

THE COMMISSION.

VOLUME 3, NUMBER 3.

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

RICHMOND, MARCH 15, 1851.

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.

No Hope!

In Pridden's Australia, we find the following: "Throughout all the funeral ceremonies of savage and heathen nations, the same distinguishing mark is to be observed—they are the vain devices, the miserable inventions of men, who sorrow for their departed friends as those who have no hope. Nothing, it is ascertained, can awake in the breast more melancholy feelings than the funeral chants of the Australians. They are sung by a whole chorus of females of all ages, and the effect produced upon the bystanders by the wild music, surpasses belief. The following is a chant, which has been heard upon several such occasions, and which, simple though it be, fully expresses the feelings of a benighted heathen mourning over the grave of a friend, whom he has lost (as he thinks,) forever:—

The young woman sings,	My young brother,	} Again.
The old woman,	My young son,	
	In future shall I	} Again.
	Never see	
	My young brother,	} Again.
	My young son,	
	In future shall I	} Again.
	Never see	

This, Christian reader, is the only consolation a heathen has in bidding a last adieu to friends on earth. Truly they have "no hope," and are "without God in the world." Imagine yourself now in their condition, without one ray of light to illumine the future, but all darkness, gloom, uncertainty and despair, and you imagine only what would really be your situation but for your knowledge of divine revelation. It was that condition in which the missionaries, who first came to England, found our forefathers—it is the condition of all who have not heard the gospel, which brings life and immortality to light.—Since it is the gospel alone which maketh us to differ from them, should we not prize it above all price? and should we not sympathize with those who have not its enlightening influence and consoling promises, to cheer and animate them through life's dreary pilgrimage?

A. B. C.

An Example Worth Imitating.

A shoemaker is mentioned in an Episcopal periodical at Burlington, New Jersey, whose benevolence was known to be large for one of his circumstances. Being asked how he contrived to give so much, he replied that it was easily done by obeying St. Paul's precept in 1 Cor. xvi. 2., "upon the first day of the week, let every one of you lay by him in store as the Lord hath prospered him." "I earn," said he, "on an average, about one dollar a day, and I can, without any inconvenience to myself or family, lay by five cents out of this sum for charitable purposes; the amount is thirty cents a week.

"My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children, each of them earn a shilling or two, and are glad to contribute their penny; so that altogether, we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited, every Sabbath morning, in a box, kept for that purpose, and reserved for future use. Thus by these small earnings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way, is about twenty-five

dollars, and I distribute this among the various benevolent societies, according to the best of my judgment.—*Exchange.*

The Lapland Missionary.

The poor Laplanders are without many of the things which we consider quite necessary to life; and, what is worse, they have not a knowledge of the true God, and His Son Jesus Christ; and no one, for a long time, thought of going to tell these poor Laplanders about Jesus Christ, who died to save them.

It was about seventeen years ago that a Swede, named Tellstrom, had been reading a book which told of the sad state of spiritual darkness of the Laplanders, and he felt a strong desire to go and preach the gospel to them. This man, Tellstrom, had himself lived without God; but he was convinced of sin while hearing the Rev. George Scott preach in Stockholm; and he anxiously put the question, "What must I do to be saved?" He was a journeyman painter, and had been used to work on the Sabbath; but that he might be able to go to chapel on the Sabbath, he gave up one-seventh of his scanty food and wages. His growth in grace, after he had found peace with God, was most encouraging. He was soon engaged in various efforts to do good; and when he read of the wants of the Laplanders, he told Mr. Scott he very much wished to go to them.

But there were many difficulties in the way. "How can you learn the language?" said Mr. Scott to him "it is very difficult." "I have thought of this," he replied; "and I heard there was a Lappish Grammar published many years ago; and, after a great deal of trouble, I found one amongst the lumber of an old book shop. I found, also, a Lappish New Testament. I have been trying the language, and I firmly believe I shall be able to master it." "But," said Mr. Scott, "the cold is so much greater in Lapland than in Stockholm, and you cannot get the same shelter and comfort as you do here." "I have thought of that, too," he said, "and during the late severe weather, I have gone up and down the stone-stairs, that I might try whether I could bear the cold. I have not suffered at all; and I am convinced that, in this respect, I am specially fitted for Lapland." "What will you do for food? You will get no bread or vegetables; all that you will have will be the flesh of the rein-deer, smoked, or otherwise prepared." "This," said he, "has not given me a thought. I have been none the worse for fasting once a week that I might secure my precious Sabbaths; and if God send me to Lapland, He will support me there." "But how will you bear the solitude? You may sometimes be placed where for many dreary miles you could not meet with a spiritual friend." He was moved at this, and said, "I seem too young a convert to be removed from the careful nursing of the Christian church. I feel how much I need this; and yet, if God be directing my steps to Lapland, my soul may certainly rely on that word, 'Lo, I am with you alway, even to the end of the world;' and if Jesus be with me, is not this enough?"

Commerce Tributary to Christianity.

We have been much interested in an article in the North American, on the commerce of Western Africa. English merchants are beginning to drive a profitable trade with various portions of the coast, while a few of our own countrymen, aware of the large returns which a profitable investment will yield, are engaged in the business. The commercial enterprise of civilized nations will soon be extended along the splendid rivers, and far into the interior of that hitherto almost unexplored land, thus opening facilities for the diffusion of evangelical truth, and the gradual civilization of its unnumbered tribes.

The following is an extract from the above named article, exhibiting some of the resources of the country, and the commercial statistics of one year:—

COTTON.—The demand which exists all over the world for this staple, which demand is constantly increasing without a corresponding increase in its production, cannot fail to make that region of immense consequence in a commercial point of view, which can with ease and facility raise it. Africa promises largely in the supply of this momentous material. Thirty varieties have been found growing spontaneously. Hon. S. A. Benson, in a recent letter from Bassa Cove, says, "though this cotton (some sent from Liverpool for planting) is of a superior kind, yet it does not equal that raised by the natives far in the interior, a specimen of which was brought down a few days ago from the Pessa country. I have sent back, about five days' travel, to procure seed to plant." Dr. Lugeneel states, "I have seen trees growing in Liberia yielding cotton equal in quality to the best I ever saw from the valley of the Mississippi." Mr. McQueen testifies—"There is no country in the world which can produce such an immense quantity of cotton, of a quality so fine; it is finer than any description of cotton we know of; common cotton raised in Africa I have had in my possession, which was equal to the finest quality of American growth." It is also worthy of remark in this connection, that the untutored natives manufacture cotton goods extensively. They are spun (without any wheel) from their native cotton, and woven in a strip from four to fifteen inches wide. Several experiments are now in course of progress which, it is expected, will solve the question, whether Africa can produce cotton in sufficient quantities to make it a profitable article of export? We conceive it will become the competitor of the United States for the supply of the American market as well as that of Europe. This is merely an opinion, however, and is to be received accordingly.

COFFEE.—The whole land is covered with it. Isolated trees, and without cultivation, have been known to yield from ten to twenty pounds of clean dry coffee at one picking, and, however incredible it may appear, yet it is the truth, that a single tree in Monrovia yielded four and a half bushels in the hull at one time, which, on being shelled and dried, weighed thirty-one pounds. In Erravala and Kaffa, an ass' load (200 lbs.) can be purchased for about a dollar! The reason why the "Mocha" coffee is so good is, that it actually comes from the Southern parts of Africa! Grand Bassa county has already planted 30,000 coffee trees, which will bear fruit from thirty to forty years.

SUGAR.—The cane grows with unrivalled luxuriance, and as there are no frosts to impede or kill it, it can be brought to great perfection. Owing to the low price and the necessity of very expensive machinery for its manufacture, it is not probable that sugar will soon become an article of exportation. However, it may be raised in sufficient quantities for their own consumption. Should men of enterprise and capital embark in this business, they can, in all probability, make it yield a handsome return. It is recorded in history, that before the discovery of America, the best sugar estates in existence were on the coast of Africa.

PEPPER of all varieties is indigenous, and may be procured almost anywhere. It grows on bushes four feet high. In quality, it is perhaps not equalled by that raised in any other clime. "It is not uncommon to see a native with a bunch of pepper in one hand and a roasted cassada in the other, taking, with each mouthful of the latter, a pod of the former, one of which pods would serve to pepper a full meal for a person not accustomed to its use." This will be good news to those fond of "seasoning." We know of no reason why more of this kind of

spice is not exported than the amount hereafter specified.

ARROWROOT is one of the most common plants on the western coast. From the ease with which it is raised, and it being one of the most valuable articles of food, it may be made an important element of trade. A farmer in Liberia assured a gentleman that he received one hundred and thirty pounds from the one-sixteenth of an acre of ground.

PALM OIL is alone procured from Africa. It is the product of the majestic palm tree—the ancient and acknowledged symbol of fertility. We find from official documents, that 63 vessels, with 19,163 tons of oil, entered various ports in England in 1847, and 55 vessels, with 18,657 tons, in 1848. This is a large amount, when we bear in mind the rude mode in which it is made, which is in this way: A square pit is formed in the ground, something similar to tan pits in this country, and this square place is filled with palm nuts, which are taken down ripe from the trees, and the females trample the oil out in the sun with their feet. They continue trampling until the nut and the oil form one mass. They then extract the oil by allowing water to run into this place, and take it all up with the palm of the hand, scraping it into a calabash. In this tedious and difficult process, an immense quantity is lost by its running into the ground. There is also a great deal left attached to the nut. The oil is obtained from the surface of the nut and not from the kernel. When we consider the great quantity of this oil which may be manufactured by proper machinery and the hand of civilization to direct and govern it, the wonderful productiveness of the palm tree, and the boundless extent of territory in which it grows spontaneously; and the myriads of inhabitants which swarm these fruitful forests, ready to labor for the smallest consideration, our judgment is, that this oil will form one of the heaviest articles of traffic in the commercial world.

GOLD is obtained along the coast from Gambia to the Bight of Benin. The annual export of this precious metal is at least £300,000 sterling per annum. The amount of gold dust imported into Liverpool alone from Africa in 1846, was valued at £215,000 sterling. Further research—especially if pursued by men of science—may prove it to be as rich in mineral wealth as California or Peru.

IRON.—Such is the purity of the iron ore obtained by the natives immediately in the vicinity of Liberia, and which they describe as being abundant, that they have no furnaces—they need none. All their agriculture and war instruments are made by them of ore, so pure, that when heated, it becomes at once sufficiently malleable to admit of being wrought into any shape or form.

IVORY.—Some idea can be gained of the immense quantities of ivory procurable in Africa, from the countless number of elephants existing within her borders. A drove of 700 to 800 have been known to visit the Bonny country at one time. They all have tusks, some of which have been ascertained to weigh 120, 130 and 140 pounds each.

VARIOUS.—Cocoa, Tobacco, Beeswax, Ginger, Rice, Dye-stuffs and Timber, are imported in considerable quantities into this country and Great Britain—especially into the latter.

STATISTICS.—From a late return of the imports and exports of Great Britain from and to the coast of Africa, we compile the following table of imports in 1846—the last year reported, viz: Cocoa, 2,459 lbs; Coffee, 24,354 do; Ivory, 1,438 cwts; Ginger, 6,629 lbs; Hides, 874 cwts; Palm Oil, 360,452 lbs or 18,000 tons; Pepper, 98,166 lbs; Rice, 1,807 cwts; Beeswax, 5,226 cwts; Tobacco, 1,224 lbs; Teakwood, 7,686 lbs; Mahogany, 270 tons; Gum, 20 lbs; Undressed Skins, 7,013 in number.

The exports in 1845 were as follows: 342 tons of bar iron; 172 tons of cowries; 203 tons of

copper rods; 4,059 bales and cases of cottons; 691 puncheons of earthenware; 25,959 barrels of gunpowder; 2,478 cases of guns, containing 49,560 muskets; 195 tons of hardware; 8,393 tons salt; 51 M. of stone bottles; 60 bales of silks; 1,574 hhds of tobacco; 3,733 hhds of rum; 81 bales of wolens; amounting in value to £332,144.

The custom house value of the exports in 1846, was £421,620; in 1847, £518,420—thus showing a steady and rapid gain.

During the same period 159 vessels, comprising a tonnage of 42,219 tons, cleared for Africa, and 185 vessels, constituting a tonnage of 42,290 tons, entered inward to England from Africa.—Last year and the present have no doubt added largely to the number of vessels, tonnage and men employed, but of these we have no positive information.

When the almost boundless resources of this land shall be developed, we may hope that in the wake of commerce, our missionaries will go, bearing the glorious gospel of the blessed God. Then truly will Ethiopia stretch out her hands unto God.

THE COMMISSION.

RICHMOND, MARCH 15, 1851.

Meeting of the Convention.

The next meeting of the Southern Baptist Convention, will be held in the city of NASHVILLE, Tenn., on the second Friday of May next.

Rev. BASIL MASTR, D. D., of Alabama, to preach the sermon on Foreign Missions; or Rev. J. B. JONES, D. D., of Missouri, his alternate.

Rev. THOMAS HICKS, of Virginia, to preach the sermon on Domestic Missions; or Rev. T. G. KERN, of Alabama, his alternate.

The following are the terms of membership as prescribed by the Constitution:—"An annual contribution of one hundred dollars for two years next preceding the meeting, or the contribution of two hundred dollars at any time within said two years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so for each additional one hundred dollars, an additional representative shall be allowed: provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, three delegates shall be allowed for one hundred dollars."

JAS. C. CRANE, } Secretaries.
B. MANLY, Jr. }

Form of Bequest.

I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 20th, 1845, (here insert the amount, if money, or "subject," if other property, either real or personal,) for foreign missions.

Special attention is called to the above form, to be employed by those who wish their legacies for missions to be recovered.

Southern Baptist Convention.

It is hoped that the approaching meeting of the Convention will be fully attended. Measures affecting the spiritual and eternal destiny of millions, both at home and abroad, will claim consideration. We trust that many churches will be represented on that occasion, and that in the spirit of Christ, the delegates will be prepared to consider and discuss the various propositions which may be introduced. We are as yet in the incipency of our great benevolent movements.—Our divine Redeemer is calling upon us, in his word and providence, to make more vigorous efforts for the dissemination of his truth and ordinances. Shall we not listen to this call! Shall we not obey it!

T. J. Bowen.

We have the pleasure of announcing that a letter has been received from brother Bowen, dated last October. He had reached Yariba, the field he proposed to occupy. In consequence of war between several tribes of that country, he was compelled to retreat as far as Abbeakuta. At this place, about eighty miles from Badagry, he was waiting until a favorable opportunity of locating himself at some eligible point, was presented. The country is described as beautiful and healthy.

Brother Bowen was treated with great kindness by those tribes which received him. He was enjoying fine health, and pleads earnestly that other missionaries may be sent out. Who

will go? We regret that this interesting letter came too late to appear in this number of the Commission. It will be presented in the Journal for April.

New Subscribers.

We beg our brethren and sisters to interest themselves in procuring subscribers for the Commission. If every one will take a copy in his hand, and ask for names, our facilities of doing good may be increased four-fold. Why should we not have 20,000 names on our list? Let the effort be made.

Our Treasury.

We are deficient in the monthly average of receipts as compared with last year. We ask the earnest attention of our churches to this subject.

OUR MISSIONS.

SHANGHAI MISSION.

Calling back the Departing Spirit.

During one of my recent visits to the country, I was returning across the fields to the boat after a night service, and was attracted by a loud plaintive voice, which proceeded from a hamlet some distance off. I stopped to listen. There appeared to be no variation in the tone or the words. Ping fan choo lay, Ping fan choo lay! Return, O Ping fan, O Ping fan, return! I called the attention of my Chinese guide, to whom at once all was familiar. He said Ping fan was the name of a person then dying, and what I heard was the voice of a distressed relative calling upon the departing soul of Ping fan to come back and not to leave them. I had often heard the same kind of peculiar calling out before, but knew not what it meant; and have often heard the same since, which is quite a custom with the Chinese when the spirit of a dear one is about to take its flight to the eternal world. It sounded peculiarly solemn to me on that still and dark night, while crossing the fields, in the midst of a densely populated heathen region. My heart was affected to think how awfully ignorant these people are of the concerns of the soul and its final destiny. Truly do the heathen live and die without God and without hope, and how very few are the disciples in christendom, who are willing to give themselves, or even a small portion of their property, in order that the glorious gospel of the blessed God, which brings life and immortality to light, may be spread among those who now literally sit in the region and shadow of death! What a contrast between a dying heathen and a dying Christian! A dying heathen is roused to the conviction of a future state by the struggling of his soul to depart, but ignorant of the true God, of Christ, of the Bible, fearfulness and trembling seize upon him, in the midst of which the silver cord is severed, and he is gone! Cheered by the presence of Christ and assured by the unerring promises of the book of God, the dying Christian knows in whom he has believed and what he has believed, and death having lost its sting and the grave its victory, he can exclaim with Stephen, "Lord Jesus, receive my spirit!" Who cares for the heathen?

J. L. SHUCK.

Shanghai, October 1850.

Letter from Sister E. M. Yates.

Shanghai, Nov. 13th 1850.

It is just a week to-day since Mr. Yates set off for Ningpo, where according to our physician's advice, he proposed remaining a month at least. He had grown very thin and weak; but it seemed quite impossible to refrain entirely from labor as long as he was at home; and he was constantly restless and unhappy because he could do no more. Change of scene and entire cessation from business will, we hope, do much towards his restoration. Whilst at Ningpo he will lodge with our kind brother and sister Goddard.

Would that I could tell you particulars of an encouraging nature respecting our work here, for though your confidence is based on something

less transient than outward prospects, it is nevertheless always desirable and agreeable to see evidences that labor is not spent in vain. The conversion of the world is so great a work that man, if left to himself, might well despond, nay even despair of success. But, in the absence of all other encouragements, there stand the immutable promises of Jehovah, at which, when the Christian looks closely, he exclaims, "It is enough" and then pursues his work with renewed diligence.

We have been somewhat disappointed, it is true, in the native members of our little church; two of the three last year baptized having been excluded; and two of older standing also: Mecha and Atait. Still I cannot feel that we ought to be discouraged—such things are to be expected and, as far as possible, guarded against.

But we hope the time will come, and come soon, when true, whole-hearted Chinese Christians shall unite their efforts with ours, for the setting up of Christ's kingdom in this heathen empire.

We greatly long to hear that you are restored to your wonted health. We miss your monthly greetings and advice.

With much esteem, very truly, &c.

E. M. Yates.

Letter from Brother Shuck.

Printing and Book Distribution.

At our mission meeting month before last, we resolved to prepare and print a series of select tracts on various subjects, which could be neatly, and at the same time, cheaply printed. In this way, we can put some printed truth at little cost, into the hands of every one of the very large numbers who now make up our congregations.—No. 1 and No. 2 of the series have been printed, ten thousand copies of each; No. 1 consisting of the Sabbath Calendar, with the 4th commandment, and No. 2 being the entire ten commandments. Specimens I have sent you per ship, as indeed I have of all our tracts. We have now in press at Ningpo, another and new edition of our tract on the ten commandments with commentaries and explanations, &c. Mr. Goddard, of Ningpo, is also printing for us five thousand copies of the first half of his translation of Genesis. We try to put our larger tracts into as wide a circulation as possible, consistent with the expense of printing, our supply on hand, and the probable ability of the receiver to comprehend.

Shanghai and this whole region presents a wide and promising field for book and tract distribution, and far and near we have scattered these messengers of truth. I regret to say, that as yet we have no portion of the New Testament quite ready for the press, but I trust the time is not far off, when we shall have the New Testament both in the general book language of the empire and also in the particular dialect of Shanghai and its vicinity. The committee of Peto-baptist missionaries, who have been engaged at Shanghai for three years upon a version of the New Testament in the general written language of the country, expect to complete their work by July 1st of this year. By an arrangement originally made, Baptist missionaries have a right to print editions of this version, using their own terms for baptism. Baptist missionaries declined uniting with the others in the revision of the New Testament, in consequence of serious reasons involved in the baptismal controversy. No such reasons stand in the way of Baptist missionaries joining with others in a revision of the Old Testament scriptures. The other missionaries at Shanghai are extensively engaged in the preparation, printing and distribution of books and tracts.

Disciples and Inquirers.

In a separate note, I have mentioned to you that Wong Yu San and See Daw Ling both continue to give us satisfaction and encouragement. A great change for the better has taken place in the minds of See's mother and brothers with regard to his having become a Christian, and towards us and our religion in general. See's wife is a very interesting and lady-like young woman, and fully sympathizes with the religious views of her husband, and is learning to read, her husband acting as teacher. The ladies of the mission have had very pleasant interviews with her.

Prayerful efforts will be made for her salvation. Of those whom we call inquirers, there are an encouraging number, and not one of them but is an interesting case, although I cannot venture to report any thing definitely decided. They still require constant, careful and prayerful teaching. We dare not be hasty in admitting them to church privileges. The Lord has a people here, and in the midst of our toils and discouragements, we are not left without indications of the Master's blessing. Of those who inquire, but whom we do not call inquirers, the number is considerable; but the majority draw back when they learn the high and spiritual demands of the gospel. But these demands we shall not cease to proclaim, with humble reliance upon the Holy Spirit's all powerful influence. Pray for us.

CANTON MISSION.

Letter from Brother Roberts.

CANTON, NOV. 14, 1850.

Uet-Tung Chapel.

Meeting here as usual to-day. This morning I went out distributing tracts with Achun, who was with me in America, carrying them as coolly, for the first time since our return, as he had done before we went together to the United States. We distributed among the boats, and on land, also through the streets. And though it is impracticable, while distributing, to converse so much or explain, yet, we can point them to the chapel and invite them to come every day at 12 o'clock and hear preaching; and we trust the distribution of the books may prove useful, like the sowing of seed that will, in due time, spring up, grow, and bring forth fruit to the glory of God.

Just before 12 o'clock I set Achun to tell the hearers such things as he already knew, and especially about his visit to America; and also his own experience in becoming a Christian. This course will prove entertaining to the waiting congregation, also give him boldness in speaking publicly, and as he learns the truths of the gospel, he will have an opportunity in this humble way to communicate them to his own countrymen. Chow Seen Sang commenced the public services by singing and reading the sixth chapter of the Acts, upon which he commented, giving some account of church polity, of the commencement of deaconships, their object, and the persecution and martyrdom of Stephen. A visiting missionary followed with an exposition of the Lord's prayer, and the meeting was closed with prayer.

Lein-heng-ki Chapel.

We took three hundred books and tracts, and went immediately to this place, about two miles up the river, rang the church bell, collected a congregation, to whom Chow Seen Sang preached, and the meeting was closed by the Rev. Mr. Burns, who was with us.

My breast admonishes me to avail myself of the aid of others, and favor myself when I can. Achun took the three hundred books and we distributed in the street on our way home, chiefly to persons soliciting them, by whom and their friends and acquaintances, they will at least be generally read.

At night, attended prayer meeting at Dr. Happer's, conducted by Dr. Ball. These prayer meetings are useful in their place. While preaching the gospel to others, we must not neglect to keep our own hearts with all diligence, out of which are the issues of life, and in carefully keeping of which, much depends our own usefulness. O for refreshing seasons from the presence of the Lord!

LIBERIAN MISSION.

Letter from Bro. R. E. Murray.

Sinou, March 10, 1850.

Lord's Day.—Baptized one who had been for 10 years a Presbyterian. She had always had a desire to be a Baptist, but affection for her parents had induced her to remain so long in that church, she finally concluded to yield obedience to her Saviour. Some of her kind friends persuaded against it, reminding her of ill health and the danger she would incur by being baptized;

nothing could move her; since her baptism her health has improved wonderfully.

March 11.—Lord's day was observed as a day of fasting, humiliation and prayer to God to renew his work in the land.

March 21.—Preached at Greenville and Fish-town, the natives attended in a very pleasing manner, and we hope the Lord will bless us in our labor.

March 31.—Preached at Greenville and at Fishtown, attendance good, some of the Fishermen, I found, were on their farms, those who attended divine worship observed, that the others were fools for working on the Lord's day.

April 4.—Visited a native Town about six miles from this place. The chief of this town expressed a strong desire for a school for the children.

April 6.—Received 10 native scholars. This is a pleasing circumstance. If the boys can be induced to attend regularly, every inducement will be given them.

April 7.—Preached at Readville, four miles up the river. The people, generally, are Methodists. They desired me to visit them often.

April 14.—Preached to a large congregation at Greenville. Many of them just from America. They appeared delighted with all they saw, and profited by what they heard. I trust the Lord will preserve them in sickness and make them valuable members of the church and State.

April 21.—Preached at a new settlement about two and a half miles from this place, where a few of the emigrants, by the Harna, settled. Congregation small, but attentive.

June 2.—Baptized five converts. It was the largest number it has been my privilege to baptize yet, but am certain the Lord will increase it. At half past three P. M., the Lord's supper was administered. It was a joyful day to us.

October 18.—A revival commenced in our church. On the 10th November—ten converts, the fruit of our labors, were baptized; besides four others from the United States. The work is still progressing and, I hope, will continue, and many be brought to the knowledge of the truth as it is in Jesus. No one, but he who has been laboring for years with little success, can form a correct idea of the intense delight experienced by the servant of God, when the Spirit begins to work and sinners cry out, "What must I do to be saved?" This I have recently enjoyed, and am looking forward for a renewal of it on my return home. Pray that the Great Head of the church may bless my labors.

R. E. M.

Letter from Brother Drayton.

Cape Palmas, July 1, 1850.

Dear bro.—I am much encouraged in view of the interest felt in our church by the people.—Darkness is receding, and the light of the glorious gospel of Christ is spreading. I call it a harvest time with the church, for souls are pressing their way to the gates of Zion. The natives exhibit some relish for the word, and I am happy to inform you, that I have a free intercourse with them. I feel as if the day is not far distant, when the light of the gospel shall be poured into many hearts. We have but to labor with Christian meekness and activity, and the work shall be accomplished.

All the departments of this station are doing as well as can be expected under existing circumstances. I have no need to be discouraged, for every thing wears a cheering aspect at present. During this quarter, I have preached 30 sermons, attended 15 prayer meetings, baptized 12, traveled 79 miles, distributed 200 copies of tracts, visited 32 families, and held prayer with most of them. Day school 23, with 13 natives, (36); Sabbath school 100 scholars, teachers 15; Bible class 42; native stations 5. I attend to them as often as circumstances will admit. I assist Mrs. Drayton in the school as often as my other labors will allow me.

Letter from Samuel G. Day.

The following is from the young native, who has been engaged by the mission as an assistant:—

Edina, April 13, 1850.

Dear Sir,—By this vessel I drop you these few lines, to apprise you of the state of our

school. I am happy to say, the school is going on very well—the scholars are much improving. I am acting as teacher and interpreter for the Rev. J. H. Cheeseman. The native youths chiefly engage my attention, for they are my brethren and my countrymen. I am greatly anxious to see my people brought to a knowledge of the truth. The religion of Jesus Christ is not selfish. Every person who enjoys it himself, will feel anxious for others. I came from my people young and small, and know how good it is to be brought out before the customs and practices of my people are fixed upon the mind. I hope you will pray for me, that I may be able to bring many of my countrymen to the marvelous light of the gospel of Jesus Christ. I will send you the names of our native youth, of the day and Sabbath schools. We have a well organized school and Bible class, taught by the Rev. J. H. Cheeseman. The teachers of the Sunday school take great interest in the scholars.

Please remember me and my father, mother, brothers and sisters, and all my kindred according to the flesh. Please write to me, and oblige yours most obedient and faithfully. Signed, SAMUEL G. DAY.

Letter from Brother Cheeseman.

Referring to the climate of the coast and the facilities of laboring for the salvation of men, brother Cheeseman makes an appeal, which deserves the serious thought of all Christians. He says:—

Many persons unacquainted with Africa, regard it as a place unfit to be inhabited by human beings; others regard it death to land upon these shores. Because of these opinions, many of the ministry will not embark for Africa; but it should be remembered that prejudices to Africa have caused many of the reports which are circulated. Africa is one of the finest countries in the world, and I presume no country presents a more lofty forest, ever clothed in verdure the most beautiful, than this. The whole face of the country, as far as I have traveled up and down the coast, is beautifully diversified with hills, mountains, valleys, rivers, rivulets, &c.—The land is fertile, producing all the various products of other tropical regions. Let a man once travel through the interior of the country, notice the spontaneous growth of trees, the fertile soil, the pleasant streams which flow in various directions, affording relief to the weary and thirsty traveler, &c., and he will return fully convinced that Africa is not a whit behind the most fertile regions of the earth. With industry and enterprise, Africa can be made all that is desirable, a happy home for the man of color.

We are favored with two seasons—wet and dry—but neither one nor the other incessant. In the wet season we have rain with intervals of dry weather, and frequently for a month or more we have scarcely sufficient rain to sustain our gardens. In the dry season we have frequently gentle showers to cool the atmosphere, and very rarely is the heat as oppressive as in America in the months of August and September. For healthiness, Africa will compare well with any other country in the torrid zone. Foreigners, until acclimated, suffer somewhat, which would be the case in going from the high to the low lands of the South.

The interior is healthy, and as elevated positions are known to be more favorable to health, it might be supposed that intelligent persons coming to Africa would not be content to settle on the sea board, where they will be continually subject to miasmatic influence. There is a secret in living in Africa, which our friends have not discovered, or if discovered, not profited by. It requires physical exercise of the most laborious kind; for want of which, many in Africa soon become invalids. Have you no invalids in America who might be restored by manual exercise? It is true, we have seen many valuable men fall victims to death here; but the question may be asked, Would they not have died had they not come here? I shall not answer. I am sure of one fact, that if we could report as much gold as is said to be in California, the unhealthiness of the climate would be no preventive to thousands coming over; but we can only report thousands of heathen perishing for want of the bread of life, which ought to be, but I fear is not, a sufficient

inducement to bring our brethren over. Can there be any comparison between the gold of California and an immortal soul? I leave the Christian to answer. J. H. C.

OTHER SOCIETIES.

Great Work among the Armenians.

At Aintab, Turkey, the Lord is giving tokens of his favor, by exciting among the Armenians a deep interest in the gospel message. The following is from the Journal of Missions:—

Many Armenians, not distinctively Protestants, but convinced that the truth is with those who are, are zealously engaged in diffusing the light among their neighbours and friends. Several of these have been in the habit of collecting at their houses on the Sabbath, little companies of from ten to forty and more, and expounding to them the word of God. The first Sabbath in August, a crowd of hearers, reported to be two hundred and upwards, assembled where two or three of these men were together. Portions of the Bible and of sermons printed by the mission were read, and prayer offered. It was decided to meet, in the same place the next week. But instead of waiting for the Sabbath, as many as one hundred came together the next evening at a private house for reading the scripture and prayer. This course they followed up every evening, and Saturday, when they met in the Armenian church, there must have been as many as 400 or 500 collected.

What are the tokens of a revival? Are the solemn assembly, the eye riveted on the speaker, and ever and anon glistening with tears that cannot be repressed, and deep conviction of sin occurring in one and another, evidences that the Spirit of God is present? All these are found at Aintab. As the danger of grieving the Holy Spirit is presented, a comparatively new heater is in tears from the beginning to the end of the discourse. Another young man weeps freely, and towards the close many are affected, their eyes being bathed in tears. One never before present, with intense interest in his countenance, keeps his eye fixed on the preacher throughout the sermon. Christ Jesus is held up as the Apostle and High Priest of our profession, and great tenderness is manifested. New members are admitted to the church; during the prayers sobbing and weeping are heard. The solemnity of the vows taken upon them by the new members and renewed by the old, so impresses several, and these among the strongest men, that, unable to restrain their feelings, they give vent to them in sobs and tears. "We are unto God a sweet savor of Christ in them that are saved and in them that perish," is made the theme of discourse, and the whole audience is deeply moved, a very large part of them being bathed in tears, some of them hanging down their heads, and covering their faces from their overflowing feelings. Thus week after week the trickling tear, the half-suppressed sigh, and the bosom heaving with emotion, are visible proofs that the truth is taking powerful hold of the minds and hearts of this people.

English Baptist Missionary Society.

Says a visitor to the stations in Ceylon:—

On the Lord's day I was much affected, and could not but praise and magnify the Lord to see the chapel in Colombo well filled with natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranesinghe, the native preacher, is a very intelligent young man. He gave out a hymn, which they stood up to sing; he then read and prayed, and I preached, and he interpreted, sentence by sentence, and the people were very attentive. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Cingalese who understand English.

On Tuesday morning, Oct. 1st, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river, close to the mouth of which Mr. Allen lives: We

crossed it in a native boat, very safe with its outrigger, but with hardly room for your feet.—There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of Palestine, but very bad. De Sylva, one of the native preachers who visits the hospital twice a week, met us there. He has in it a little church of six members. We asked him which of them had been last admitted as a member, and examined him at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten.

Thursday, Oct. 3rd, we went to Kottigahwatte. The chapel is large and good, with a dwelling house for the native preachers, and a large garden. It is seven miles from Colombo, in the jungle. Isaac Whytoo Naden is native preacher; he is fifty-one, and has been long in the work, an intelligent, earnest man. He has a reader and seven day schools connected with the station; one, for girls. The scholars from six out of the seven schools, met us there, and we examined them all carefully. There is a church of eighty-three members, and ten inquirers. The native preacher, generally called Whytoo, attends sixteen services every month, and visits the people every Monday. We asked one of the members, "What is the duty of church members?" He replied, "With his whole heart and soul to worship Christ." Another said, "To teach others to love Christ, and to love his neighbors." Several answered when we asked if they felt bound to fill up their places on Lord's days and at the Lord's supper, that they did, and that they felt it their duty to contribute to the cause of God, and to help one another in affliction. "If one offends another, what then?" "He must ask of him to forsake his wicked temper. He must speak first to the offender, and if he is sorry, forgive; if he is not sorry, he must take another member or two to him, and speak." They said further, in answer to our inquiries, "We must do everything we can to honor and help our ministers. We must try to instruct our children in the knowledge of Christ." We then addressed them successively, and though the whole service had been long, there was the greatest interest and attention to the last.

Donations.

FROM JAN. 1, TO FEB. 1.

Virginia.

Jno. L. Powell, esq., of Loudoun co.,	12 12
Miss Columbia F. Burdett, 50 c.	
Miss Martha C. Burdett, 50 c.	1 00
Jedediah Waldo, Taylor co., per E. J. Armstrong,	1 00
	<u>14 12</u>

North Carolina.

Springhill Bap. ch. and congregation, for China mission, per John Monroe, esq.,	13 75
Miss. Society at Rocky Hock ch., per R. Felton, Jr.,	8 00
Col. members of Raleigh Bap. ch., per Rev. T. W. Tobey,	5 00
	<u>26 75</u>

South Carolina.

Rev. Thos. Mason, from Camden Bap. ch.,	3 00
Mrs. Jno. F. Maner, per Rev. J. T. Robert,	10 00
	<u>13 00</u>

Georgia.

New year's gift, by Dr. Wm. H. Turpin, Augusta, per J. B. Taylor,	100 00
Bap. State Convention, per Rev. Eli Ball, agt,	198 90
	<u>298 90</u>

Kentucky.

Bap. For. Miss. Soc., per F. Smith, Jr.,	500 00
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Alabama.

Bap. State Convention, per Rev. Eli Ball, agt,	300 90
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Mississippi.

Col. by Rev. Wm. M. Farrar, 650 00	
"A friend," per Rev. A. McKenzie,	5 00
	<u>655 00</u>

\$1794 77.

BIBLE FUND.

North Carolina.

N. C. Bap. State Convention, for translating Chinese Bible, per J. J. Purify, Jr.,	5 00
Springhill Bap. ch. and congregation per Jno. Monroe, esq.,	10 25
	<u>15 25</u>

ARCH'D THOMAS, Treas.

Children's Department.

Children's Offering.

Lord! can a simple child like me
Assist to turn the world to thee?
Or send the bread of life to hands
Stretched out for it in heathen lands!

Will this poor mite I call my own
Lead some lost Hindo to thy throne?
Or help to throw the idols down,
Which midst the groves of Java frown!

Oh! yes, although the gift be small,
Thou'lt bless it, since it is my all;
And bid it swell the glorious tide
By thousands of thy saints supplied.

Yon mighty flood which sweeps the plain
Is fed by tiny drops of rain;
And ocean's broad unyielding strand
Consists of single grains of sand.

Thus may the offerings children bring
Make Gentiles bow to Israel's King;
If owned by that resistless power
Which curbs the sea, and forms the shower.

Letter to a Little Child.

The following letter to a little girl residing in this city, was written by one who had spent several years in a heathen land. We insert it because it is worthy of being read by all the little boys and girls who see the Commission.

As you are a little girl I write you a little letter. I was reading lately in a book called "Travels in Egypt" &c., of a little Nubian girl that came with a donkey for a gentleman to ride on. She had poor parents at home and she came out with an ass to hire, to get some money for her poor parents. She was a very pretty, interesting little girl and the gentleman could not help feeling an attachment to her, she was so kind and obliging to every body. But I felt sorry that this little girl did not know any thing about God nor Jesus Christ. She never had a Bible, and she could not read it if she had, because no body ever taught her to read.

Now the same God that made you made her; but he has given you a great many more good things than he has given this little African girl. You have good clothes and a comfortable house, and food, and books and a school to go to, where you are taught many good things; and above all, you have parents that tell you about God and the way to be saved, and pray for you; and so you see you ought to be a very good girl, and thank God every day that he has been so kind to you when thousands of little girls like you have not half so many good things.

You must pray to God to make you good, and pray for all the poor little heathen girls, that God would send them missionaries and Bibles to tell them how to be good, that they may go to heaven when they die; for you know all bad children go to hell—that dreadful place—where they never can get out! Jesus Christ, God's Son, came down from heaven and died for poor sinners, and children are sinners; but Jesus says, suffer the little children to come unto me and forbid them not. Now is not that kind? Who would be so kind to little children as to die for them but Jesus! If he was so kind to you, I am sure you ought to love and serve him all your days.

Yours affectionately,

W. M.

An Appeal, by a Little Boy.

I was not born as thousands are
Where God was never known,
And taught to pray a useless prayer,
To gods of wood and stone.

I suppose a good many of the children who read the Commission, know this pretty verse. But when they repeat it, do they ever feel for those thousands who are born where God was never known? The little children in heathen lands have no Bible, and are taught to worship gods of wood and stone. Then, dear children, ought you not to help to send these poor heathen Bibles and good books, so that they may be taught to love and serve the true God. All are able to do something, even the poorest can give something. One cent will buy a tract, and may be the means of much good. We hope all the children who read this paper, will be ready to aid in sending the gospel into heathen lands.

J. •



Suffering for the Gospel's Sake.

Who is that they are binding to a tree? Is it a wicked man who has broken the laws of his country? Has he committed robbery or murder? No. He is a native teacher at Neyoor, in India. His name is George Christie. One Sunday he was seized by some soodras, and told to carry a burden to a feast. He said, "I cannot carry this burden to-day, because it is my Lord's day." They were very angry; so they beat him, and tried to frighten him, saying, "Who will punish us if we kill you?" He replied, "You cannot kill my soul; my body only you can kill." They then bound him to a tree, and after beating him again, one of them exclaimed, "It is very strange. We must know what this religion is. Although we beat this man, he does not complain, nor does a tear fall from his eyes." The suffering man said meekly, "They that mourn shall be comforted." The soodras were so struck with his calmness that they were afraid of doing him any harm; so they let him go.—Miss. Rep.

For the Commission.

The Cruelties of Heathenism.

To the Little Girls who read the Commission.

My Dear young Friends,—You have no doubt often heard of China, and of the city of Shanghai—a city containing two hundred thousand inhabitants, and situated on the same parallel of north latitude as Savannah in Georgia. But Shanghai is a heathen city, and not only so, but a city where we often witness the cruelties of heathenism. I will mention to you an incident to illustrate what I mean. A few days ago, I was passing through one of the streets of the city within the walls, not far from the north gate, and noticing about a dozen persons, male and female, standing together, I walked up to see what they were looking at. They were standing around a good looking Chinese girl, who, clothed in rags, was sitting on the ground weeping and begging for money with which to buy something to eat. After some remarks with the by-standers, I asked the little girl her name and age, where she was from, and why she was in such a condition? She told me her name and the place of her birth, near Shanghai, and said she was thirteen years old, and that she was turned out from her home by her parents! She seemed very weak and feeble, and when I asked her where she was going to sleep for the night, she replied, "in the street!" Even the heathen people, who stood by, joined me in declaring that treating children in this way was unrighteous and unmerciful.

The case of this little Chinese girl has made me think much of you little girls in America.—Why have you such kind parents and comfortable homes, and schools, and so many good books and papers? Depend upon it, you all have these good things of this life because your country is not a heathen country, but a land of Bibles, and Sabbaths, and Christianity. Are you truly thankful to God for all these things? And will you not try to do something to aid in giving the gospel to heathen China, where such instances of cruelty toward little girls as I have mentioned above are not by any means unfrequent? Indeed, would not some of you like to come yourselves to help to teach these heathen mothers how to care for, and teach and love their little daughters? Will not the little girls who read the Commission, begin at once to try to gather together even a few

cents to help to send the gospel to the heathen females of China? You might be the means of great good by very little effort, if you will only try. Who will try?

Believe me your friend faithfully,

J. LEWIS SUCK.

Shanghai, Nov. 13.

The Dying Hindoo Boy.

The sun was sinking fast
In the deep blue Indian sky,
And a golden ray of light he cast
Where life's young morning quickly past,
Young Deeno lay to die.

Beside his lowly bed
His anxious father bent,
And it seemed that now death's solemn shade
Around the dying boy was spread;
Yet, ere life's lamp was spent,

There was a solemn tone
Feeble and low, yet clear.
Listen! 'Tis not a dying moan,
Nor the young sufferer's parting groan,
That falls upon the ear;

But sweet and holy words
Of christian hope and faith:
"Father! I am not yours; the cords
Of earth are loosed; I am the Lord's,
"His own, in life, in death!"

Now all is hushed to peace.
Deeno in Jesus sleeps,
And heaven is glad for his soul's release,
And welcomes the child to his home of bliss;
'Tis only earth that weeps!

Oh! be his spirit ours,
To us his aim be given;
To tread in morning's dewy hours,
While life's young way is gemmed with flowers,
The same bright path to heaven!

Youth's Miss. Rep.

For the Commission.

Superstition of the Australians.

Children, if you will turn to your map of the world, you will discover a large island, south of China, called Australia or New Holland. The natives of this island are all heathen and very superstitious. They believe in witches or sorcerers, as some ignorant people do in this country. They think that these sorcerers have power to kill people; in fact they say that but for murderers and sorcerers, people would never die. This belief leads to much crime; for if a person dies a natural death, his relations immediately say some sorcerer, or *Boyl-ya*, as they call them, has caused it, and set to work to find out the guilty person. When they have decided upon the one whom they think caused his death, they go and kill him. Thus you see among this ignorant people, for every natural death, they have some one killed to atone for it; and what makes it so shocking, is, that the person whom they kill is always innocent; for you must know, children, that there are no such things as witches or persons having power to hurt by sorcery. Are you not glad that you were born where the people have the Bible to teach them better? In order that you may know what the Australians think of the power of these *Boyl-yas*, and how much they dread them, I will add an account which Captain Gray obtained from a native, with

much difficulty, even after promising to pay him. "The *Boyl-yas*" said the trembling Kaiber, "are natives who have the power of *boyl-ya*; they sit down to the northward, the eastward and southward; the *Boyl-yas* are very bad, they walk away there (pointing to the east.) I shall be very ill presently. The *Boyl-yas* eat up a great many natives—they eat them up as fire would; you and I will be very ill directly. The *Boyl-yas* have ears; by and by they will be greatly enraged. I'll tell you no more. The *Boyl-yas* move stealthily—you sleep and they steal on you—very stealthily the *Boyl-yas* move. These *Boyl-yas* are dreadful revengeful; by and by we shall be very ill. I'll not talk about them. They come moving along in the sky. Cannot you let them alone? I've already a terrible head-ache. By and by you and I will be two dead men. The natives cannot see them. The *Boyl-yas* do not bite, they feed stealthily; they do not eat the bones but consume the flesh. Just give me what you intend to give and I'll walk off. The *Boyl-yas* sit at the graves of natives in great numbers. If natives are ill, the *Boyl-yas* charm, charm, charm, charm, and by and by the natives recover."

A. B. C.

A Good Name.

"A good name is rather to be chosen than great riches, and loving favor rather than fine gold."

Children choose it,
Do not refuse it,
'Tis a precious diadem;
Highly prize it,
Do not despise it,
You will need it when you're men.

Love and cherish,
Keep and nourish,
'Tis more precious far than gold;
Watch and guard it,
Do not discard it,
You will need it when you're old.

Green's Penny Illustr'd Almanack for 1851.

Children may do Something.

The following from brother Keyes, will show that children may do something to aid the cause of missions.

Dear bro. Taylor,—Enclosed you will find one dollar, sent by two little girls, for "foreign missions." The eldest is eight years old, and the other seven. They are regular readers of the "Commission," and were influenced to save their money for this purpose, by seeing the pictures of mothers sacrificing their children, and reading the details of this inhuman practice in your little sheet. They express the hope that the amount they have contributed, may be, in some degree, instrumental, under the blessing of God, in spreading the light and blessings of the gospel of Christ.

To save this little sum for the above named object, they have absolutely practiced *self-denial*, refusing to spend it for anything whatever. And that which makes their little offering the more interesting is the fact, that the youngest of these two little girls has just recovered from a severe attack of the typhoid fever, and during her illness invariably asserted her intention to appropriate her money to the "foreign mission."

That God may own and bless this offering to the promotion of his glory, and influence other little girls and boys to do likewise, is my sincere prayer. Yours truly,

CLEON KEYES.

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