

THE COMMISSION.

VOLUME 3, NUMBER 6.

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

RICHMOND, JUNE 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.

Offerings to God.

I sat down one morning, as usual, to read my Bible. The chapter in order was the xxv of Exodus, in which minute direction is given for building and adorning the tabernacle. It seemed, as I glanced over it, to be peculiarly dry, and likely to prove unprofitable. I was tempted to pass it over. I, however, resolved to read it and draw what instruction I could.

The second verse was expressive enough. It taught that God required an offering of his people, and that a willing heart was requisite to make it acceptable. How well for Christians in this day, who give for appearances sake or to satisfy an importunate appeal, or the upbraidings of their conscience, to remember this—"of every man that giveth willingly with his heart, ye shall take my offering;" other offerings are displeasing to God.

My attention was next arrested, by the value of the offerings to be presented. They were not the refuse, the worthless.—They were not articles which were valueless for other purposes.—They were not such things as could easily be dispensed with; but costly and useful, and causing a sacrifice to be parted with. From the third to the ninth verses, they are enumerated, and in the list appear: gold and silver, precious stones, rare skins, fine linen, and a variety of oils and spices.

I next noticed that the gifts of the children of Israel, were to be given and applied with a special reference to the object to be accomplished—not paid as taxes, but given to secure a specific object in which they were interested. Query. Should not Christians save their money, economize and calculate, in order to make offerings to the Lord, with the same zest and interest that they do to secure some worldly gain or pleasure?

You may be sure, I was pleased on reaching the 22nd verse. Great care and expense were to be incurred in the erection of the sanctuary; but not greater than the importance of the end demanded. In the ark constructed with so much labor, the Most High was to appear and commune with Moses, and through him with the children of Israel. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

What man would now regret any offering made! Who would not feel that if he had begrudged giving his part, he would not deserve to enjoy God's presence! It takes a good deal of money to support the gospel, and to give it to others. The building of churches, paying of pastor, sending out missionaries, printing the Bible—all these things are expensive, and make some draughts upon a covetous man; but (Query) do not the means appear small, when contrasted with the magnificence of the end! Can a Christian, should a Christian enjoy religion if he is too close to pay liberally for its privileges, and for sending it to others? When Christians give willingly and freely to God, he will bless them; he "will meet with them and commune with them." This is his own arrangement: "Give and it shall be given." "There is that scattereth and yet increaseth." "The Lord loveth a cheerful giver." "He that

soweth bountifully, shall reap also bountifully." MATTHEW.

For the Commission.

To the Subscribers for the Journal and Commission.

During my recent tour through the South, I obtained a large number of subscribers to the Journal and Commission; but, the Board, with the sanction of the Convention, recently held at Nashville, have determined to unite the two papers into one, under the title of *Home and Foreign Journal*, containing more reading matter than the Journal, at the extremely low price of twenty-five cents per annum. All who subscribed for the Commission, will thus get a much larger paper in its stead for the same price. I will state for the information of the many young friends in the Sabbath schools, who subscribed to the Commission, that the brethren of the Board have assured me that particular attention will be paid to the youth's department of this new paper. No pains or expense will be spared to make it just such a paper as it ought to be. When I get to China, I shall endeavor to comply with the promise made to many of you, to give all the information concerning the Chinese I can through this paper. I shall not forget, too, the request of my young friends of the La Grange Sabbath school in Georgia. I have directed the publisher to send the Home and Foreign Journal four years to those whom I obtained as subscribers to the Journal. As they will thus get more reading matter yearly for four years than in the Journal for one year, I hope this arrangement will be satisfactory to all.

In conclusion I would state, dear brethren, that I have been very much encouraged by the interest you have manifested in the work in which I am engaged. In a few weeks I shall bid adieu to my native land and all the endearing scenes of my early youth; but I do it without a regret, as the finger of Providence seems clearly to point the way. I go, as I trust, not because I love my friends or country less, but the cause of God more. The only thing that causes me to tremble, is my own frailty and weakness—my incapacity for the great, the momentous work before me. I do not distrust the cause in which I am engaged, nor the God of that cause—no, not a moment! The kingdoms of this world shall become the kingdom of our Lord and his Christ. Begging an interest in your prayers, I remain fraternally and affectionately yours.

A. B. CABANISS.

For the Commission.

To the Friends of Foreign Missions in Georgia.

Dear brethren and friends,—While at home for a few days with my family, my thoughts are drawn back to you, and to those lovely meetings which I have been permitted to enjoy among many of you.

As I expect in a few days, if the Lord will, to return to Georgia and Alabama, to resume my labors for the foreign mission cause, it may not be improper for me to address you through the Commission.

Let me assure you that your kind co-operation with me in the measures which I proposed to you for the advancement of the mission cause, has very much endeared you to me, and rendered my labor among you pleasant to myself and useful to the cause for which we have labored.

Permit me to remind you that the object of my labor among you is neither to dictate to you what to do, nor merely to obtain money for the foreign mission. My direct object is to diffuse information in parts of the State where information is needed and solicited; to advance all the useful institutions among you; to promote true religion among you, by joining with your pastors in preaching, and other efforts in your churches,

and by engaging your feelings and directing your efforts in advancing the cause of the Redeemer.

Of the results of these efforts in promoting the religion of Christ among you, you must be the judges. Some good, I trust, has been done. In increasing the funds of the Board of Foreign Missions, the result has been most cheering.

During the two years I have labored among you, there have been forwarded to the Treasurer of the Board of Foreign Missions about \$11,342. This has greatly delighted the friends of missions, and has been particularly gratifying to myself.

In regard to my future labors among you, permit me to say, that I purpose to visit all the churches, (and they are very many,) that have personally invited me, and some parts of the State where I have not had time yet to go. So long as I can see evidence to justify the belief that my labors are useful among you, and useful to the cause of missions, I shall be willing to stay in Georgia.

Much as I esteem and love you as friends of the Redeemer's cause, I have always kept in view the close of my labors with you as agent.

An agent for promoting the objects of any good institution may be useful in spreading information in regard to the particular Society that appoints him, and in gaining active friends to the cause which he pleads; but whenever any people who have been roused to action by his labors will continue to do as much without an agent as with an agent, then the agent should cease his labors there as agent. This is my purpose. I have no wish to be agent one hour longer than it is necessary.

If the pastors of the churches, the committees and others, who feel interested in spreading the kingdom of Christ, will send up their annual contributions to the Associations in the fall, or to the Convention, so that as much may be done without my efforts as with them, I will go to another State.

Accept, dear friends, assurances of sincere regard and high estimation.

From yours truly, &c.,

ELI BALL.

For the Commission.

The value of Secret Prayer to an Anti-missionary.

A few days ago a devoted and active friend to the foreign mission cause, related to me the following interesting incident, which I give as nearly in the words of the narrator as I can recollect:

"I was for several years of my life, opposed to the plans of the churches, in sending out and sustaining missionaries in heathen countries. I was an anti-missionary. One day as I was praying in secret, my heart was drawn out in pity for sinners every where. I prayed to God most fervently that he would fill the whole world with his gospel and save the perishing heathen.

"The thought came into my mind with great force, as if to rebuke me for my inconsistency, 'You are opposing the very thing for which you are praying.'

"I saw my error, and determined from that time to advocate the missionary institution. I soon went to a meeting where there was a contribution taken up for missions, I gave my \$5, and have ever since been an advocate of the foreign mission."

A FRIEND TO THE HEATHEN.

For the Commission.

The Soul.

Is it true that the soul is of priceless value? Is the soul of each person of equal value? What would a Christian give in exchange for his soul? Would he give up his soul, blessed as it is with the hope of salvation, purchased by a bleeding, dying Saviour, and receive in exchange the soul of a heathen Chinese, enveloped as it is in the

darkness of ages, uncertain of its immortality, without one sure star to guide it, and ready to sink in its certain home—perdition? Every Christian would start back with horror at the thought, and yet why should it not be? Why have we a hope of heaven? What is there in us fit for a home with God and the pure spirits that surround his throne? But if you cling (and who would not,) to your hope, bright and happy as it is, will you be satisfied to let the millions of souls, equally precious with yours, remain in ignorance of it? Rouse you and up to action! Send forth your money, your men and your prayers, that the dying may hear, and live! Hold forth the bright light of the gospel, and at evening time it shall be light! Yea, when your own souls are ready to enter upon the joys of heaven will it not be sweet to feel that you have communicated the same blessed tidings to others, and that they through your means rejoice in a Saviour's love?

Bibles on the Earth.

It is estimated that within the last fifty years, 32,000,000 of Bibles have been distributed over the earth, translated into two hundred dialects.

For the Commission.

Contributions to our Paper.

We shall soon start our new paper, confidently relying upon our brethren for support. Subscribers, though essential, is not all that we need. To give interest and variety, we need short, spicy articles, such as we know many of our brethren can write, if they will turn their attention to it. Suppose the most of our pastors who feel interested in the mission cause, or even one-fourth of them, were to resolve to devote two or three hours once a month in putting their thoughts on missions to paper, and then forwarding it to the Corresponding Secretary for publication, if he deemed it suitable, what a valuable amount of "copy" he would thus have, from which to select his monthly matter! At the same time the writers would be increasing their own interest in missions and benefiting others. The brother who has a talent to write and interest others in the cause, is just as responsible for that talent, as the brother who has money to support the cause. Let our brethren think of this, and remember that our time and talents belong to God as well as our money. There are little incidents constantly occurring in the life of every pastor, and even of our lay brethren, that would afford a theme for a short article. A ministering brother, who sometime ago resolved to write regularly for one of our papers, says he has been surprised at the variety of topics that have suggested themselves to him—the increased facility he has acquired in writing down his thoughts, and the little loss of time he has experienced. We are confident all would experience the same thing, if they would only try.

Advance in Civilization.

A camp meeting was held, some months since, among the Cherokees, by Mr. Jones, a Baptist missionary, assisted by Mr. Buttrick, of the American Board, and several Cherokee preachers. In this settlement, which has been quite lately formed, they have a good meeting-house, built of hewn logs, and a well to accommodate it with water. None but Indians live in this part of the country; no white person, excepting Mr. Jones and Mr. Buttrick, was present at the meeting; but all needful provisions had been made for it, and the tables were furnished with every kind of food necessary in any country. About four hundred were present, some of whom came from the distance of thirty and forty miles, and a few twice as far. Perfect order was observed day and night throughout. At the close of the meeting not far from twenty were found to be anxious, some of whom were in great distress of mind. A few were indulging the hope of pardon.—*Journal of Missions.*

THE COMMISSION.

RICHMOND, JUNE 15, 1851.

HOME & FOREIGN JOURNAL.

A New Missionary Periodical.

The Boards of Domestic and Foreign Missions of the Southern Baptist Convention, have long felt the need of a joint organ of communication of sufficient dimensions to contain all that it is desirable to publish, and yet at a price so low as to ensure its circulation among all the churches of the South. The price of the JOURNAL, and the high rates of postage on Magazines, have so restricted its circulation, as to render it entirely inadequate to their wants. The COMMISSION has in a great measure met the necessities of the Foreign Board; but the Domestic Board was unprovided for, as this paper was too small for both Boards. The Domestic Board must, therefore, publish another paper, or make arrangements with the Foreign Board to issue such a periodical as would serve the purposes of both Boards. To prevent the multiplication of periodicals, and to obtain for the Boards a joint organ which would be extensively read, it has been determined to publish a monthly newspaper, entitled the

HOME & FOREIGN JOURNAL.

The new paper will contain one sixth more matter than the MISSIONARY JOURNAL, and will be sent to subscribers at the low price of

25 CENTS PER ANNUM.

Or when mailed to one person, 5 copies for \$1; or 12 copies for \$2.

The postage on the paper will be about one-half the rates now charged for the COMMISSION.

The first number of the "HOME AND FOREIGN JOURNAL" will be issued on or before the 1st of July.

The MISSIONARY JOURNAL will be discontinued at the close of the present volume; and subscribers who have paid for the next volume in advance, will be furnished with five copies of the "HOME AND FOREIGN JOURNAL," or four copies will be sent to such individuals as may be designated; or they will receive one copy four years.

The COMMISSION will be discontinued after the June number, and subscribers will be furnished with the "HOME AND FOREIGN JOURNAL," in its stead, until their subscriptions expire.

To Pastors, Deacons and others.

We appeal to our brethren of the ministry, and to deacons, superintendents of Sabbath schools, and all others interested in the success of home and foreign missions, to obtain subscribers to the "HOME AND FOREIGN JOURNAL."

It is important that the Publisher should know by the middle of May what number of copies will probably be required, so that an edition sufficiently large may be printed to meet the demands of the denomination, as the first number will be put to press immediately after the adjournment of the Southern Baptist Convention. All orders must be addressed, (post paid,) to

H. K. ELLYSON,
Richmond, Va.

Our New Paper.

The next issue of our paper will be in a new form. It is to appear in a size double the present sheet. The design of the Boards will be to make it the chief organ of appeal to the denomination, in carrying out their plans for the diffusion of light, both at home and abroad. In the mean time, we call upon all our brethren in the South to give it their support. It is in their power, without interfering with the several State periodicals, to give it a circulation equal to that of any other paper in the country. If each pastor will at once open a subscription, he may doubtless be able to forward a number of names from his own congregation.

The following is the resolution adopted at the recent meeting in Nashville:—

Resolved, That the members of this Convention do pledge themselves to endeavor, as far as they may be able, to place this paper in every Baptist family in the Southern States.

This is the last number of the COMMISSION, and all subscribers who have paid beyond this time, will be supplied with the Home and Foreign Journal, until their subscriptions expire.

Donations will be acknowledged next month.

South America.

The following is a brief reference to the action of the Convention, in regard to South America, as a suitable field to be occupied by our Board. We extract from the Tennessee Baptist:

Mr. William Crane of Baltimore, Md., had thought before coming to the Convention, that he would ask for the appointment of a special committee on new fields of labor. It had occurred to him that we have a wide field immediately adjacent, and at some future time perhaps to be connected with us—the wide Catholic fields of South America. Mr. C. asked for a special committee on this subject, and gave his reasons for so doing at some length. He reviewed the past history of the then territories of Louisiana, Florida and Texas, and said he could not tell how soon even Cape Horn might be the utmost border of our wide spreading country. The developments of the past evidenced the possibility of such an event. The field of South America had been named in Baltimore—attention had been turned to it, and efforts made to ascertain if something could not be done, he had written to a friend in New York on the subject, and had been reminded of the difficulties attending the effort to do anything in Catholic cities, as evidenced in Buenos Ayres, Havana, &c.

Mr. Crane then proposed the following resolution:

Resolved, That a committee be appointed to enquire into and report on the expediency and practicability of establishing missions by our Board in the large Catholic cities of South America.

Bro. Crane apologized for occupying the attention of the Convention, and proceeded to speak to the resolution. In regard to the difficulties of obtaining information in South America, though there had been repeated trials made, he was in favor of continuing to try. He felt anxious to get information, and he here asked leave to read a letter from a missionary named Shroder, dated at Valparaiso. Shroder was self-constituted, self-appointed, sea captain, colporteur and missionary, with his wife and mate, assistants. [Bro. C. then read the letter.] Bro. Crane continued his remarks, urging the importance of entering the fields of South America, on account of its nearness, &c.

The next day Bro. Crane, chairman of the committee, presented a report. He had added the West Indies to the other places named in the resolution raising the committee, of which he was chairman. He read a very interesting report of the facts in the case, which he closed with the following resolution:

Resolved, That our Board of Foreign Missions be recommended to establish missions so soon as suitable missionaries and funds may justify it, in any or all the cities of Havana, Mexico, Rio Janeiro, Valparaiso and Panama, or in any other port of South America, which in their judgment may call for it.

Foreign Mission Board.

The following were appointed members of the Foreign Mission Board for two years, at the recent meeting of the Convention:

President.—R. B. C. Howell, Va.

Vice Presidents.—Franklin Wilson, Md., Alexander Fleet, Va., J. J. James, N. C., J. C. Furman, S. C., P. H. Mell, Ga., Cullen Battle, Ala., Wm. L. Balfour, Miss., J. B. Smith, La., R. C. Burleson, Texas, N. J. Smith, Ark., Noah Flood, Mo., R. T. Dillard, Ky., P. S. Gayle, Tenn., J. S. Bacon, D. C., James McDonald, Fla.

James B. Taylor, Corresponding Secretary.

W. H. Gwathmey, Recording Secretary.

A. Thomas, Treasurer.

C. T. Wortham, Auditor.

Board of Managers.—R. Ryland, E. Kingsford, Basil Manly, Jr., M. L. Bickford, Wm. A. Baynham, James Thomas, H. K. Ellyson, A. G. Wortham, A. Snead, J. Talman, J. S. Walthall, Francis J. Barnes, W. Crane, T. Hume, M. T. Sumner.

Female Missionary Societies.

We have been gratified to learn that the ladies of our churches in different parts of the country, have been moving in the formation of Societies, to aid in sending the gospel to the heathen.

From several of these organizations, more than one hundred dollars each have been received. May they not be multiplied! We respectfully suggest to our sisters the suitability of combining their energies in this way. Let them in each church agree to the organization of such a Society, invite some brother to preach a sermon every year on the subject of missions, appoint their collectors, and arrange for soliciting from each female a donation to the object. Nor will this interfere with the action of the church. A church that contributes largely to foreign missions, has beside, a female Association which every year pass into the treasury more than one hundred dollars.

The Interior of Africa.

We have taken occasion at different times to inform our readers respecting the climate, soil, productions of Africa, &c., with reference to the desirableness of making large investments to evangelize that land. Every item of this kind will doubtless be interesting. We now introduce, from the Liberian Advocate, an extract which sheds much light on this subject. Ere long we trust the gospel message will be heard among these thirty villages, and hymns of praise to the true God resound from the woodlands of that beautiful country.

One of the missionaries to Liberia lately made an exploring tour of 253 miles on foot into the interior. He passed through thirty villages of the Goulas, Deys, Queaks and Condoes. In his report, he says:—

"Such a country as we passed through in that missionary tour, I have not seen surpassed in either of the West India Islands which I have visited, from Trinidad to Torcola and the Virgin Island. It is an elevated, mountainous country. Ranges of mountains running most generally parallel with the line of coast—from north-west to south-east—rise up before the delighted eye of the traveler, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities—nothing like the bold precipitous mountains of our Eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country, lying between them.

"It is a well-watered country. During the eight hours' travel which we were frequently obliged to perform in a day, we never walked more than two hours, or two and a half at one time, without coming to some beautiful stream of cool and very pure water, either a tributary of the St. Paul's, or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purpose of machinery, sites for mills, &c., and I hesitate not to affirm, that within the Goulah country especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the very middle of the dry season, and yet we found plenty of water in the different streams.

"It is a well-timbered land. Through an extensive forest of acres of miles which lay in our return route, I was so struck with the gigantic trees of immense height, which reared their towering heads and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored ministers of the Liberia Annual Methodist Conference who accompanied me, to this evidence of the richness of the country which God had given to the Africans, and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal, kept at the time with scrupulous exactness, records 23, 24, 25 feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the

borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas, or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the blunstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

"It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forest, so thick, so impenetrable, without much effort, and through which a foot-path only conducts the traveler, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth and an abundance almost incredible. I have stood erect under the branches of a cotton tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre to the cotton of any country.

As to coffee, I will only borrow the words of the report as a comment on themselves: 'Coffee of a quality superior to the best Java Mocha is raised in Liberia, and can be cultivated with great ease to any extent.' It is a country where tobacco, that great article of commerce, may be cultivated in any quantity with great success.

"But the region in the vicinity of Liberia is one of great mineral wealth. This remains for science to fully develop, but we may confidently arrive at this conclusion from what has been discovered. Of the gold coast your committee says right, when they assert that 'England has received altogether \$200,000,000 of gold from Africa.' Liberia is adjacent to the gold coast. But I would speak of what is better than gold—iron. And such is the purity of the iron ore obtained by the natives of Africa immediately in the vicinity of Liberia, which they describe as being abundant, that they have no furnaces; they need none. All their rude agricultural and warlike 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. They make knives, bill-hooks, war cutlasses, axes, spears, hoes, &c., out of this ore, without the process of smelting."

Liberia Advocate.

Females of China.

We have been much interested in a paper prepared by Rev. Samuel R. Brown, late principal of the Morrison School at Hong Kong, China, on CHINESE CULTURE, or remarks on the CAUSES OF PECULIARITIES OF THE CHINESE. This paper was prepared for the American Oriental Society, and is published in the second volume of their permanent documents. We extract from its close, a paragraph on the condition of females in China.

'There is one fruitful source of influences upon a nation's character, to which allusion has scarcely been made in this paper, namely, the condition of females in China. Aristotle never said a truer thing, than when he remarked, that "if women are by barbarians reduced to the level of slaves, it is because barbarians themselves have never risen to the rank of men, that is, of men fit to govern; and nothing is more ruinous to a state than the defective education of women, since, whatever the institutions respecting one-half of the community are faulty, the corruption of that half will gradually taint the whole." Women are regarded in China as in other Pagan countries; only with more respect, in proportion as the Chinese are more civilized than other heathen nations. Still there is no provision made for their education, as there is for the other sex.

In Canton, and perhaps in some of the other large cities, there are a few schools for girls, taught by women; and now and then, a woman is heard of who is able to read and write. Generally, however, females are looked upon as unfit subjects of instruction in any thing more than household duties. Those who can read and write are, therefore, the more remarked, while they live; and the memoirs of learned women

are found among the biographies of distinguished men. Doubtless they are the more respected on account of their rarity, for women are generally left to grow up in ignorance.

From the commencement of her life, woman is a despised being. When a son is born, it is a day of rejoicing in the family. When a daughter is born, especially if she is not the first, it is an occasion of more lamentation than joy. She is not greeted with smiles and caresses, when she enters the world. If destined to be brought up as a lady, she is subjected to a painful compression of the feet, which makes her a cripple for life, in order to suit the national taste and notions of female beauty. The "golden water-lilies," as those small feet are called, are essential to the perfection of a Chinese belle. She is betrothed, probably in infancy, to some unknown partner for life. The relation which involves in it most of human happiness or misery, is contracted in that country, not by parties most interested, but by their parents, and without consulting the wishes of the betrothed. It is deemed improper for them to see, much more to speak to each other before marriage. When the bridal day arrives, at the conclusion of the ceremonies of the wedding, the bride and groom seat themselves at a table, and pledge each other in a cup of wine, and go through the formality of tasting the viands set before them, and this is the first and the last time that the husband and wife eat at the same table. Henceforth, she is to serve him.

In the most respectable families, the women, (for there is no legal limit to the number of wives a man may have,) are confined to a suite of apartments by themselves. Ladies are never seen abroad, but go out in closed sedans, whenever they pay visits to their female acquaintances. Let the imagination fill up the picture of a woman's life in China. It is little, if any, better than the most abject slavery, with its accompaniments of ignorance and degradation. Such is the condition of the mothers of the land. From them each generation derives its first and deepest impressions. This is the soil in which the "roots of society" are planted, and what must be expected from their growth? When old enough to be transplanted from the nursery to the school, we have seen what change is given them. The subsequent training and instruction which the youth of that country receive, produces no other effect than to make them the fac-similes of their fathers.

OUR MISSIONS.

China.

Letter from Brother Shuck.

February 1st, 1851.

This is the first day of the Chinese new-year; the first day of the first year of the reign of the new Emperor, KEEN FUNG. The last year continued to be designated the 30th year of Taou Kwang, although His Majesty, Taou Kwang, died in the beginning of the year. The policy of the new administration has already begun to develop itself, by important changes in the Imperial Cabinet, which have more or less a bearing upon foreign intercourse. We also learn, through the French Consul, at Shanghai, that the Romanists in the interior have been officially threatened with persecution. The Romish Bishops and Priests at Shanghai, have expressed some fears on the subject. The doings of the Romanists themselves, in the interior where the Priests are all disguised, as Chinese, have naturally attracted the notice of the Mandarins, while the government at Peking have had their attention drawn to Christianity (not Romanism) by the remarkably favorable views of it, recently published at the Capital, by Keying, one of the highest ministers of the Cabinet. See translation of a Chinese paper, sent by this mail.

During the day I distributed copies of the Keying paper, ten thousand of which we have had printed. I have also to-day distributed many copies of a new year's address, which I have just prepared; and we have had ten thousand copies also, of it printed. Of this address, I will just here mention the out-lines: From the commencement of the last year of the reign of Taou KWANG, to the beginning of the 1st year of the

reign of KEEN FUNG, many of all classes, naming the classes, have passed away from earth &c., &c.—so will many of all classes, before the 1st day of the 1st month of the 2nd year of KEEN FUNG &c., &c., who will be lost or saved, &c., &c. Then references are made to the soul and body, &c., to heaven and hell, &c., to repentance, faith, &c., and the influences of the Holy Spirit; to God's mercy and the redemption through Christ's sufferings on the cross; to the true God and his worship; to false gods and their worship, &c., &c.; to endless happiness and eternal misery. Allusion is made to the Bible, to the universal obligations of mankind, and closing with notices of the rapid flight of time, the importance of immediate repentance and the fact clearly stated, that no repentance, after death will be of any avail.

The above will give you an idea of the address, and I sincerely pray, that it may have a share in bringing the gospel to the notice of this heathen people.

Letter from Brother M. T. Yates.

Referring to his labors, under date of January 20, he says:

I spent the day in preaching and teaching till 9 o'clock at night, when I returned to my boat with a heavy heart, feeling more sensibly than ever before the impotency of an arm of flesh, and our utter dependence on the aid of the Holy Spirit for success among this people. O, how much we need the sanctifying influence of the Spirit upon our own hearts as well as the hearts of this people, that we may be enabled to preach the gospel with power and with the "Holy Ghost." I was much impressed by the remark of an old gentleman while presenting to him the claims of the gospel. Speaking of the observance of the Sabbath, he said with much feeling, "there must be a change in the present system of government before the Chinese can embrace the gospel; that the people were crushed to the earth by taxation, and that it was next to an impossibility for them to meet the demand of corrupt officials and supply a scanty portion of food even by working every day." On inquiry, I find that the taxes this year are very heavy, equivalent to \$6 per English acre of land; and when it is remembered that this tax falls upon the land-holders, (no other property being taxed,) most of whom are very poor, I really cannot see how the people are to live and meet the demands of government.

And yet, although there is much to discourage, there is also much that, in itself, is encouraging. We have free access to the people; our services are well attended, and our preaching listened to with apparent attention, and what is more encouraging, we find that wherever we go the people are more or less acquainted with many of the facts of the gospel, indeed a knowledge of the truths of the gospel is being diffused far and wide. We are encouraged to know that our testimony has not been in vain; that some seeds have been deposited in the hearts of this people. We now wait for the Lord to touch those hearts.

Last, though not least, that encourages us is the everlasting promise that Christ should reign over all the earth. This is the missionary's sure foundation. Here he rests his hopes, and labors on with the confident belief that, if not in his day, the day is not far distant when Christ shall reign in this and in every land—yea, the enemy of the Church of Christ, in whatever form, will yet be subdued. John says: "They overcame him by the blood of the Lamb and by the word of their testimony;" and we know that before those weapons Popery, Mahomedanism, Paganism and infidelity shall fall, together with every species of error and false religion.

Only let the people of God be united and active, faithful and patient, and of good courage, and the cause must triumph.

M. T. YATES.

Under date of February 13, he remarks:

You will be gratified to learn that we now have a new version of the New Testament Scriptures. We have just received from the press (or blocks) 5,000 copies of the Gospel by Matthew, also 5,000 do. of the Gospel by Mark. We expect to publish the whole New Testament during this year.

The mail for this month has not yet arrived.—We are anxious to hear of your improved health. We are all quite well at Shanghai. Yours, &c.
M. T. YATES.
P. S. By a vessel to sail, soon I will send you specimens of Matthew and Mark's Gospels in Chinese.

Letter from Brother Percy.

Shanghai, Jan. 26, 1851.—Lord's Day.

After an early breakfast, having supplied myself with tracts, I set out alone on foot for an excursion to our out station. The day being delightful, dry and cool, it was pleasant walking.—A walk of less than a mile brought me to Naimoder, the Southern ferry across the Whampoa river, here about a half a mile broad. Soon the passengers met to cross, and crowded an open ferry boat with 30 or 40 men and women. Almost every one had his bundle of some purchase just made in Shanghai. Thus freighted, our boatmen soon sculled our boat across the stream, he and his companion taking care to collect their fees, about half a cent from each passenger. On the boat I gave a few tracts to such as I supposed could read. Seated there, as we all were, I had a good opportunity to preach to the people, which I endeavored to improve. The people listened with as much attention as they do in the chapels. As some of these men were going near to our out station, I had the pleasure of company.

Coming up to a large village, I halted, gave tracts and preached in the streets.—A little further on I stopped at Saw-kah-teen-tong, a market town. Here I was invited to drink tea in a large tea shop, all open in front.—Seated by a table near the road-side, but within the room, I drank tea and conversed with a crowd that gathered near me. I answered many questions as to what my coat, cap and shoes were made of, what my name, the name of my country, how far distant and how long it took me to reach China. Soon a large part of the town, men, women and children, had come around me, to whom I preached Jesus. Some of the old men, learning I was to return that way home, besought me to come early and preach the doctrine again. This I did, to a larger crowd, who again listened attentively. They desired to know if we would not open a free school for the benefit of their children. I told them I would not promise this, but that when we came that way to the out station we would preach for them. Both morning and afternoon they were very respectful and attentive.

The next place at which I stopped was Tung-sah-lung-tong, a small town half a mile distant from our school house. Here a man warping cloth 40 or 50 yards from the road, called out to inform me that he wished me to visit a sick person in the town. He conducted me to a small house, in which was a young man of 20, lying on his bed, very feeble, too much so to talk. I told them of a precious Saviour, and then at the door a large number having assembled to see, as I suppose, what I might do for the sick man, I preached to them. I then passed on to the end of the town and was invited by an old man to drink tea. Here some men, looking at the palm of my hand, remarked to those by that it had similar marks to theirs. This gave me a good opportunity to speak of the Creator as making men of all nations, the law of God, of sin, of Jesus the Savior, able and willing to forgive sin, to save the soul; that all who repent and believe in Christ and serve him would, after death, go to heaven. The old man listened with great interest, often asking me to explain. When I spoke of heaven he suddenly straightened up and with animation said, "I wish to believe, so that after death I may go to heaven." For half an hour I conversed with him. He seemed resolved to enquire into the religion of Jesus, and to serve him. I believe the blessed Saviour was near, and as I walked on, I prayed, wept and took courage.

The following is an extract from their annual report.

The spiritual interests of the missions under our care, have exhibited a most cheering state of progress. At some points the rapid advancement of religious sentiments, and the number of hopeful conversions have been truly astonishing. The accession to the churches in connection with the Creek mission, are more numerous than at any other period, and a large number of the converts are among the most intelligent and influential men in the nation; and in that section of the Choctaw nation adjacent to Armstrong Academy, a like state of things has existed.

The schools under our care have become more permanent, are more fully attended; and of a higher grade of scholarship; indeed, so marked has been the benefits arising from our exertions, in behalf of the suffering Indians, in all departments, that we never felt more impressively the importance of the enterprise, nor presented a report of our labors with a surer confidence of meeting your approbation and further co-operation in the good work.

Since the last meeting of the Association, seven missionary appointments have been made, as follows: January 3rd, 1850, Rev. Andrew Moffat, of Mississippi; May 2nd, 1850, D. N. McIntosh, Native Creek Assistant; August 1, 1850, Peter Folsom, Native Choctaw Assistant; September 12th, 1850, Mrs. Mary Eliza Potts, Assistant at Armstrong Academy; October 31st, 1850, Chilly McIntosh, Native Creek Assistant; March, 18th, 1851, Rev. Isaac Herring, of Alabama; and, April 3rd, 1851, Lewis McIntosh, Native Creek Assistant. Of these missionaries, all are actively at work in their appropriate fields of labor, excepting brethren Moffat and Herring, who are yet awaiting the action of the Board. In the meantime, brother Moffat has been very usefully employed as a collecting agent in the State of Mississippi. The straitened circumstances under which the Board have had to labor, for want of adequate funds, has been the only reason why a larger number of appointments have not been made. Four changes have taken place in the number of missionaries before under commission, which will be referred to under the respective missions.

Among the gratifying results of the past year, we notice, as not the least, the greatly increased circulation of the Indian Advocate, which for the last few months has been at the rate of one hundred new subscribers each. At the time of the last annual report, the number amounted to only three thousand, it has now reached four, and is still as rapidly increasing.

It has now become a source of small revenue to the Board, besides its great usefulness in diffusing information on the subject of Indian missions. We have found it much the cheapest agency which has yet been employed, and a more useful service could hardly be rendered the Board, than by giving their organ a wider circulation among the churches.

It will be seen, by a reference to the Treasurer's report, that the receipts of the Board amounted to \$20,245 65; and the expenditures for the same period to \$19,813 77; leaving a remainder of \$431 08. At the time the report was closed, there were unpaid drafts, amounting to \$500, leaving the Board in debt \$12.

There has been a change introduced in the Treasurer's report, which makes it appear much less than it would have been had the former custom been still continued. Heretofore the receipts of the annual meeting have been included in the printed report; but hereafter they will be carried into the account of the ensuing year. This, with the failure of some of our agents to make their complete returns, leaves the sum total of receipts below what was anticipated; but as it is, it is gratifying to notice the great increase in all former periods; as it shows that there is an increased interest manifested in the cause of Indian missions.

One of the most pleasing developments in the history of Indian reform, is the repeated and urgent demands of the Indians themselves for teachers and missionaries. Heretofore they required much persuasion to gain their consent to allow the establishment of missions among them; but recently there have been many instances of unsolicited application on their part for aid in diffusing the benefits of religion and civilization in their land. The Board have not now to wait for openings for locating missionaries, but for the means to answer the Macedonian calls which come up from every part of the Indian country.

Among the most interesting instances of these unsolicited applications, is that of the Pueblos of the newly acquired territory of New Mexico; and which calls for speedy attention.

A strong inducement to occupy this field, is the easy access which it would secure to several neighboring tribes, who are likewise very susceptible of improvement.

These fields, with those named in former reports among the Osages, Sioux, Chippewas and other tribes, will show how much remains for the Association to attend to before the fields, already white for harvest, are occupied with laborers to gather them. We may well say, that "the harvest is great, but the laborers are few."

OTHER SOCIETIES.

American Indian Mission Association.

This association, conducted by Baptists, has entered upon its ninth year. The eighth annual meeting occurred in the city of Louisville, April 10, 1851. The Board is located in

Children's Department.

To the Young Readers of the Commission.

Shanghai, Sept. 13, 1850.

My dear young friends,—I have been pleased to see in the Commission a corner for children; indeed I don't think any paper is complete without one. Little folks will not love to see the papers come if there be nothing in them which interests the young. Now I am anxious that all the Sunday School children connected with the Southern Baptist Churches should feel an interest in the missions that are sustained by these churches.

As the little service held here to-day among the women was attended mostly by children, and therefore was somewhat like a Sabbath School, I will partly describe it to you. The children were "our neighbors" and most of them from next door. They made quite a room full. They have been often before, and some time ago I was not quite willing they should come, because they talked so much and disturbed me when I wanted to speak to the older people. But they are very anxious to come, for I show them pictures, and for the sake of coming they try to be very quiet. It is hard work for some of them to keep from talking, but a look now generally stops them. Their mothers, knowing that I do not like them to be noisy, are also very anxious to keep them still. This I am pleased to see. I have a little Catechism, translated from one you may all have seen at home, and which has the questions "Who was the first man?" &c., &c., with some others which have been added for the benefit of heathen children. I have some pictures of Adam and Eve, and Abraham, Moses, Daniel, &c., and to-day, when I taught them a question, I also would show them a picture, and that helped them to remember. Some of the names, however, they thought very hard, such as Abraham, which is here pronounced A-bah-lah, and Methuselah, which is called Me-too-selah. One little girl, about eleven years old, has been coming for some time, and remembers a good many answers. The older people praise her very much for remembering so well. A woman who lives in the same house with this little girl, complained to-day that she could not remember she had no enemy, so I told her that she must talk over what I had told her each Sabbath with this little girl, and that would help her. It seems much easier for children to learn than for older people, and we are therefore anxious that as many children may be taught these Bible truths as possible. We think that if they are taught them day after day and Sabbath after Sabbath, they will not be able to forget them, and if they know about the true God and his great power and mercy, they will not be so willing to believe in these senseless idols and the foolish superstitions around them. Will you not do something for the poor ignorant Chinese children?—Some of you, I hope, love to pray, will you not pray for them? Some of you have money to give, will you not give it that these poor children may be taught what you already know? I have read in the Macedonian lately of a little boy who was induced, after many struggles, to give a gold dollar, which he had loved very much, for the good of heathen children. It was hard to part with his dollar, but I read also that after he had parted with it he was very happy. Now, my dear young friends, have you not, each one, something you value as much as that little boy did his gold dollar? If you have, think which you had better do, give it that Chinese children may be taught to love God, or keep it and let them go down to hell without even having heard of heaven! May "Our Father in Heaven," who so graciously watches over you, help you to decide!

Very affectionately, yours,

ELIZA G. SHUCK.

For the Commission.

The Home Missionary.

"O! how I would like to be a missionary," said Frank Wilson, a little boy about nine years old, to his sister, "I would give anything to be a missionary." "Why do you wish to be a missionary, Frank?" said his sister. "Because I

want to tell the poor little heathen children about Jesus Christ; I'm afraid they'll die before they become Christians." "Can't you be a missionary at home?" said his sister. "A missionary at home! why what do you mean by that sister? How could I be?"

"What would you do, Frank, if you went to China, or Burmah, or any of these countries inhabited by idolaters?" "Why I would teach them about Christ, and read the Bible to them, and tell them all about heaven and hell." "But, Frank," said his sister, "why will you go away to foreign lands to teach heathen, when some who know as little about the true God as they, live right at your own door, persons whom you associate with daily. Why not try and teach them?" "Sister," said Frank, starting to his feet in astonishment, "do you mean to say that there are any heathen people living in this land? I wish you would point them out to me, and I will go and teach them daily."

"My dear brother, do you think that those poor little boys across the street, whose mother is dead and whose father is a drunkard, do you think they have ever heard about Jesus Christ, who died for little children, or about the God who made them and keeps them alive? Do you think," continued his sister, "that poor John, the shoe-black, ever goes to church, or knows anything of a future reward or punishment?" "I confess, dear sister, I never thought anything about it," said Frank, "but how could I teach them? You know these poor boys wouldn't let me talk to them; they would laugh in my face!" "But," said his sister, "you might, perhaps, by acting kindly towards them, persuade them to attend Sabbath school and church. And you could take your Bible with you when you go to see poor John, and, instead of telling him the news of the day, read to him out of that precious book."

"But, Frank, there is some one else besides those I have mentioned, who, I think, needs your attention before any other person." "Who is it sister, do tell me?" said Frank, "for I mean to commence this very day to be a missionary at home." "He is one," said his sister, "who is not poor, neither is he black, but he lives in a nice house and has kind parents and affectionate brothers and sisters." "Who do you mean, dear sister," said Frank, "not John Lawson, for he is a very good boy; nor cousin Richard, for he is a member of the church; but perhaps, said he, seeing his sister look very grave, perhaps you mean me!" "This little boy," continued his sister, "has learned about God and Jesus Christ, he goes to church and Sabbath school regularly, he has even gone so far as to wish to convert others, and yet this little boy has never given any evidence of a saving change of heart."

"O, sister!" said Frank, his eyes suffused with tears, "I'm sure you mean me; I ought to teach myself before I try to teach others; I must be a home missionary in reality." "Yes, dear Frank," said his sister, "you are right now—become a Christian yourself, and then who knows but what you may some day be a minister and preach the gospel to the far off heathen. But do not think that I would wish to deter you from giving to the mission; no, I want you to do all the good you can; but I would remind you not to forget that your own soul is to be cared for; that perhaps in the judgment day some of those heathen children who have been converted through your instrumentality may rise up to condemn you. I want you to remember Noah's carpenters."

* N. *

China at one Glance.

You have often received accounts of China, its size and productions, and the wonderful skill of its inhabitants.

I want to put several particulars together about it, and give you a view of it at one sight, as a grand missionary field.

It contains 360,000,000 of people—that is one half of the heathen world—almost all in pagan darkness. It is divided into districts, the smallest of which is larger than Scotland, and all the rest larger than England and Wales together, and some of them twice or thrice their size.

Till 1844, or about seven years ago, China was closed against the admission of the Gospel. Some good men were residing as near to it as they

could, and doing what they were able to send religious books into the country, but into China itself, no Protestant teachers of Christianity could get till 1844.

Then, after the war with China was ended, and the Emperor had given leave to the English to enter and trade with five great ports, he made a decree that Missionaries of the Gospel might go to these ports too, and build places of worship and preach their doctrines.

The names of these ports are—

CANTON, containing 2,000,000 people, that is about as large as London.

AMOI, and FUN-CHOW-ROO, both in a province called the Fohkeen province, and containing 15,000,000 of people.

NINGPO, where the most polished and ingenious Chinese reside, in a province containing 26,000,000 of people.

AND SHANGHAI, a city of great influence, called the gate of the empire, and in a province with 72,000,000 of people.

To these great cities and ports people come from all parts of the empire, and though our missionaries may not travel through the country, all Chinese Christians may, and thus the gospel may be sent by them to every corner of this vast country. The Chinese can almost all read, and our missionaries circulate through every means they can, Bibles and tracts, which go hundreds of miles from the five open ports. Several chapels have been built, and the congregations are good and attentive. Many of the Chinese are wishful to hear the gospel; several have been converted, and the work of God is advancing on every hand.

More missionaries and more funds are needed to go on. About forty Protestant missionaries are all as yet labouring there. Forty missionaries to 360,000,000 of people. O! pray the Lord of the harvest, to send forth more laborers into the harvest!—*Children's Missionary Newspaper.*

Offering of a Sunday School Class.

From Galveston, Texas, we have received five dollars, contributed by a class of four young females, in the Sunday school of the Baptist church, the following note accompanying their donation:

Galveston, March 15th, 1851.

Esteemed Superintendent.—Enclosed is \$5; it is a small sum, but it comes from warm hearts, who, grateful that their lot has been cast in a Christian land, are anxious to do all in their power to shed abroad the glorious light of the gospel in those lands now shrouded in heathen darkness.

May the High and Holy One bless our simple offering, and through it may many of the leaves from the fair tree of life, be scattered in distant lands. Very respectfully,

SARAH CALDER,
LAURA JACK,
SARAH SPARKS,
AMINE WATTS.

The Bushmen.

Wandering Habits.—The Bushmen of South Africa have neither house nor shed, neither flocks nor herds. They remove from place to place as convenience or necessity may require. The man takes his spear, and hangs his bow and quiver on his shoulder; his wife, in addition to her helpless infant, frequently carries a mat, an earthen pot, a number of ostrich shells, and some ragged skins. They ascend the mountain, and, with a keenness of sight perhaps superior to our common telescopes, survey the plain below, to discover game or cattle, or to watch those whose herds they may have stolen. If danger approaches, they climb the highest cliffs, from which nothing but the rifle ball can bring them down. When closely pursued they sometimes hide in dens and caves, in which their enemies—blocking up the entrance with brushwood and setting it on fire—sometimes smother them to death in scores. Their hand is against every man, and every man's hand is against them.

Food.—Hunger compels them to consume every thing which is eatable; they even resort to plants and berries which are extremely unwholesome, while every kind of living creature—lizards, locusts, grasshoppers not excepted—are eagerly devoured. They roast and eat serpents, whether

poisonous or not; the heads of poisonous serpents they cut off, and carefully extract the bags, or reservoirs of poison, which communicate with the fangs of the upper jaw. If they have meat enough they do nothing but eat and sleep, dance and sing till their stock is exhausted. When compelled to sally forth in pursuit of prey, they are very skilful hunters; they can run almost as fast as a horse.

Dwellings.—It is impossible to look at their habitations and not ask—are these the abodes of human beings? In some places they will dig a hole among the bushes, and then unite and fasten the branches over it. Here, in a spot not larger than an ostrich's nest, the man and his wife, and probably a child or two, lie huddled together. Where bushes are scarce, they form a hollow under the edge of a rock, and partially cover it with reeds and grass.

Poisoned Arrows.—Having extracted the poison which they find in many of the serpents of South Africa, they mix it with the milky juice of some poisonous plant; they then simmer it over the fire till it becomes about as thick as wax; with this they cover the points of their arrows. It is stated by Mr. Moffat—whose book has furnished the facts contained in this description of the Bushmen—that he has known men shot dead on the spot with these arrows; and others, who did not at first appear to be mortally wounded, he has seen expire in convulsive agony within a few hours.

Cruelty to Children.—When a woman dies leaving a child which is not able to shift for itself, it is buried alive with the corpse of its mother. The Bushmen will also kill their children when they are ill-shaped or cry for food, when the father has forsaken the mother of the child, or is obliged to flee from his pursuers; in these cases they will abandon them, strangle them, smother them, or bury them alive. Parents sometimes throw their little ones to the hungry lion, as he stands roaring before their cavern and refusing to depart till some peace-offering is made. They never correct their children except in a fit of rage, and then they almost kill them.

Religion.—The Bushmen know nothing of God, nothing of a future state, and yet they dread death. The missionaries sent out by the London Missionary Society were tolerably successful in leading the people to a knowledge of the truth, till their labors were interrupted by the difficulties which arose between the Bushmen and the farmers. Before this event, some of them had become very active in doing good to others. The children had learned to sing the praises of Jehovah; they had also made considerable progress in the schools.—*Dayspring.*

A poor girl in Massachusetts, knowing that the congregation to which she belonged was about to make its annual collection in aid of the funds of the American Board, called upon her pastor, and having assured him that she had no money to give, inquired with deep feeling what she should do. As she had been somewhat favorably known as a writer of several poetical effusions, he replied to her, "Contribute a piece of poetry." When the collection was examined, the following lines were found, addressed, it will be seen, to the Contribution Box:

Pass on, thou bearer of rich burdens, on,
And gather to thy faithful bosom's trust
The congregated wealth of thousand hearts—
Their gold and silver and their prayers and tears.
On, onward with thy treasure; take the wings
Of morn, and speed thee to the home of man;
Where'er thou findest him, in misery
And crime, in ignorance and want and woe,
Peace-speaking visitant, a healing leaf
From the great tree of life thou'lt carry him;
And he—my brother—shall arise and bless
The hand that sent thee forth to seek, to find,
To pity and redeem. And he shall lift
His voice to pray for others perishing,
And add his pittance to thy treasury;
And thou shalt be a tributary stream
To that pure river which no maker's glad
The city of our God.

Then shall a thrill
Of holy joy come back to those who now
In trust thee with their offerings—
A blessing on thy ministry of love,
Receiver of our gifts—and would'st thou mine
To expect the bliss of those who send by thee
Their treasure to the heaven of heavens.