing to the Board on the subject of printing, thus refers to the plans of the Shanghai mission:

"We have put to press a new edition of our

Ten Commandments, with commentary, 10,000 copies; and also a new tract of our mission, entitled, "Only Jesus saves the Soul," 7,000 copies. These are in course of printing for us by the Presbyterian mission press at Ningpo; the expense of the latter will be borne jointly by Mrs. Shuck and Mrs. Yates. The Catechism is now undergoing final revision, and as I am daily so pressed for time, brother Goddard is kindly aiding me in this last revision. I hope to receive valuable aid from him with regard to other tracts and books I have on hand, before he leaves for Ningpo. In such things too, Yong Seen Sang is a right hand man. The Board may rest assured that their mission at Shanghai is now prepared to undertake any work in the whole range of Chinese Christian literature. We need not give our attention to the translation of the *Bible*, as so many others have this work in hand. Brother Goddard's thorough scholarship in Greek and Hebrew, makes him an able translator, and his attention will be specially directed to this object. I am not competent either by my habits of labor, or by my knowledge of the original languages, for a translation of the *Scriptures*. In the final revision of the New Testament, I am likely to bear a share. Some points are now under friendly discussion. All I do in this way, however, must not interfere with my preaching and pastoral services, and the other practical and direct missionary work of my daily labors. I am determined to spend my life as a missionary among the perishing heathen, in *increasing bodily exertions*. I neither wish nor expect, present glory or posthumous fame. If by God's grace, I can only deal one successful blow against a single phase of horrid idolatry, and win even a few pagan wanderers to Christ, and then through the merits of the Saviour alone, be permitted to enter the celestial city; this, this were worth the toil and suffering, and trial, of a thousand lives of infinitely more consequence than mine. God grant that when I do fall, it may not only be on the field of battle, but in the *thickest* of the fight. I ask your sympathies, your forbearance, your prayers.

I am glad the Board are disposed to make liberal appropriations for our book operations. In connection with brother Goddard, we hope to publish this year a large edition of the Four Gospels and the Acts, all in one volume. I have prepared an arrangement of the Parables, according to the plan of Neander, but have delayed the publication, in hopes of receiving from New York, a set of those admirably illustrative wood cuts, which were not long ago employed in an edition of the Parables in that city. I have been trying to beg a set, but know not whether I shall succeed. The Parables with these cuts, would be just the thing for such a people as the Chinese. The Chinese reader would devour the parable for the sake of understanding the picture, and thus we should have him in the meshes of the gospel net without his knowing it.

The Sabbath in Shanghai.

A Sabbath in a heathen land has none of those delightful associations which are connected with those in lands where the true God is worshiped. Do we attend service, it must be only to meet on our way the buyers and sellers, the day laborers and mechanics; to pass the shops filled as on other days. Do we stay at home, and court retirement, there to be alone with our Bibles and our God, even in the most private apartments of our houses, the noise of him who does his daily work, comes to our ear, and from our windows the sight of God's broken law may ever meet our eyes! And not unfrequently, has it been our lot to find even our own servants, regardless of all our instructions upon the subject, profaning and desecrating the day within the precincts of our own abode. But then there is a delightful thought connected with this fact. Every Sunday from out the vast multitude of Sabbath-breakers, there are gathered many little congregations to hear the Word of God; to be taught His law; to be instructed in his precepts; and praised be His name, there are some who are willing to follow these doctrines, giving heed to them with their hearts. Over four of such are we now rejoicing, tremblingly it is true, but yet with increasing satisfaction. Let Christians at

home pray, not only for more laborers to be sent in the harvest of the Lord, but for his gracious blessing upon the efforts of those sent. Remember the missionary, especially once a month; pour out earnest and entreating prayer to the Great Head of the church in his behalf, and in behalf of those whom he instructs.

E. G. S.

Yong Seen Sang.

Mrs. Shuck writes:—

So universal was the interest excited by this native disciple while in America, that I am confident of having many willing listeners to any little incident I may relate concerning him. Those who showed him kindness, may sometimes wish to know if he ever remembers those words or deeds of kindness. While I would assure them that he very frequently refers to those whom he met, and with whom he had Christian intercourse. I find that there were many little occurrences, which owing to the peculiar nature of the impression made, will never be effaced from his mind. He came to me the other day with a book in his hand, an annual I think, which he said had been given to him by a lady in Vicksburg, while standing upon the step in front of the house at which he was staying. There must have been something in the manner in which the gift was presented, (I believe it was through the hands of a child,) which fixed it upon his memory, for said he, "I never have forgotten it, and now I wish to send her this fan, and have written so in this letter to your brother, which I wish Shuck Seen Sang to translate.

The name he wished to know, he himself pronounced, and upon my repeating it to him, I found that the incident had not only remained upon his mind, but the name, so far as he was able to utter it, although not himself satisfied that he remembered it correctly.

I trust no Christian who rejoiced in the privilege of meeting him in America, will forget to pray for him, now that he is again in his own land, surrounded by millions who are as he was once, "without hope and without God in the world." E. G. S.

Canton Mission.

By letter from brother Whilden, dated October 25th, we learn that he and his family were in Canton, prosecuting their labors, and were enjoying good health. They had during the sickly season, spent some time at Macao, and while there, performed as far as possible, missionary work. Brother Roberts of this mission, is still at the west visiting his friends. Writing from Memphis, January 15, he says:

I have just finished my visit of fifteen days to my native State, Tennessee. I regret that it is out of my power to stay longer. We shall leave this evening, Providence permitting, for Mississippi, on our way towards China.

The health of my wife, self, and Chun, is good, and spirits comfortable. We have had rather a bad spell of weather while here, yet I have visited Summerville and Lamar, as well as this place, where I have endeavored to make some interest for the mission cause: I have found the brethren kind and liberal, considering the circumstances of the case, and the short time I have been among them; for they have raised for me as a kind of special effort for outfit and passage, \$113 45, notwithstanding they are subscribing annually for the support of a missionary family in China. The mission spirit seems to flourish here, and I trust it will increase in power and influence, until the whole State, and every Baptist member, church and association, shall come up to the help of the Lord against the mighty, with their prayers, alms and missionaries, as a mighty host with many banners.

But let "The Commission," and the "MISSIONARY JOURNAL," published by the Board at Richmond, Va., H. K. Ellyson, publisher, be taken; and let information spread every where about the wants and the woes of the heathen, and then we shall look for success.

Western African Missions.

BEXLEY STATION.

Brother John Day writes, under date of October 6, 1849:

Dear Sir,—I take great pleasure in informing you, that the affairs of our mission are very encouraging. We have this year baptized eighteen natives, and seven colonists. We have supplied the various churches with the preached Word, and other means of grace. We have preached to the surrounding heathen tribes. About one hundred native children have been taught in our schools, besides the children of colonists, in eight villages, where the work of a missionary was as obviously necessary, as among the heathen.

We have demonstrated that colored men judiciously selected, can carry on the work of the Lord among the heathen. It is to be regretted that some of us have not as much education as is desirable. We have none, however, whose education does not equal some good old Baptist preachers in America, whose labors have been abundantly blessed of the Lord.

In another communication dated October 30th, he remarks:—

"Since I sealed my last letter, I have had a most interesting meeting in the mission chapel. The deep solemnity, the many tears, indicated a refreshing from the presence of the Lord. Since the meeting, quite a number of the neighbors have attended prayers in the mission chapel, which I have there for my family, in consequence of the number of native children. It was my sacrament day last Sunday, and my house was full. I am much encouraged, but oh! how many changes of spirit, we have in this country. How often the brightest prospect of revivals, prove abortive!"

Edina Station.

This station is occupied by brother John H. Cheesman. He is much encouraged in his labors. He says in a letter dated October 12, 1849:

"Your favor of July 27th, accompanying a transcript of your letter of February 9th, came duly to hand by the arrival of the Louisiana Packet. Your reference to the Virginia station has been fully considered, and but for the great want of missionaries in this country, I would be willing to make any sacrifice, that that field might be occupied, but to leave here under present circumstances, would be highly imprudent. In this county there are three churches, and around us a population of several thousand native Africans, many of whom manifest the deepest anxiety to learn the way of life. We want more laborers—men who are willing to devote all their time to the work of the ministry—men who are willing to forego advantages, to 'preach Christ crucified,' to these perishing thousands. Many of these people are left for months, without any religious instruction."

Bassa Cove Station.

Brother A. P. Davis, who resides at this place, and has been laboring on behalf of the Board, speaking of his school, says:

"The average number attending school is 40; there are many others who do not attend at all, not being sent by their parents. Mr. Benson and I have resolved upon requiring our Congoes to work half of each day, and attend day school the other part. This will add to the day school about fifteen." I have in the day school six native children, four of whom are girls; these reside in the settlement with different families. I could get a quantity of native children, if I could take them, but as I am not able to support them, I have to turn them away. Parents are now very anxious to put their children with us, but they are not willing to board them yet.

"I have received and baptized three persons since I wrote last, and two by letter. At my last conference, I received one of the Congoes as a candidate for baptism; and O my brother, never was the church under my care so much excited. Every one was in tears. It has wonderfully excited the remaining Congoes."

Donations.

FROM DEC. 1 TO JAN. 1.

Virginia.

Virginia Baptist Foreign Missionary Society, per Dr. Worthington, Jr.	56 66
Elizabeth Hill,	5 00
Mrs. Mary B. Prichard,	25 00
N. B. Tanner,	2 00
Eliza Mitchell,	4 00
Col. by Mrs. Anna Key, for Miss Baker's school in Canton, per Rev. J. B. Taylor,	13 50
Portsmouth Baptist Missionary Society, by Dr. J. W. Garlick, viz:—	
For foreign missions,	53 00
" African "	25 31
Richmond African Missionary Society, per J. C. Crane, tr., Dan River Association, per C. L. Lacy,	67 91
John H. Lacy,	62 71
William Johnson, (Sistersville, Va.)	5 00
Collected by Mrs. Ford for Miss Baker's school,	100 00
	5 75
	425 84

North Carolina.

Raleigh Baptist Association, for the support of Rev. M. T. Yates, Shanghai, per Rev. James S. Purify,	534 55
Baptist State Convention, Rev. J. S. Purify, tr.,	230 77

South Carolina.

Welsh Neck Baptist Association, per E. J. Lide, treasurer, viz:—	30 87
" foreign "	369 39
" China "	25 00
Miss Nancy Bostick,	3 00
Miss Margianna Cain,	10 00
Collected by Rev. William T. Saunders, Barnwell C. H.,	55 00
Mrs. Sarah T. Jaudon,	5 00
Savannah River Association, for foreign missions,	169 20
" China "	24 05
" African "	17 06

J. J. Boyd \$5, Mrs. Agnes Patterson \$10, Fred. Watkins \$5, three ladies of St. Helena \$3, Miss Elizabeth Price \$1 25, Mt. Amon ch. \$2, Blackwell ch. \$1 50, Saluda Baptist Association, for foreign missions,	27 75
For African missions,	8 95
Moriah Baptist Association, for Rev. B. W. Whilden,	1 95
Tyger River Association, for foreign missions,	22 00
Ashdown District Missionary Society, for foreign missions,	49 27
Females Missionary Society, 1st Baptist church, Charleston, for foreign missions,	11 38
Public collection at late session Baptist State Convention, S. C., for foreign missions, per Dr. Mendenhall, tr.,	30 00
Collected by Rev. Jonas Johnson, voluntary agent,	27 94
	31 60
	923 61

Mississippi.

Baptist State Convention, for foreign missions, (Shanghai school included, \$16 70 cts.) amount sent up to Convention from Rev. S. S. Latimer, general agent, and funds in hand, former treasurer, For African mission,	401 20
	11 02

Alabama.

Baptist State Convention, per S. H. Fowlkes, treasurer,	493 25
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\$3,010 24

BIBLE FUND.

South Carolina.

Welch Neck Baptist Association, per E. J. Lide, treasurer, Savannah River Association, Anderson District Missionary Society, for Bible cause,	17 25
	51 31

11 38

Virginia.

Sarah Winston for Bible distribution,	1 00
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\$80 94

ARCH'D THOMAS, Treas.

Children's Department.

For the Commission.

Thomas and John---A Dialogue.

Thomas. Ho John!—stop a little, I want to speak to you.

John. Well, you must be quick then, because I am in a hurry, and you know it is not right for boys to loiter by the way, when they are sent on errands by their parents.

Thomas. You are right John; I hope that both you and I, will always be prompt in obeying our parents; but I will not detain you long, I only want to ask why you have been so long absent from our monthly missionary meetings, and why you have withdrawn your subscriptions: for a long time you seemed to be very much interested in them—what change is this, that has come over you?

John. Why to tell you the truth Thomas, father says he thinks it is not worth while, for he is not quite sure that the money which is collected, is all used in the right way; and he says that he can do better with his money, than to give it to me to put into your Society. Now you know I have no money but what father gives me, so as I could not pay my subscriptions, I thought it best to take off my name; and as I could not pay, I did not like to attend. But indeed Thomas, I am very sorry, for I did enjoy the meetings very much. (John weeps.)

Thomas. Don't cry John, and don't stay away from the meetings, though your father won't allow you any longer to pay your subscriptions; every boy in the Society, will be glad to see you, so be sure you come to the next meeting. But that's a strange notion which your father has got, about where the money goes to, and he's not sure that it is used in the right way. Why how does he think it is used? But that reminds me of old deacon Growl.

John. What about old deacon Growl! make haste, though, because I am staying too long.

Thomas. Well, I will tell you. You know my father goes strong for the missionary cause: takes all the papers, and gives a sight of money too. Well, old deacon Growl was at our house one day last week, and he found a great deal of fault with the missionaries, and the agents, and the Boards, and every thing, for you know John, he's always finding fault. So he says to father, "I don't know about all this giving, brother Ford; suppose it should not go to the right place, what then?" And what do you think father said? Why he said, "but suppose it should, what then?" Ha! ha! ha! Was not that a good one! The old deacon felt quite used up, and pretty done, after he went away; but just as he passed me, I smelt his breath, and O my! John it was so strong, that I thought to myself, ah deacon! I fear there is something there, that did not go the right way. But I won't keep you any longer, good bye John. Be sure to come to our next meeting.

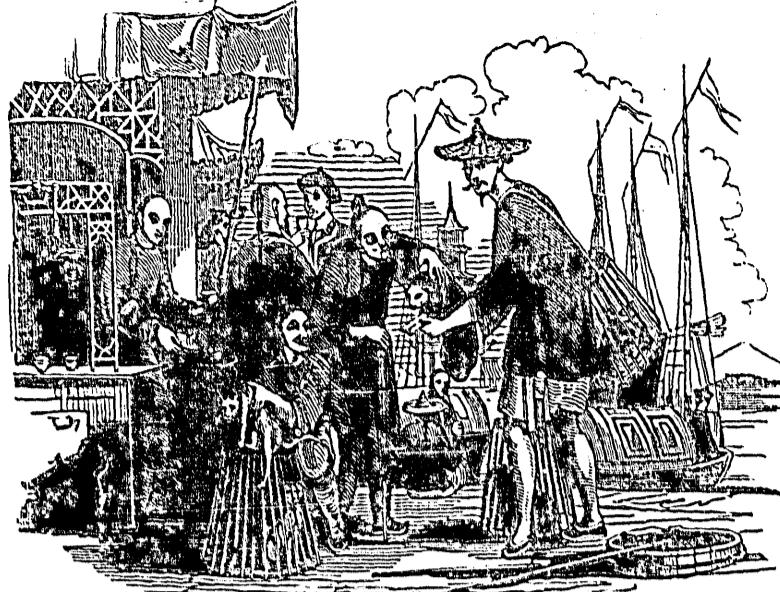
The Growl family are very numerous, and are to be found in every church, and in every community. They have a peculiar faculty of skipping over the 5th and 6th verses of the 13th chapter of the first letter to the Corinthians. Some of them with a smattering of Greek, have been known to question the accuracy of the translation. Probably if their captious objections were answered in the same manner that the father of Thomas answered the old deacon, they would be more effectually silenced, than by a labored argument, either in defence of the cause, or the integrity of these by whom its affairs are managed.

Nihil.

For the Commission.

A Chance for Boys and Girls.

We want four thousand boys and girls to subscribe one cent a week for Foreign Missions. Shall we obtain them? How many boys and girls will become collectors in our churches, congregations and Sunday Schools? Let us have a long list of collectors to publish next month. Fathers, mothers, Sunday School teachers, encourage your children to engage in this noble enterprise.



For the Commission.

Scenes at Shanghai.

Perhaps there is in the Commission a corner for children. If so, a plain description of my small preaching place, may be put there, for the little folks to read. Suppose you should come to Shanghai, and land at the wharf, on the south side of the land appropriated for the residence of the English, you will there see the Yang King Pang, a small river running towards the east. Following this river a distance of a quarter of a mile, you come to a bridge crossing it.

The crowded appearance of the street shows you that this is one of the outlets of the city. Crossing the bridge, and proceeding to the south, you enter the street leading to the north gate of the city. This gate is about a quarter of a mile from the bridge. Here you see all sorts of strange things. Men are hurrying past you, bearing in two buckets strung to a pole, water from the river, for making tea. Men are coming in from the country, bringing on their shoulders cloth, baskets, chickens, ducks, vegetables, &c., &c. Every now and then, you hear the squeal of a pig, as he is borne along upon the shoulders of two men, hurrying him to the market. If you should stop to look at all the curious things, it would take you all day to reach my house, although it is but a little distance from it to the bridge. At times you can hardly pass along for the crowd.

As you see them in one endless string passing in and out, you cannot help asking, "Do these men know any thing of the true God?" Alas! not one in a thousand has heard his name. These whom you see, are almost to a man idolators.

The first thing which will attract your attention with regard to the street, is its narrowness. It is seven feet wide. From my front door to my neighbor's front door, the distance is ten feet. From the bridge to the city, is a continuous row of houses on both sides of the street. Most of them are of one story, with dirt floors and no windows, except upon the back, the whole front being open to the street. Here in one shop, you see large strings of paper money, made to look like solid silver. This is to be burnt for the use of the dead. In another you see a barber picking the ears, or scraping the eye-lids, or slapping the back, of a man whose head he has just been shaving. You must go into this barber's shop. On the walls are pictures and notices, but totally unlike any thing you have ever seen before. The man to be shaved, sits upon a stool, and holds in his hands a little basket to catch the hair. The barber brings a bright brass basin of hot water, and applying it liberally to the head of his customer, begins to shave him. Soap is too costly an article for the barber to use. Besides, if it were ever so cheap, he would consider its use as unnecessary. In another shop, some ten or fifteen men are hammering stone. The next shop is that of a blacksmith, whose method of doing business would greatly amuse you. But we have not time to see all the curious things.

Next door to a tailor's shop, and nearly opposite an apothecary's shop, you will see upon the door post some Chinese characters, which will tell you if you understood Chinese, that a teacher of religion lives there. As you will probably

not be able to read the Chinese, you must look upon the door, and there you will see painted the name of the missionary. Open the door, and you will see a low dirty room, with a wooden floor covering part of it. Here are a few benches, a platform, and a chair. The whole front of the room can be opened to the street, or you can open a part, just as you please. My platform is near the window. Persons passing by, can easily stop to talk. I take my seat with some Chinese tracts before me. Very soon a man stops and looks in; I ask him to walk in, telling him that as soon as the people come, I shall address them. Very often they make no reply, but still continue to stand. Soon a crowd gathers around the window; I still extend the invitation. One says he has business—another, that he has no leisure. Another asks me how much my spectacles cost. Another asks me if I have any medicine to cure an opium smoker, and cause him to leave off smoking.

Frequently they ask me questions respecting my honorable country. The Chinese are very polite. They do not say, "What is your name sir!"—but "what is the teacher's honorable name?" After a while, the room is filled. Sometimes a man takes some tobacco out of his pocket, lights his pipe, and begins to smoke. The rest do not think it at all strange or impolite. In fact, if you go to see them, almost the first thing they offer you is a pipe. They fill it, light it, draw two or three whiffs to see that it is well lighted, and then hand it to you. The Chinese generally sit quite still, and listen attentively. If any person manifests a disposition to talk, others in the congregation speak to him, and tell him to be quiet.

Ask one of these men before you if he has a soul, he will perhaps tell you that he has three. Ask him where his soul will go after the death of his body, and he will reply, that he does not know. Tell him of Jesus, and perhaps he will ask you if Jesus was born in the flowery-flag country. He knows nothing of the true God. I was preaching to some Chinese the other day about the soul—about its value, and about its need of a Saviour. Among other things, I told them of the interest many Christians in the United States felt about the salvation of the souls of the Chinese. I told them of the anecdote of the little girl, who saved her money to give to the heathen. You will find the account in the first number of the Commission. They seemed much interested in the account, and seemed to think it strange, that people so far away from them, should feel so much interest in them.

Some other time perhaps, I may tell you more.

T. W. T.

Happy Death of a Little African Boy.

The missionary says—"Early in the morning, at about four o'clock, Mei David, a little boy, about seven years of age, fell asleep in Jesus. He had long been suffering, and during his illness had frequently sent for me, with the request that I would come and pray with him. I had visited him the evening previous to his departure; and no sooner had I entered the hut, than he immediately expressed his joy at my visit, and said to those who were standing

around him, 'Now my dear teacher is with me.' He then asked me to sit down at his side, and exclaimed, with eyes beaming with joy, 'I shall soon be going to my Saviour.' On my asking him whether he really thought that his end was so near at hand, he cheerfully replied, 'Yes, dear teacher, my Saviour will soon be coming.' On this, he folded his little hands, lifted up his eyes, and said, 'O my Saviour, come, come soon!' After lying silent for a few moments, he again turned towards me, and said, 'Dear teacher, please sing a verse for little Mei.' We were all deeply affected, and joined in singing the hymn,

'Jesus makes my heart rejoice;
I'm his sheep, and know his voice,' &c.

For a time he joined us with a loud voice, folding his hands over his breast; but in the middle of the second verse his breath stood still; his ransomed soul had taken its flight to glory. This scene was rendered doubly impressive by the striking contrast between the riches of divine grace, of which this little child was a monument, and the poverty and meanness of the hut in which he had breathed his last. 'Blessed are the dead which die in the Lord.'—Moravian Missionary Magazine.

Neddy and Me.

Mr. Hammer, an agent of the American Sunday School Union, thus tells of a little boy who was much interested in the Mission cause:—

"Little boys, and girls too, when they are disposed, can do a great deal of good. The little boy of whom I speak was about eight years old. His mother was very poor, so that he, although so very little, had to make a living for himself. And now, how did he make his living? Why, in this way. He had a little cart, and a little donkey, which he called 'Neddy.' With his cart and Neddy, he used to haul sand to the brick-yards, and in this way he made enough money to buy him food and clothing.

"This little boy went to the Sabbath School. There was a missionary society in the school, and the scholars brought the money they had saved up, and gave it to the minister, that it might be used to send missionaries to the poor heathen children, who had no Bibles, no Sabbath Schools nor churches. Now this little boy thought that he must try and get some money to put into the missionary box. But how could he do it, for it took all that he earned to buy him food and clothes? He did it in this way:—He got up two hours sooner in the morning than he did before, and went to work with his little cart and Neddy, hauling sand; and all the money he got for these two hours work, he laid up for the Missionary Society. One Sabbath the little boy came to school, and when the other boys and girls went up to the minister, and gave him their contributions for the Missionary Society, he went up too, and handed the minister a dollar, as his gift to the Society. The minister wondered that a poor boy should be able to give so much. All the scholars who gave to the society had their names put down, with the amount they had given. So the minister asked the little boy whose name he should put down with the dollar! The little boy said, 'O, it is no matter; just put the money into the missionary box, that's all.' But the minister said he always put the money down to the names of those who gave it, and he wanted his name that he might put it down to him. But the little boy said, 'Never mind the name.' The minister told him that all the scholars gave their names with the money, and said he, 'I must have your name, to which I may put down this money.'

"Well then," said the little boy, "you may put it down to Neddy and me."

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