

# THE COMMISSION

VOLUME 2, NUMBER 10.

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

RICHMOND, OCTOBER 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.

For the Commission.

### Lines to Rev. T. J. Bowen.

The following lines were suggested by the death of Rev. Hervey Goodale, the missionary colleague of Brother Bowen:

Brother beloved, thou tread'st alone,  
A desert wild, with thorns o'ergrown;  
Hear Jesus say, with gentle tone,  
"My servant—look to me."

"Goodale is loosed from earthly bands,  
A spirit now in better lands;  
Before my throne in triumph stands,  
In blissful peace with me."

"Thy faith and hope are sorely tried,  
And all around is drear beside,  
But be thou calm, and satisfied;  
And ever look to me."

"Tho' far from home, fatigued, distressed,  
Like Noah's dove, can'st find no rest;  
But not alone;—no, nor unblest;  
Whilst still thou look'st to me."

"Plunged in a stormy, treacherous wave,  
Hated by those, thou long'st to save,  
Thy steps seem verging on the grave;  
Still cling, O cling to me."

"My sacred truth is in thy hand,  
Which mightier is than Magi's wand,  
Throw this broad-cast o'er Africa's land;  
But always look to me."

"Live for thy work, 'tis all Divine,  
Let Christian patience in thee shine,  
And like the branches to the vine,  
Cling ever close to me."

Richmond.

M. E. K.

For the Commission.

### How shall we escape if we neglect so great Salvation?

The neglect referred to in this text is in hearing, believing and embracing the "great salvation." It has occurred to me, that the question might be asked, with not less pertinence or force, as regards efforts for its extension to others;—in other words, that all those motives which would urge to embrace the "great salvation" of the gospel, would equally lead those embracing to diffuse its truth and attendant blessings as widely as possible, and that the danger and guilt of neglecting to diffuse, would not be less than that of neglecting to receive.

The apostle, in the startling interrogatory, "How shall we escape?" &c., and in the context, seems to present two arguments to show the sin and danger of such neglect—1. The peculiar facilities afforded for becoming acquainted with the gospel, and the irresistible evidences of its truth; and 2, the intrinsic importance of the gospel itself.

"If (he says) the word spoken by angels remained steadfast, and those who disobeyed God's will as made known by his servants,—if these received their just punishment, how shall we escape, if we neglect a salvation offered and confirmed by the Lord himself?" The Almighty himself had designed, by "signs and wonders, and with divers miracles and gifts of the Holy Ghost," to bear witness to the truthfulness and divinity of the gospel, and he says, "Dare you neglect it now?" Just in this way might God

address his people in this day, in reference to the preaching of the gospel. Why, he commanded his ancient prophet to "cry aloud and spare not," and if any of these commissioned to proclaim a Saviour to come, to point to the Lamb to be slain,—if any of these had failed of their duty,—God would not have held them guiltless. He sent Jonah to preach repentance to the city of Nineveh, and when he failed to execute his high and important commission, Almighty displeasure was visited upon him. The question recurs, How shall we (now that the gospel has been fairly tested, and accompanied by God's Spirit, has proved to be his power unto salvation; now that the commission of the ascended Saviour is understood, and clearly brought before our minds,)—How shall we escape if we neglect to promulge this great salvation?

The apostle evidently refers to the superior light which the Hebrew church and Christians of that day enjoyed, as a reason for their greater and more certain condemnation, if they failed to appreciate the offered gospel. Now God's professed people have been slumbering for eighteen centuries, regardless of his commands to preach the gospel, and of the promised success to attend that gospel.—What account they may have to give, the Great Judge only knows. Doubtless many will be pronounced unfaithful stewards of the manifold grace of God—to get but never give, to imbibe but never impart. But this we do know, that since the modern missionary enterprise has commenced, since new Pauls have arisen, ambitious to "testify the gospel of the grace of God," as the Great Head of the church has sealed their efforts with his approval, as God's providence seems to unite with his word in saying, "Go, preach the gospel to every creature," as many are "running to and fro, and knowledge is increasing,"—knowledge of duty, —of encouragement; if now any professed disciple of Jesus neglects to promulge the "great salvation" as far as he can, his will be guilt unparalleled, and his commensurate punishment.

This is long enough for your sheet. In a subsequent article I wish to urge the greatness of this "salvation" as a motive for offering it to the world.

X Y Z.

For the Commission.

### Arduus and Laxus.

"I admit then," said Laxus, "that a man may be so unconscionably covetous, so extravagantly luxurious, so enormously self-indulgent, so entirely forgetful, and supremely regardless of the claims and miseries of his suffering fellow-creatures, as even actually to be morally guilty of murder in the sight of God. But I challenge you to prove that I, in the premises of my worldly circumstances, can be found amenable to this charge!"

"But do you really submit to me the liberty of candidly investigating the question from the premises of your actual possessions? Do you promise to take no offence?"

"I do. I am not afraid of the inquisition. I am a poor man,—and you know it."

"In the first place, then, I must take a sort of inventory of your property; in the second, I must take account of your income. You own a comfortable house, a snug little farm, which supplies you with every necessary of food, a servant, a horse and vehicle, &c., &c. Your income is four hundred dollars per annum. Now I do not set the standard of your due liberality quite high enough, when I say you should annually give at least half this sum."

"Two hundred dollars! Me give two hundred dollars per annum! You shock me, you take my breath!"

"Why not? Would not two hundred a year supply all your actual necessities?"

"But then the future! What would become of my dear wife, my two children, my own dear self, if I make no provision for the future?"

"Ah, here comes the plea of virtual infidelity! Is not 'the earth the Lord's, and the fulness thereof?' Leave thy widows and thy fatherless children, I will preserve them alive, saith the Lord. Is it possible that we can feel a greater security in the arm of the Almighty? How does even the bare thought dishonor his sublime omnipotence and grace! What does it really say? 'I will be better to myself than Jehovah, for I do not in heart really trust in his goodness; I will be my own good god, I will give myself and my children the good things we need; yes, I will be my own good god.' Mark it! all the steps of infidelity lead to this grand ultimatum—the disownment of any God but self! But to return to our inquiry. Waving the question of future provision, could you not, affording yourself all the necessities of life, yet, very easily spare that sum to benevolent purposes? I see you cannot say no. Then it is not yours at all; it belongs to the cause of God, is instrumentally necessary in the great economy of means, to the progress of that blessed cause, and if you dare appropriate it to yourself you are—shall I say it,—it seems too harsh.—'Say it.'—You are 'a robber and a murderer.'"

E. A. L.

To be continued.

### Where shall I go last of all?

A Hindoo, of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death-bed. As he was himself about to plunge into that boundless unknown, he cried out, "What will become of me?" "O," said a brahmin, who stood by, "you will inhabit another body." "And where," said he, "shall I go then?" "Into another." "And where then?" "Into another, and so on, though thousands of millions." Darting across this whole period as though it were but an instant, he cried, "Where shall I go then?" Paganism could not answer, and he died agonizing under the inquiry, "Where shall I go last of all?"—*Exchange paper.*

### Feeling what we give.

A missionary, in his report as to the field of his labor, says: "Methinks one reading this report says, 'Well, I will give five dollars to the cause of domestic missions. I can give this amount and not feel it.' Suppose, my Christian brother, you give twenty dollars, and feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave was delightful."

Baptist Almanac.

### Ground of Hope for the Heathen.

A few years since, Mr. Jay was invited to preach before the Baptist Missionary Society in London, with several of the founders of which he was acquainted. He beautifully sketched the origin of the missionary spirit, and the difficulties it had to encounter. He stated that he himself, then a comparative youth, had some doubts as to whether the time had come for the evangelization of the earth, and at length he determined to call and converse on the subject with the venerable John Newton. The aged apostolic clergyman received his young brother with ardent affection, and requested him to detail the peculiar difficulties which oppressed his mind. Mr. Jay did this at considerable length, especially insisting on the manifold obstacles which idolatry and human depravity in all their various forms presented to the extension of the gospel. When he had ceased, the venerable clergyman slowly laid down his pipe, gathered up his form to an erect posture, and looking his junior brother full in the face, said in a most emphatic tone, "My brother, I have never doubted the power of God to convert the heathen world since he converted me!" "Never

from that period," said the preacher, "have I had a doubt on the subject. Facts, too, have proved the fulfillment of divine prophecies, and have gone so far to accomplish the divine oath."

### The Missionary Message.

Christian missionary, you go to tell the victims of superstition of essential truth; to point the eye of the Hindoo widow from the corpse of her husband to Him who is the resurrection and the life; to tell the infanticide mother that she may save her offspring, and may press them to her heart; to the followers of Buddha of a true incarnation; and the parched pilgrim of the desert of a well of water that springeth up to everlasting life; and the devotee of the Ganges, of the washing of regeneration, and the renewing of the Holy Ghost; and the self-torturing votary of cruelty, that the name of God is love; and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. Oh, find out the nation where guilt has been hourly accumulating ever since the time of the deluge, and the command of Christ is, "go to it."—And, having gone, challenge them to produce the guiltiest man of their nation, and the command of Christ is, "offer him redemption through the blood of the cross." Have they, as many of the nations have, the fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He whom you preach is able to save even to that uttermost.

Witnessing Church.

### What God has wrought in China.

The comparison which Dr. Bridgeman makes, in the extract below, of the state of things in China twenty years ago, and that now existing, is highly cheering. With all the discouragements which missionaries have had to encounter in that land, abundant evidences have been given that their labor has not been unblest. Let God's people keep on working, looking to God for the increase, and who can tell what glorious things may be brought about in the next twenty years. Dr. B. says:—

"More than twenty years have now passed since the first messengers from the churches in America reached the land of Sinim. When 'the beloved Aabel' and myself arrived here, there was, in all this wide field, only one protestant missionary, and only limited access to the people at one port. To propagate Christianity, on the part of the foreigner, and to embrace and practice it, on the part of the native, was then alike, in either case, a capital crime. In these twenty years what changes have we seen? Morrison and Aabel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly a hundred laborers, men and women, preachers and teachers of Jehovah's blessed gospel, are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Saviour."

### Progress of Christianity in India.

A writer in Western India remarks that, throughout all that region, there is an increasing desire for books, and an increasing ability to profit by them. The readiness to purchase—not accept as a gift only—Christian books and tracts, judging from all statements seen, is without a parallel in any part of the heathen world. Nine thousand Christian books had lately been sold to native heathens. The same cheering fact, in regard to educational advantages, is mentioned by other writers in different parts of India.—*Ex.*

## THE COMMISSION.

RICHMOND, OCTOBER 15, 1850.

## Increased Responsibility.

We call the attention of our readers to the important thoughts presented in the second article on the first page. The more prominently the subject of missions is brought before the mind, the more distinctly the obligation to give the whole world the gospel is urged upon the heart and conscience, the larger the openings for the successful proclamation of the word, the greater the evidences of God's blessing on labor performed,—the more imperative the duty, the more fearful the responsibility. The contemporaries of Carey, who stood aloof when he proposed immediate and earnest efforts to obey the Redeemer's last, and long neglected command, lacked faith. But, evidently, those have much less, who in the present day refuse to engage in this *tried and proved* enterprise. When the Southern Baptist Convention was formed, those who refused to co-operate, who held back and predicted failure, were certainly deficient in faith and derelict in duty. But now, when so great and effectual doors are opened for their missionaries to enter in heathen lands, when those sent out return in imploring tones the Macedonian cry, when almost every mail from their missions on the coast of Africa brings news of souls converted, and from China of hopeful inquirers;—under all these circumstances, the obligation to labor is greater than in the first instance, as is also the guilt of neglect.

But this principle,—viz: that Christian obligation is progressive, and that it increases proportionably with the increase of knowledge and ability,—applies as well and as forcibly to those who have, as to those who have not been actively engaged and fully alive to their responsibility. God has blessed the efforts of our Board thus far, and now by that very fact, as well as by other indications of his providence, he says to them, "Go forward, enlarge your operations." Brethren of the South, who have labored, who have prayed, who have hoped for God's blessing on our missionary operations, you have seen the fruit of seed sown, your prayers have been to some extent answered, and your hopes realized. For this encouragement, thank God and go on. You owe it to him, for this, to make still larger calculations, and yet more strenuous exertion for the future. Let your rule be, forgetting the things which are behind, to press forward to those which are before, ever expecting good things from God, and attempting great things for God.

The progressiveness of the world in the present day in its plans and operations, in science, art, commerce, and general enterprise, furnishes an important argument for the exercise of a like spirit on the part of the Christian church in her grand and momentous mission. But we reserve the discussion of this subject for an article at some future period.

## Home and Foreign Missions.

Many persons seem to suppose home and foreign missions are opposed, and that all contributed to the latter, is so much clear loss to the former. If there were no other ground, experience proves this popular belief to be false. Those who have been engaged in home labors, give and do still more, when their hearts are stirred with such a sympathy for the whole lost world as filled the Redeemer's large soul, and brought him from the skies. Those who have been supine and inactive as regards the domestic field, seeing the misery of heathenism abroad, are led thereby to put forth exertion for the "heathen at home." A good illustration of this truth recently came to our notice. The young men of a certain church were feeling no particular interest, nor putting forth any effort for either the domestic or foreign mission cause, till at length some of their number were aroused, and a society for the promotion of foreign missions was formed. As the indirect result of this, more interest was felt generally for the salvation of souls immediately around them, and more exertion put forth for this object. In the last annual report of their Foreign Missionary Society they say, "It may not be amiss

to state here, that in connection with this body, there exists a 'Young Men's City Tract Society.' To those who look with somewhat jealous eye upon the efforts made to evangelize China and Africa, and other trans-atlantic countries, we gladly announce the fact, that whilst we are engaged in foreign missionary operations, we are not unmindful of the field at home, but are endeavoring, to the extent of our humble abilities, to diffuse the knowledge of the Redeemer, among the heathen of our own city, by the circulation of religious tracts, and copies of the word of life. It is worthy of notice too, that until our sympathies were aroused, and energies enlisted for those far away, we did nothing and felt little interest for those immediately around."

## Death of Dr. Judson.

It becomes our painful duty to chronicle the decease of this revered and veteran missionary. For forty-eight years he has been engaged in arduous toil in the service of his Master, and now he has gone to his reward. He has patiently borne the cross,—now doubtless he wears the promised crown. He has exchanged the arms so successfully wielded, for palms of victory, and leaving the field of battle, and putting off his shield and helmet, clothed in white robes, he is singing the song of Moses and the Lamb, and with ecstacy delight is viewing face to face, and with unclouded vision, the Saviour whom he loved so ardently, and served with such faithfulness while on earth.

The whole career of Dr. Adoniram Judson is to the man of mere taste and moral sensibility, full of sublimity. No one who has a heart to appreciate human nature in its noblest and greatest forms, can contemplate that career without affecting emotions. But to the Christian it presents more.—It teaches, incites and encourages. View it, Christian reader, with its self-denying labor, persevering exertion and patient suffering. Mark the stern conflicts and glorious achievements which it presents; consider the unpromising seed-time of its incipency, and the glorious harvest crowning succeeding labor; and say,—Know you the secret of all this! Or rather, have you any experimental acquaintance with the influences which produced this! There must have been some unseen yet felt power to impel and sustain—to incite to action, to encourage to patient waiting—when all external circumstances discouraged. An ardent love for Christ, and a sense of personal indebtedness to him constituted the one, and implicit faith in the verity of his promises, and in the certainty of a glorious reward, the other. These two principles, love and faith, induced Judson to forego all the enjoyments of home, to bury all thoughts of self-interest or promotion, to bear scourgings and imprisonment, to live amid the scenes of heathenism, to toil, sometimes hopelessly, for half a century, and then find in the cold ocean a nameless grave. We close with two remarks, which we beg may be weighed as their truth and importance demand—

1. Every man who has been redeemed by the blood of Christ, owes Christ no less than Judson did (which is no less than himself—all that he has and is). Every man has just as much ground for trusting Christ's promise as Judson had.

2. Those who do not exhibit the same zeal and self-sacrificing spirit (same in kind we mean) which characterized Judson, have no evidence that they have ever experienced the influences of which we have spoken as actuating and supporting him—love to Christ and faith in his promises.

## Transferral of Brother Whilden to Shanghai.

It is known to most of our readers that brother Whilden, who left us some two years ago for Canton, has been compelled, on account of the death of his wife, to return with his motherless children to this country. He will go back to China, the Lord willing, in the spring. In the meantime he will act as agent of the Board in his own State, South Carolina. We commend him to the kindness of all our brethren and sisters there.

Brother Whilden will hereafter be associated

with the Shanghai mission. The Board, after a free conference and prayerful consideration, concluded upon this as the best plan. Dr. Parkor thinks brother W. could not live in Canton, and our mission in Shanghai greatly needs reinforcement.

## Appointment of a Missionary.

At a meeting of the Board, on the 7th ult., Rev. A. B. CABANISS was appointed a missionary to Shanghai, China. Brother C. is a native of Nottoway county, Virginia, and graduated in the theological department of Madison University, at its late commencement.

## Goshen Association, Virginia.

## Example Worthy of Imitation.

We enjoyed the pleasure of being present at the fifty-eighth anniversary of the Goshen Association, held last month with Bethany church, Spottsylvania co., Va. It was a most interesting occasion. A large delegation was in attendance, and hundreds, we may say thousands, of persons were daily brought together to witness the proceedings of this enterprising body of Christian brethren.

We have space for only a brief notice of their action in reference to the work of foreign missions. Besides sustaining three domestic missionaries, this body have resolved to support a missionary to Shanghai, and a native Chinese teacher, and already have funds in hand to pay their salaries one year in advance! At the same time, they selected brother A. B. Cabaniss as the missionary to be sustained by them, under the direction of our Board. He will visit the churches of the Association during the present month.

We are confident that this Association will faithfully redeem its pledge; nay more, that during the ensuing year, the contributions of the churches will be so largely increased, that they will be able to maintain two missionaries and a native teacher in China.

Are there not many other Associations in the South, which will do likewise! There are many, having more wealth and a larger membership than the Goshen, which might each have one or more representatives in China and Africa, proclaiming the glad tidings of salvation to the perishing. We commend this plan of co-operating with our Board, to their prayerful consideration.

## Raleigh Association, N. C.

## A Good Example.

It will be remembered that this body generously pledged itself for the support of our brother Yates, in China. By the report presented at the last annual session, we see that this pledge has been faithfully redeemed, by the payment of more than \$600. In addition to this, a liberal contribution has been made to the home field. The meeting was a pleasant one.

## Notice.

The esteemed Corresponding Secretary of the Board, and editor of Journal and Commission, is still sick. Though better now than for the past month, under the most favorable circumstances, some weeks must elapse ere his entire restoration to health. We ask the prayers of God's people for his recovery, for the sake of the interests of our missionary operations, which are suffering for his attention.

## OUR MISSIONS.

## Africa.

## Letter from Brother Drayton.

The following letter from brother Drayton, dated Cape Palmas, June 27, will be seen with interest by the readers of the Commission. It is truly gratifying thus to behold fruit of seed sown.

## Additions to the Church.

Brother D. says:—"The work of God here, still goes on. The Spirit is still reviving, and grace still abounds. Many wanderers are coming home to God. The Lord has added twelve

more to our number, since the date of my last letters, and there are two more waiting for baptism. Is not this great encouragement for us to labor on! Oh, let the Board rejoice, and the churches sing loudly, the praise of the Most High. The camp of the enemy has been shaken to its centre, and sinners are leaving every day.

## The Sabbath School.

"The Sabbath school, which is the nursery of the church, has gained miraculous ground. We have now about one hundred children, or men, and about twenty teachers, who are regular in their attendance. On Sabbath morn, when every thing is lovely, dressed in green garments, and wet with the dew of the past night,—when the little warblers are leaving their habitations in the deep and shady valleys,—you may hear the deep tone of our bell, breaking its way over the distant trees, and falling delightfully upon the ear. Then you may see upon our shady avenue many little willing souls, both native and American, wending their way to the house of God, in obedience to the call of our bell."

## Report of Brother Cheeseman.

Brother Cheeseman, under date Edina, 3rd July, 1850, thus encouragingly reports:—

I have held two protracted meetings, preached twenty-five times, attended ten prayer meetings, delivered one temperance lecture, organized an evening school for adults, visited and preached to all the churches in Messurado county, except one, constituted a church at Caldwell, examined the schools, preached in two native villages, and the ordinary duties of my station, such as exercising a supervision over the day school and teaching the senior class, teaching a Bible class and conducting the Sunday school, &c., &c., as far as practicable. To the above allow me to add, baptized four native Africans.

I am happy to report that the churches and schools are in a healthy condition; laborers are however scarce, and I do not know at present

shall be able to get them, unless the Board will arrange to have two or three young men instructed here for the purpose. We cannot expect educated men, but we want men who are elevated a little above the ordinary class of people. The school at Virginia now numbers above one hundred scholars. Can the Board afford to employ an assistant teacher for that place? One teacher is not sufficient to do justice to the children.

Brother Murray, of Sinoe, in his last quarterly report, says: "That they have had quite an accession to their numbers by emigration, and have eight or ten candidates for baptism. The school has increased to ninety-nine scholars, all of whom are doing well, and the natives," he adds, "are taking more interest in religious exercises daily." He complains (and the complaint is general) that owing to the rainy season he can visit only such villages as are adjacent to Greenville. This you are aware of from previous information. I am happy to say, however, that every missionary can find abundant work in the rains, if he will look for it.

Our missionaries and teachers, as far as I have been able to learn, are discharging their duties faithfully. Our prospects are brightening, and though we may not for some time yet realize all that we expect, still we will continue to labor, and patiently wait for the salvation of God. God's purposes will all be accomplished in their proper time.

We have had some very pleasant seasons recently, and it is hoped that the Lord is about to pour out his Spirit upon us in copious showers.

Saturday, the 6th.—I expect to commence a protracted meeting here. My native youths are improving finely.

Yours, very affectionately,

JOHN H. CHEESEMAN.

## Letter from Brother Cheeseman.

EDINA, July 6th, 1850.

Since writing, the report of brother Drayton for the second quarter has come to hand, a summary of which I give.

First. Scholars in school—colonists 20, natives 14; all not present.

Second. The work of the Lord prospering; 7 candidates for baptism.

He speaks of nothing more that would be interesting to you.

Yours, affectionately,

JOHN H. CHEESEMAM.

### Letter from Brother John Day.

Brother Day, under date of Bexley, July 4th, writes thus of his native school:—

#### School.

My school is large as it was when last reported, except that two Congos and a Bassa young man have left. A young married Bassa woman, and a young Congo man of more promise, are in their places. The school does not improve in letters as I could wish, only studying four hours in the day. But in work, and other practical and useful knowledge, excel any natives I know. Their intelligent, bold and easy demeanor, would pass them for children of colonists by any stranger. They are aware too of their privilege. As evidence, I will mention one or two circumstances. A large boy from Elkins' school had been in this a few weeks, when he was convicted of theft. I addressed him and the school on the subject, pointed out the badness of the act and example, and made the school of natives decide by vote whether or not he be dismissed. John Baks Day did not vote, and rose to state his reason, which was, he hated to see country boys leave the school. The country people (natives) have no sense. Many Americans are coming here, and if the country people have no sense, he feared they would lose their country and have much trouble. The boy had done very badly, but he wished Mr. Day would pardon it, as it was the first time, and let the boy have another trial. The boys would shame him, and he might become a good boy.

Alex'r Lowa Day was afflicted with a cutaneous disease, which I think is called yaws. His father came in, and wished to take him to the country. The little fellow cried heartily, believing his father, who lived about fifty miles off, would never let him return. I would not let his father take him. By presents, entreaty, and some show of resistance, I retained him.

### News from Brother Bowen.

By a short letter just received from our esteemed brother Bowen, we have learned of the prolongation of his life and health. He thinks the dangers of acclimation nearly passed.

### China.

#### Sister Percy's School in Shanghai.

We extract from sister Percy's letter of June last, the following interesting items:—

Our school thus far gives us encouragement. Some of the children are making fine progress in their studies. There are 27 in number—8 girls, 19 boys. The teacher seems anxious to give satisfaction. He is now engaged in reading the New Testament, and manifests considerable interest in it. We hope the truth may enlighten his darkened mind. He is a Buddhist. We should be unwilling to employ an idolater to teach school if it were not under our constant superintendence. You may readily conceive how difficult it is for a superstitious idolater to give any correct instruction on the subject of religion, though they may use religious books. They need daily superintendence, or else, when they are disposed to teach what we wish, they err through ignorance. We have been trying to remedy that, as far as we can, by conversing with the teacher frequently about the gospel, and supplying him with good books to read. He seems to have quite a pharisaical idea of religion, and seems intent upon doing all the good he can, hoping thereby to merit salvation; but he says he finds it a very hard thing to be righteous.

Mr. Pearey has commenced a service on the Sabbath in the school-house, which he wishes to keep up. The congregation consists chiefly of our school children's families and our nearest neighbors; usually there are more females than males.

A few days ago, the mother of one of the children, hearing that I was not well, came in to

inquire after me. I talked with her awhile about the "doctrine," and asked her some questions, to see if she had paid attention to what was said. She readily answered some of the questions, and then began to ask me some, such as these:—"The believer in Jesus, how do they do? Do they eat rice and meat, or what? Do they trade and do business like other folks, or how do they do?" I suppose she was led to ask some of the questions from hearing Mr. Pearey in his preaching say that we did not leave our country to come here to trade and make money. The believer in Jesus is quite an enigma to most of the Chinese.

Yesterday one of our neighbors (a Roman catholic woman) came in to sit awhile, and whilst telling me about a little child that had just died, she very decidedly said the child had gone to heaven. I said, how do you know? She replied, "its mother brought it to my house the other day, and whilst she was out I secretly sprinkled it with holy water, therefore I know it has gone to heaven." I find it more difficult to talk with this woman about religion than the other neighbors, because she assents to every thing I say, and maintains that we are exactly of the same belief. If I tell her that Jesus alone can forgive sins, she says, she knows it, she knows it.

### What a devoted female can do in China.

Brother Shuck, referring to the facilities for efficient labor on the part of females in China, says:—

A couple of devoted sisters I think might be very useful here. Miss Macomber, one of my fellow-passengers in the Lowre, you remember, had a glorious missionary career, although a little more than three years long. She plunged into the jungle and lived at an out-station, twenty-five miles from any other foreign face. The brethren at Maulmain used to go up and do the baptizing, and when the Master had summoned her to himself, she had gathered a church of 25 members! One of her native deacons wrote her memoirs in his own language, and it was published at the Mission Press at Maulmain. Send us a few such spirits as Miss Macomber and God will show you what the weak things of earth can accomplish for His glory. An unmarried female might this moment take up her residence at *Oo Kah jak*, where she would find a kind and quiet and friendly people, and an unusually interesting missionary field, all appropriate and ready to her hand. Let two unmarried females come together.

### Distribution of Tracts in Shanghai.

Relative to this subject, brother Shuck says:— Since I last wrote we have received 10,000 copies, from the Ningpo Press, of our mission tract on the ten commandments, also 5,000 copies of Mr. Goddard's translation of 7 first chapters Genesis. Our large congregations at our chapels continue, and we need a large supply of publications. We are now engaged in making arrangements for starting the new day school near our dwelling. I hope to have ready soon a simple catechism for the children, and which will do for all our schools.

### Things in Canton.

The following extract is from a letter from Mr. French, of the Presbyterian Mission, in Canton. The letter is addressed to Bro. Whilden, and will be read with interest by our readers, referring as it does, to our affairs in that city, which Mr. F. is kindly superintending, in the absence of all our missionaries from that place:—

You will wish to know something about the chapel at *Lune-heng-kai*. Since you left, we have had preaching there twice every week-day, and three times on the Sabbath. The audiences have been very encouraging. I have never seen any where a more attentive and orderly congregation, than we have sometimes had at *Lune-heng-kai*.

I go up to the chapel four times during the week, including Sabbath. On Tuesday, Thursday and Saturday, I have a Bible class with the assistants, at 10 o'clock, A. M. We meet in the room over the chapel, and are studying Matthew, with Mr. Dean's Commentary. This exercise is to me one of the most pleasant and profitable that I have in China, and from the interest manifested by the assistants, I trust it is not the less so to

them. At 11 o'clock, I go into the school-room, and spend a half-hour with the boys, hearing them recite in Xu. books, and explaining to them what they study. We generally close with singing a hymn. The number of boys varies from eight to ten. At 11½ o'clock, the chapel is opened, and the services continue until nearly one, when I return home. In the afternoon, the assistants conduct the services by themselves. The first week after you left, I went up to the chapel every morning, but I found I could not continue this, and attend to my other duties.

What we need most of all here, is an *outpouring of the Spirit of God*. At best, we can but convince the understanding; the heart is beyond our reach. He, cannot only enlighten the mind, but renovate and sanctify the affections. And how easily He can accomplish this. What is to us the work of years; and what to us, is even impossible, He can accomplish in a moment. O! that we could realize more fully our dependence upon the Spirit, and that our constant cry to God might be, that he would pour out his Spirit upon all flesh, and thus hasten the coming of his kingdom.

Affectionately yours,

JNO. B. FRENCH.

### Letter from Yong Seen Sang.

Translation of a letter from Yong Seen Sang, to the ladies of the First Baptist Church, Richmond, who sustain him:—

Respectful compliments to the lady disciples: Assuredly may you obtain the aid and comfort of the true God, and of Jesus Christ. Compliments also to your sons and daughters; peace unto them.

From the time of leaving America to return to the Middle Kingdom, two years and more have elapsed; and although I have not frequently written, yet inside of my heart, I have not ceased sincerely to remember the country of the flowery flag, (United States:) I at present reside at Shanghai, and am in health and peace, thanks to the divine aid of God and of Jesus. Our two countries are widely separated, and tens of thousands of miles of vast oceans intervene. Again on earth mutually to meet will be most difficult, but ere long in the celestial palaces above, we shall all unite in an eternal and unending assemblage.

As preachers of the doctrines in Shanghai, we have Shrick Seen Sang, Yates Seen Sang, Tobey Seen Sang, Pearey Seen Sang, Mun Seen Sang, and I Yong Seen Sang. Inside of the city we have a chapel, where we have three services for discourses, three times on each Sabbath day, and many are the people who enter to listen to our sermons. Mun Seen Sang and I dwell together in this chapel, (in rooms fitted up for the purpose,) and every day at four p. m., we invite the people in, the numbers varying on different days. To these we preach, and distribute the sacred books. At times we take the sacred books and go out into the high ways, distributing them and submitting explanations to the people. There are many who seem glad to hear of Jesus, and praise the doctrines, saying they will worship the true God, and will not worship images, ancestors and the tombs; but others there are who refuse to listen. Females also, are now in constant attendance at the chapel, listening to the doctrines.

There are three persons named Mer tuk, See and Wong, who truly believe in Jesus. Mun Seen Sang and I, daily discourse to them and pray with them. Having obtained a change of heart, they wish not to worship idols, but desire to become disciples, and we can therefore take the responsibility of seeing them receive the rite of immersion, and enter the church. The pastor has passed them through examinations.

In the country we have a school of seventeen pupils, three of whom are girls. The Seen Sangs all take it in turn in going there to preach. We have now a boat of our own for this purpose. In the country there is an elderly man whose name is Sen, who believes in Jesus. At present, the work of constructing the new chapel is in progress. The building will cost three thousand six hundred dollars, not including glass, bell, locks and hinges, and is to be completed in seven months. The ground cost thirteen hundred dollars, not including fees.

This season great have been the falling rains, the cotton cannot live. It is a year of scarcity. Rice is expensive, and the people distressed. The Mandarins offer prayers at the temples for good weather. I am continually taking up the different kinds of calamities and distresses, and exhorting the people to worship the true God, and believe in Christ, and seek for the life which is in heaven. I having become a disciple, must assuredly all my life long serve the Saviour, and with my whole heart and strength, preach to my countrymen; and I beg that ye will beseech the true God to bestow the Holy Spirit, and convert the hearts of my Chinese people. When I return to Canton, I will with the same heart preach the gospel.

I will never forget the kindness of the Mrs. Thomas, nor indeed cease to remember the friendliness of the hearts of the disciples of the churches. Towards those ladies who make the assisting contributions, my heart feels deeply grateful, and I beseech God's blessing upon them.

This year I must certainly return to Canton to see my wife and daughter. After visiting my family, I will proceed up to Canton city, to see all the disciples, and will join with them in preaching the doctrines. After a while I will return to Shanghai. These are my true words.

By this letter I send greetings to the churches. May all the disciples, male and female, have peace. Compliments to pastor Jeter, and congratulations that he has taken a new bride.

After a while we shall ascend to heaven, and together behold Jesus, and unitedly praise the true God. I hope all the disciples will be warm-hearted and prayerful, and obtain the reward of the life in heaven. Amen!

To the lady disciples of the First Church, Richmond. Peace and happiness unto them. From the disciple Yong Seen Sang, respectfully.

The year of Christ 1849, and 7th month.

The year of Taou Rivong 29th, and 6th moon.

### Miscellaneous.

**Generous Offer.**—A noble-minded merchant in England, who though not a member of the Free Church of Scotland, has become interested in its movements, has offered to allow the Free Church ministers and missionaries a free passage, whenever they can avail themselves of it, in any one of twelve ships of which he is co-owner, and which are constantly sailing for distant countries. "The merchandize of Tyre shall be holiness to the Lord."

**Medical Missions.**—Arrangements are being made with the Edinburgh Medical Missionary Society for sending out a medical missionary to Calcutta, in connection with the Free Church Institution there.

**Don't let the people read the Bible.**—In a recent circular to the Archbishop and Bishops of Italy, the Pope shews his opposition to the reading of God's word in the following terms:

"Be careful to preserve the people, not only from the reading of papers, but from reading the Bible, which the enemies of the church and of human society, availing themselves of the aid of Bible societies, are not ashamed to circulate, and enjoin upon the faithful to shun with horror the reading of such deadly poison,—inspiring them at the same time with veneration for the holy see of St. Peter."

**A New Saint.**—At Schleimbach, near Vienna, is a girl, out of whose hands, feet and left side blood is said to flow every Friday as sweat. On her forehead are the letters I. N. R. After crowds had assembled to pay their honors to this new saint, it was found on investigation that it was all an imposition of the priesthood. The secretion of bloody sweat is accounted for in a natural manner, and the letters on the girl's forehead are shown to be produced by chemical agents.

**Arrival of Bishop Rafee.**—Right Rev. Bishop Rafee recently arrived in the country, bringing with him nine young clergymen, and six Ursuline nuns, who are from Italy, and are to be employed as teachers of young ladies in America.

The Mount Holly Mirror says that a colporteur found more than 150 families, which he visited in Burlington county, N. J., destitute of the Scriptures and all knowledge of their contents.



## Children's Department.

For the Commission.

### Letters to Children—No. II.

Dear Children,—You who have been laying aside your cents for the "Missionary Society," will like to hear something about the heathen and what missionaries are doing for them. If then, you will turn to your map, you will see far to the east of us, the other side of the broad Atlantic ocean, China—the country from which we get tea, silks, and other useful things. Here are many large cities, the inhabitants of which are all idolaters. Imagine yourself if you can, in one of these large cities. It is the Sabbath day, but this you would never know from what you see around. Do not be frightened at the appearance of the people, they will not trouble you, though they stare at your dress, which is as strange to them as theirs is to you. How narrow the streets are, and see, every one is engaged in business; the stores are all open. Ah! they know no Sabbath—no day of rest, though they have worship days, when they bow down to idols, and perform other religious duties. That large building into which persons are going, is a temple. Let us go in. See that father holding his little son by the hand, leading him to that large idol, seated on a kind of throne. What a frightful image, to teach a little child to call God! There he bows his knee, and folding his little hands together, prays in language which you cannot understand, that he may be kept from harm. He is taught that this god is cruel, and that he must offer some present to please this deity. See him take from his father's hand that dish of rice, and place it on the table, as an offering. Poor little fellow! Do you not pity him, living in such ignorance! Would you not like to tell him of the blessed Saviour, who when he was on earth, took little children in his arms, and blessed them?

But here are others coming to worship; there is a woman with her infant, and see that poor lame beggar pressing in. "Oh," you say, "that I could speak to them, and tell them, that God cannot see them, or hear their prayers, but they would not understand me." I see dear child, you are sick at heart, let us go away. But hark! what sound is that! It reminds me of my own home. It is a church bell! Let us hasten to the place. Enter this door, and there is a sight which might well make your heart leap for joy. A number of these Chinese are seated in a large chapel, and listening to a minister. Yes, here is Christian worship, in a heathen land. You cannot understand the words he speaks, but in the preacher's benevolent countenance and tender tone of voice, you can see love to God and man. Here is one self-denying Christian, who is willing to live and labor for the poor Chinaman. That missionary has left his happy home, and Christian society, to tell these poor heathen of the precious Saviour. And several of his hearers have already given up the worship of idols, and been baptized. Does this not make you feel glad? But see, service is over, and as the people are retiring, a tract is handed each one. Now here is something which any child can do. Every cent you give to the mission cause, will purchase at least one tract, and a single tract has been blessed to the conversion of many souls. Think of this, whenever you have a cent to spend. And now when you next go to the Sunday School and meet your kind teacher, O will you think of these poor heathen, and do all you can for them?

FRIEND TO CHILDREN.

### A Share in the Concern.

A little chimney sweep, all washed and clean, was once seen running along the Strand in London in great haste. A gentleman that saw him asked him where he was going, that he was in such haste. "Oh! I am going to the children's missionary meeting in Exeter Hall!" "What have chimney sweeps to do at missionary meetings, I should like to know?" "Why sir, I have a share in the concern!" "A share in the concern, what do you mean?" "Why, I paid my penny sir, and so I have a share in the concern."

And so, dear reader, have you, if a missionary collector or subscriber. Each penny that you give, and each effort that you make, gives you a share in the concern. And what a "concern!" The concern of saving souls; of spreading the gospel of Christ; of establishing the kingdom of

God in all the world; of banishing idolatry, and superstition, and sin, from the earth! This is the concern; and in the great day of God, this will be the honor most to be desired, to have had a share, however humble, in this concern.—*English paper.*



### Snake Worship.

The above picture, dear reader, represents heathen men and women making presents to a snake, and worshipping it. A missionary gives the following account:—

My Dear Children,—You will, perhaps, be surprised to hear that the people of India worship snakes. The king of the serpent-race, they say, is Shesh, or the Cobra Capello, which you know is a very poisonous snake. It is said that he has a thousand heads, one of which sustains the earth. The day set apart for his worship is the twenty-third day of July. The people make a clay image or picture of him, and present to it milk, flowers, cocoanuts, and other eatables. They then bow down before it, saying, "Oh, divine Cobra, preserve and sustain us. Oh Shesh, partake of these offerings, and be gracious unto us."

### What a Little Girl can do.

Some fifteen years ago at a meeting of a Baptist Missionary Society, in the State of Georgia, there was a collection taken up from amongst the congregation, for the purpose of sending it to Burmah, to promote the spread of the Gospel in that benighted land. Each person contributed in proportion to his purse, or the interest felt in the matter.

There was in the congregation, a poor, old, widow woman, with her little grand-daughter, whom she had raised from infancy in a state of orphanage; she was about twelve years old. The old lady, like the woman mentioned in scripture, threw her mite into the treasury, accompanied with a silent prayer for God's blessing. The child was much affected, and extremely anxious, also, to contribute something to the good cause, and asked her grand-ma for a small piece of money to throw in. But the good woman had given all she had, and tried to quiet the child's importunities. The congregation dispersed, and on the way home, the little girl still teased her grand-mother for something to give, even if she had no money. When at home, she searched through the house, but searched in vain, for in the dwellings of the poor, what little is there to be found, even of the very necessities of life. Next morning on sweeping and cleaning up the house, she found a little bag, containing about half a pint of mustard seeds. She caught it up and ran with a joyous countenance, and asked her grand-mother to give it to her. The old lady did so. The child knew that the minister who had taken up the collection the day before, would pass by her grand-mother's on his way to the next appointment; so she watched anxiously for him. In a few hours she saw him coming, when she took the bag of seeds and went to meet him, her face covered with blushes, but still her manner and tone of voice, indicating joy and determination, such as is felt when we know we are doing a good deed in a good cause.

She said to the minister, "I was at meeting yesterday when you collected money to send to Burmah, but I had nothing to give, and was very sorry for it, as I wanted very much to give something. I have nothing to give but this little bag of mustard seeds, which grand-ma gave me, and you will take them, and try and use them some

way; perhaps, you can sell them for a little money."

He was both pleased and astonished at the earnestness and sincerity she manifested; so he took the seeds and promised to do the best he could with them.

While wending on his way to his next appointment, he was constantly ruminating on the actions of the child, and of her singular donation. When he was taking collections at this place, there was a good deal of coldness and backwardness exhibited, and the usual motives and incentives seemed likely to fail in drawing out a fair contribution, when luckily he thought of the orphan girl's gift. He drew forth the little bag of seed, and showed it to the audience, at the same time telling the whole history of the matter in such a way as to enlist the feelings of the people. As he was about drawing to a close by offering the seeds for sale, an old man far back in the house, rose up and said: "I will give one dollar for a tea-spoonfull of the seed!" Instantly some one else exclaimed, "I will give two dollars for the same amount!" Another, "I'll give three!" and four, and even as much as five dollars were given for a tea-spoonful of the mustard seeds. Great animation sprang up, each one's bosom warmed with a charitable glow, and by the time the seeds were all sold, more than fifty dollars had been contributed to the Missionary cause. Thus it is frequently, that unexpectedly great things may result from a very small matter.—*Exchange Paper.*

### The Man that Gave, because he had Lost.

In the report of the London Missionary Society, about to be published, there is the following acknowledgment:—

"A thank-offering from a poor man, - - - £30 0s. 0d."

Now I am sure that many who read this, will wonder very much how a poor man could have given so much money to the Society as £30, but they will wonder a great deal more when they know who he is, and why he gave it. Well, then, he is, what he describes himself, "a poor man," and earns his daily bread as a jobbing laborer. But how did he get so large a sum? You shall hear the story which he told to the writer, when he came with his gift to the Mission House. He said, that during a great part of his life, he had been a servant, and had had two mistresses, with each of whom he had continued many years. When his last mistress died, he was much surprised to find that she had left him £100. This he determined to leave at his death to the London Missionary Society. But a little while afterwards, a friend of his went into business, who wanted to borrow some money; and, knowing that "a good man sheweth favor, and lendeth," he allowed him to use the £100 which he had received from his mistress, with some more which he had saved out of his wages. This, no doubt, was very kind; but, as he had no security for his money, except the word of his friend, it was not very safe. And so it proved; for, after trading some time, the business failed, the "poor man's"

friend became a bankrupt, and he received back only a quarter of what he had lent to him. This was very sad, and you may be ready to think, that after losing so much, he would take great care of the rest, and make up his mind, as many people would have done, not to lend, or give away a single penny more. But this was not his purpose. On the contrary, he resolved to give his money for the very reason which would have led most others to keep theirs. It was because he had already lost so much, and was afraid that he might soon have nothing left. Was not this a strange reason? Did you ever before hear of any body giving money because he was losing it. But this was his reason, and his only reason. The fact is, that the good man had set his heart upon doing something for the salvation of the poor heathen. This was to him better than money, or all that money could purchase. And he had been happy in the thought, that when he had gone to heaven, his property would be employed for this end. But now he was determined that he would enjoy some of this pleasure while he was upon earth, and to make sure of it, he gave the £30, and promised if he was able, to leave more at his death.—*English Paper.*

### Ellen's Last Contribution.

One evening, towards the close of the last year, a group of joyous school girls had assembled, just before separating for the vacation, around their Christmas tree.

Its fruit, the produce of their busy fingers at their leisure hours, was devoted expressly to the missionary cause, and many were the conjectures as to the sum their sale would add to the missionary book. Every face shone with happiness, every eye beamed with delight, but none sparkled with greater animation than that of dear Ellen —.

She had, in conjunction with two of her companions, commenced, at the beginning of the year, the little working association which had now grown into a thing of such interest among them all. Most indefatigably had she devoted every spare moment since that time, (for she was a child never known to be idle,) to this cherished object.

The missionary basket was always well stocked with proofs of her industry, and now, the missionary tree bore ample testimony to her youthful zeal.

Little did we think, as we looked on her animated form, and watched her interested countenance, that she had made her last contribution; that she would never again lead the way among her young companions in advancing the cause she loved.

But so it was; ere the time for their re-assembling had arrived, those busy fingers, that blooming form were silent in the grave, and the spirit which had animated them removed. We trust and believe, through the infinite merits of the Redeemer, to serve him day and night in his temple above. One of the dear child's last wishes, expressed during the mental wanderings which attended her short and severe illness, was, that her little missionary fund, which she had set apart for the purpose of carrying on her favorite employment, might be "kept quite separate, and not mixed with her other money." After her death, the box which contained her little treasure was opened, and that, with another little sum obtained for the same object, by depriving herself of butter, is now sent to the kind editor of your Magazine.

May you, dear children, from the example of one who was a child like yourselves, be encouraged to devote your youthful energies to God—to "work while it is called to-day, knowing that the night cometh when no man can work."—*Child. Miss. Mag.*

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