

The Commission.

VOLUME 1, NUMBER 2.

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

RICHMOND, FEB. 15, 1849.

Southern Baptist Convention.

Correspondence of the Foreign Board.

Communications relating to the general business of the Foreign Mission Board, may be addressed, *post paid*, to

JAMES B. TAYLOR, Cor. Sec.
Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to

ARCHIBALD THOMAS, Treas.
Richmond, Va.

How to Fulfil the Last Command.

Does any christian doubt *what* to do in fulfilling Christ's last injunction? He may aid in preaching the gospel to every creature by *pecuniary gifts*. Have you great possessions? You may lay them down at the Saviour's feet. Or the widow's mite! You may cast in all that you have, even all your living. You may aid in the work by *prayer*; like him of Peniel, have power with God, and prevail. You may aid by *personal labor*. By a holy and blameless life; by offices of kindness and charity to the afflicted and necessitous; by the inculcation of divine truth in private conversation man with man, or in Sabbath schools and Bible classes; by the distribution of religious tracts; by the circulation of the Bible; by the preaching of the Word from house to house and in the sanctuary; in one, or in all of these ways, you may aid in making known the glorious gospel of the blessed God. Freely you have received, freely you may give.

Are you a christian, and *doubt* what you may do for Christ? Do with your might *what your hands find to do*. Waste no time in idle speculations or vain imaginings. Work while it is called to-day. Do what the present hour permits: do it well, and do it for Christ. A vast majority of the servants of Christ must build up the walls of Zion as the priests in the days of Nehemiah, "every one over against his house."

Perhaps, like Paul, you pant to preach the gospel, not where Christ has been named, lest you build on another man's foundation; but as it is written, "To whom he was not spoken of, they shall see; and they that have not heard shall understand." Perhaps you hear the appeal so long and so loudly rung through all the hosts of the Lord, "Whom shall we send, and who will go for us?" Your cheek is mantled with shame, that so few and faint voices answer. Yet be not impatient. Jesus Christ knoweth the hearts of all men. He sees what is passing in your bosom, and at the fitting moment will make known his good pleasure. If you use the appointed means to ascertain it, if you study his word, mark the events of his providence, consult the good and wise, estimate candidly your ability to do and to endure, and your means of operation, at the same time guarding against all unauthorized partialities; above all, if you *pray fervently*, He who said of Saul of Tarsus; "Behold, he prayeth," will cause it to be told you what you must do and suffer for his sake. Meanwhile, neglect not your present appropriate work. Give no occasion to the angels to say, "Why stand ye here gazing up into heaven?" You may never preach the gospel to the heathen. What then? You may be diligent in the work that Christ giveth you to do. You may be fervent in spirit, serving the Lord. Has Christ told you what you must do? Commence the work. Though the designation has been unexpected, delay not: though it involve great toil and suffering, move right on. Be the prescribed course rough or smooth, safe or hazardous,—let it admit rapid and pleasurable accomplishments, or task the most determined resolution, and the most enduring fortitude,—confer not with flesh and blood. Requiring no explanation, and stipulating no exemption, seize every opportunity for action, put forth the most strenuous effort, and execute the commission. Emulate the apostle

Paul. He was not disobedient to the heavenly vision from the hour when it was told him what he must do, till he was ready to be offered up. At Damascus, straightway, he preached Christ in the synagogues, that he is the Son of God: at Jerusalem he was with the apostles, coming in and going out, and spake boldly in the name of the Lord Jesus: at Corinth, he determined to know nothing among men, save Jesus Christ and him crucified: at Ephesus, he taught publicly and from house to house, ceasing not to warn every one night and day with tears. Every place alike witnessed his fidelity, the synagogue and the school, the prison and the palace, the river side and Mars' hill. In labors abundant, in stripes above measure, in prisons frequent, in deaths oft; in weariness and painfulness, in hunger and thirst, in cold and nakedness, shipwrecked, beaten, stoned,—none of these things moved him. He even rejoiced in his sufferings; filling up that which remained of the afflictions of Christ in his flesh; he took pleasure in infirmities, and reproaches, and necessities, and persecutions, for Christ's sake; and counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus.

Imitate Him who left us an example, that we should follow him. Think of his compassion, seeking that which was lost; his disinterestedness, though rich, becoming poor; his perseverance, finishing his work. Remember his lowliness, washing the disciples' feet; his meekness, though reviled, not reviling again; his fortitude, enduring the cross; his magnanimity, praying for his murderers. Consider him that endured such contradiction of sinners against himself, and rejoice that you may be like him. Do you labor in obscurity? Christ took upon him the form of a servant. In poverty! The Son of Man had not where to lay his head. Do you incur reproach? Christ was rejected of men. Shall you submit to scoff? He hid not his face from shame and spitting. Shall you endure violence? He gave his back to the smiters, and his cheek to them that plucked off his hair. Shall you hazard death? He poured out his soul unto death, and with the wicked made his grave. If any man have not the spirit of Christ, he is none of his.

Condition of Females in China.

To give any adequate idea of the various and complicated miseries existing in China, would fill a volume. Female infanticide, we have reason to believe, is very common. It is thought by some of the best Chinese scholars, to be greatly increased, if it were not produced, by their philosophical notions respecting the origin and continuance of all things. There are two powers of nature, according to their books, on the regular action of which the harmony of the universe, both physical and moral, depends. Excess, or defect in either power, deranges the system of nature, and introduces disorder in the affairs of mankind. The one of them they consider to be of the masculine gender, the other of the feminine, and the difference between the two they suppose as great as between the "vis mobile" and the "vis inertia" of the old philosophers.

To what extent the inhuman practice of infanticide prevails in China, we have no means of determining. In the imperial city, after allowing more than one half for natural deaths, the number of exposed infants is, according to Barrow, about four thousand a year.

Some of the scenes he witnessed while at Pekin were almost incredible. Before the carts go around in the mornings to pick up the bodies of infants thrown in the streets—amounting to about four-and-twenty every night—dogs and swine are let loose upon them. The bodies of those found are carried to a common pit without the city walls, in which the living and the dead

are thrown together. This, however, is a small proportion compared with other places.

In some provinces, not one out of three is suffered to live, and in others, as the writer has been informed by the Chinese from those places, the difference between the male and the female population is as one to ten. We believe the last fact is limited to the poorest parts of the empire.

The most prevalent mode of effecting this crime is by suffocation, which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child so as to prevent it from breathing, either by means of its mouth or nostrils. It is said to be frequently done to the aged and afflicted, to cut the brittle thread of life.

Infanticide is almost exclusively limited to the female sex; and the condition of that class of the community, when spared, is an evidence as well as one cause of the real barbarity and misery of the nation.

A Chinese writer, after quoting a large portion of one of their moral works on the inferiority and treatment of females, makes the following remarks: "The very dependent and degraded state of females in China, may be partly seen from this extract. They are, moreover, not allowed the confidence of their husbands, nor to sit at the table with them, nor to have a voice in domestic concerns, nor to visit the temples where the prayers of the unfortunate are supposed to find access. Religion is denied them. Little attention seems to be paid to the peculiar circumstances in which, as wives and mothers, they may be placed. 'Rise; run; work; eat little; spend little; be silent; keep out of sight; obey; bear; and rather bleed, starve, and die, than dare to complain,' is the genuine language of the above extract. Though fortunately for them, humanity, common sense, and interest in many cases plead in their favor, and procure a relaxation of the rigor of ethical and legislative restrictions, yet where such restrictions have the sanction both of public opinion and of supreme authority, how is it possible to prevent their hurtful operation on this tender half of human nature."—*Abed.*

A New Chart of the Earth.

I should like to see a new chart of the earth adjusted to a double scale of measurement, one shewing the comparative surface, and the other the comparative population, of the different sections of the earth—all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi: 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x: 14, 15, and Isaiah vi: 8, to the last clause; which latter clause I would have every student in theology, and every young believer of good talents and education, print on his chart in **GRAND CAPITALS**; preceded by, *Lord what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the arms of the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.—*Gordan Hall.*

Foreign Evangelical Society.

The society is still continuing its operations in France, and not without good results. Its agents are much needed to resuscitate defunct Protestant congregations, as well as to convert Papists. An agent recently found in one department of the nation sixty vacant parishes. They said they were formerly Protestants; now they had no religion. Of one hundred and fifty domestic

Protestant missionaries, one-half had formerly been Roman Catholics. Ten years ago, colporteurs could only be obtained from Switzerland; now they are furnished in France. Of one hundred and twenty colporteurs, one hundred and ten were once Roman Catholics, and one-half the Board of the Evangelical Society were formerly Roman Catholics.

Walks About Shanghai.

From the Chinese Repository, published at Canton, an extract in reference to Shanghai is selected.

December 27th.—Just as the sun was setting, I emerged from the central and densely populated streets of the city, and found myself among gardens and orchards approaching the western walls, to which I soon found my way, and continued my walk upon the ramparts. At this hour of the day, and in this season of the year, the prospect from this point is really picturesque. On the one side, beyond the walls, westward, the rich plains stretch away much farther than the eye can reach; on the other, you have first gardens and orchards, and country seats and temples, and then the dense city and suburbs, and next the forests of masts marking the course of the river, and also away in the distance northward you have a glimpse of some of the foreign residences. Nearly one third part of the western side of Shanghai city is without houses, excepting isolated buildings scattered here and there. Numerous patches of ground, all along this part of the city, are covered with mementos of those whose remains now lie there mouldering back to dust.

December 28th.—A contrast, Oh, what a contrast! The European houses and factories of Shanghai, together with the new church, which have just sprung up on "the consular grounds," are fair specimens of what, in their kind, is everywhere to be seen in Christendom. From these residences my walk, this afternoon, carried me up close along the western bank of the river, through the whole eastern suburb, nearly every foot of which is covered with shops and warehouses and other buildings. What a contrast between all these and those I had just left! No descriptions of the pen or pencil could possibly draw out all the lines of contrast. They must be seen as they are, in order to be understood. The buildings are so ill constructed, dark and uncleanly, the streets so narrow and so filled with riffraff, rubbish, gamblers, beggars, etc., that a jaunt on foot or in a sedan, through these streets, is usually anything but agreeable, except one desires to witness the miseries and the degradation of his species—here also, how fallen!

Systematic Liberality.

We cull the following from a correspondent of the Banner. Who will follow his example?

I frequently hear members of the church complaining that there are *so many calls* for benevolent purposes, and one brother gave me this reason, recently, for discontinuing the Banner; because there were so many calls in it. I remarked that I thought if we all would give more for such purposes the Lord would bless us more in store in this world, and in the world to come life everlasting, (that is if we give cheerfully, expecting nothing.) And as a proof of my faith on this subject I will give you my experience for the past year. I was induced to try from an article I saw in the Banner. I promised the Lord in the beginning of last year to give 5 per cent. of my income. Let me say here I had faith, and endeavored to show my faith by my work. I have to report that my income has exceeded any previous year, when prices of produce (I am a farmer) have been lower than for several past years.

The Commission.

RICHMOND, FEBRUARY, 1849.

Influence of Missions.

We are anxious that the missionary spirit should pervade our churches, because, in addition to its influence upon the heathen, it cannot fail to be productive of the most happy effects upon ourselves. Its existence in any individual is the criterion of a healthy state of religious feeling, and affords evidence of vigorous piety. The heart from which this spirit emanates, will not be satisfied with partial and contracted efforts for the diffusion of sacred truth; will not restrict its sympathies to the heathen; but will prompt to action in every department of christian enterprise. A charity which looks abroad will not, on that account, be less mindful of interests at home. The history of missions affords the most ample corroboration of this principle.

Let us advert to the experience of our brethren in England. It is well known that for some years preceding the formation of the Baptist Missionary Society at Kettering, many of the churches were in a state of spiritual lethargy. Although freed from many of the disabilities under which their predecessors had labored, instead of increasing, they were rapidly diminishing in numbers and efficiency. The cheerless night of antinomianism was fast closing over the entire denomination. Just at this crisis, it pleased God to raise up such men as Andrew Fuller and the elder Ryland, through whose instrumentality the churches were awakened to a just sense of their responsibility. The excellent Carey only gave utterance to the feeling which swayed the hearts of his brethren, when he proposed to the association held at Clipstone in 1791, the question: "Whether it were not practicable, and our bounden duty to attempt somewhat toward spreading the gospel in the heathen world!" Solemn words, in which lay wrapped up the germs of future enterprises which even the pious quiescent himself did not anticipate. The response to that question went forth like the blast of a trumpet through the kingdom, summoning the churches to come up to the help of the Lord against the mighty. Its effects soon appeared. On that memorable day, Oct. 2, 1792, "in a back parlor of Mrs. Beeby Wallis, a widow, and an honorable member of the church under the care of Mr. Fuller," this devoted servant of Christ united with Carey, Ryland, Pearce and others, their fellow-laborers, to organize "The Particular Baptist Society for propagating the gospel among the heathen."

The ball was now in motion. Other kindred societies sprang up in rapid succession, so that in less than ten years domestic missionaries were traversing the kingdom, Sunday schools were in successful operation, and revivals were adding their precious fruits to the churches.

Dr. Rippon, in a review of the period which intervened between 1791 and 1793, makes the following remarks. "It deserves to be remarked, with gratitude, how generally the churches are supplied with ministers, pastors, and the means of grace: prayer meetings are in numerous places well attended, yea, better than ever, and eminently so among the churches which are flourishing. There are a few of our societies, and but few, blessed be God, in all the list, whose members are decreased. But revivals have been enjoyed in other places, and the members in several churches have been more than tripled in five years. And it is said, that more of our meeting houses have been enlarged, within the last five years, and more built within the last fifteen, than have been built and enlarged for thirty years before—and yet it is necessary for many more of our societies to lengthen their cords and strengthen their stakes. Within a small time, about a hundred persons have been regularly sent into the work of the ministry; and one of our churches has had the felicity of introducing four, the same day, into the sacred service." Multitudes of our brethren are employed, according to their abilities, in village services—reading, praying, expounding—two or three brethren from some churches, seven or eight from others; in one church seventeen persons,

and in another, no less than thirty, offered their assistance in these services. As to the Academy at Bristol, it is full of students."

Such were the results of the missionary spirit in England. The subject presents no mystery. It is explained on the most obvious principles. *The spirit of missions is the spirit of true christianity.* The missionary enterprise is only one of its forms of development, and wherever this spirit exists, it will manifest itself in every form of christian activity. It will develop its indomitable vigor wherever conquests may be achieved for the Redeemer, and will impart its healthful glow to the pulpit, the church and the Sunday school. It is the parent of institutions of sacred learning, Bible and tract societies, and every other instrument for propagating the truth.

Beloved brethren, in view of these facts, we beseech you, suffer the word of exhortation. Would you increase your own personal piety, usefulness, and happiness, open your hearts to the appeal of a dying world, and ponder the last command of your ascended Master. Would you see the churches at home flourishing and happy, revivals gathering your children and friends into the ark of safety, and showers of divine grace descending all over our favored land, cherish the spirit of Him "who will have all men to be saved, and to come to the knowledge of the truth." If you have never poured out your soul in earnest supplication to God in behalf of the perishing heathen, there is an elevation of devotion to which you have not yet attained, there is a sacred joy which you have never known. Dwell upon this theme until your spirit is stirred in you, and prompts to generous effort; and you will know, by experience, the blessedness of the promise: "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Divine Truth Imperishable.

An onion was found in the hand of an Egyptian mummy, which was brought to Germany, some years ago, and when planted, it sprouted and brought forth fruit. Centuries had passed by, without impairing its vitality. Such is christian truth. Let us water the precious seed every where. The word of God must not be bound. A stray leaf of the Bible—a torn fragment may direct the sinner to Jesus. A poor woman once meditated suicide. While on her way to the river to perpetrate the awful crime, she saw a piece of paper lying by the way. She picked it up and read. It contained only a few words; but they exhorted the despairing to take courage and trust in God. They were as balm to that poor broken heart. She was turned from her purpose, and lived to bless the gracious deliverer that commissioned even a piece of soiled and tattered paper to lead her to the feet of Jesus.

Our Missionaries in Africa.

A correspondent writing from the coast thus refers to our missionaries:—

Your missionaries in this country have conducted themselves in a way which renders them worthy of your patronage and of the high name they bear. They have done twice the labor of the same number I know in the colony, and as to their moral character, it is highly exemplary. In the schools are two hundred and seventy-five children. One hundred and thirty-one natives are daily receiving instruction, besides the thousands who have heard the word of life. The annals of Liberian missions will not disclose half the work with the same means.

No Apology Necessary.

A young lady in Kentucky, on the receipt of a specimen copy of our first number, immediately procured eleven subscribers to the Journal and Commission. She says: "I have endeavored to obtain a few subscribers to your valuable publications, and have so far succeeded as to be able to send you five dollars. It is rarely, I believe, that young ladies engage in such a work, and I almost feel that an apology is necessary, for having done so; yet happening to be temporarily

resident amongst a people in whom the missionary spirit seems to have become almost extinct, I have endeavored, in the absence of a more efficient instrument, to exert a feeble influence over them."

This is right—no apology necessary for service in such a cause. May we not hope that many of our young sisters will do likewise. None could render more efficient aid, in giving an extensive circulation to the publications of the Board. May the mails soon bring us evidence, that many of them are at work.

The Lamented F. S. James.

Reference to the life and character of this young colored brother will be found in the February number of the Journal. He died at New Virginia, Africa, the 9th of Nov., having been about a year in the service of our Board. He gave promise of great usefulness, but his Divine Master has seen it best to call him away from his earthly labors. It is proper to remark that his death is not to be attributed to the influence of climate, as he had been many years on the coast. His constitution was naturally fragile. Referring to his labors, brother Day, in one of his letters, thus writes:

At New Virginia you had a most flourishing station. Intelligence from that place was always fraught with interest. But alas! alas! F. S. James, who presided over that station is no more in the land of the living. The Judge of all the earth will do right. I can only say: "It is the Lord, let him do what seemeth him good." Brother James has not left his equal with us. There was nothing very showy in him. He had but little education, made no display with his pen, but the root of the matter was in him. He was pious, amiable, laborious, self-denying. He was beloved by his people and all who knew him. He sought not his own but his heavenly Master's glory. His place, said one of our most distinguished citizens, cannot be filled. He was not a great but a good preacher. Filled with the spirit of his station, he carried a heavenly influence wherever he went.

At his station is a day school of 62 children, a most interesting Sabbath school, and a church of between 50 and 100 members, which has been built up principally by his indefatigable labors, besides, he preached in several native villages and at New Orleans, where he also laid the foundation, and built up a church. Every thing in his hand prospered as if the Lord delighted to bless him.

In another communication brother Day remarks:

Since my arrival at Monrovia, I have been twice up the river, and rejoice to find that brother James in every particular has more than come up to my expectations. Last Sunday, I preached for the church he had raised; they appear alive to God; the happiest, most affectionate band I know. They have the spirit of their departed pastor in a high degree. I do not know when I have felt such assurance that I was with the children of my heavenly Father.

Our Paper.

It is gratifying to announce that we are beginning to receive large returns, in the way of subscriptions to our little sheet. We earnestly entreat our brethren who favor the mission cause, to give to it the widest possible circulation. If possible we would bring it within reach of every Baptist family.

The Gold Fever.

The influence of this excitement will probably prevail in every part of our country. More than one hundred vessels are said to be up for California, at New York, and a large number at Boston. Companies are forming in all the States. Large sums will be invested, much ease and comfort sacrificed, and life itself periled and sacrificed in these expeditions. And wherefore? The probability of securing gold, of finding earthly treasure, is the great motive power.

May not the churches of Jesus Christ learn a

valuable lesson from these facts. If a young man is willing to leave his home and dwell in a foreign land, for the purpose of communicating spiritual riches to the perishing, it is beheld with amazement, and heralded as a specimen of enthusiasm scarcely allowable. Hundreds may do the same thing, for purposes of worldly gain, and it is regarded as an adventurous but praiseworthy undertaking. How long shall it be said, that the children of this world are wiser in their generation than the children of light? Will the time come when God's people shall send out their expeditions by hundreds, to explore the dark places of the earth which are full of the habitations of cruelty, for the purpose of conveying the enlightening, sanctifying and saving influence of the gospel?

A Model Church.

We were gratified some time since by looking at the following statement as found in the Macedonian. Why may not a similar state of things exist in every church. We need, first, *the spirit of missions*, and then, *system* in its exercise. Will not our brethren in the ministry determine to give, as far as possible, every member under his charge the opportunity of contributing to our Board during the coming year. We subjoin the extract, which refers to a church remarkable for its internal harmony and general prosperity:—

This church has 497 members, but no more pecuniary strength than is possessed by many other churches in our country. They prosecute their work of benevolence cheerfully, and thoroughly. They have a system, and through it all have a mind to work. It includes a familiarity with the great principles of benevolence, the freest circulation of missionary intelligence, and the formation of the habit of benevolence in every member. The importance of these things is frequently illustrated from the pulpit. Special pains are taken to make the monthly concert interesting and instructive. It is more fully attended than any other evening meeting in the month, and the collections average about \$60 a month. Once a year a large committee is appointed by the church, through whom and a ladies' society, every member is personally solicited to make an annual contribution to the cause of foreign missions. Individuals in the congregation are also called upon for the same object. Last year every member of the church was a contributor. The largest sum given by any one member was \$500.

There could not have been less than 600 persons present at the October monthly concert; and all seemed to be engaged in a service which had enlisted their hearts.

An Earnest Appeal for Africa.

Brother John Day, our missionary at Bexley, thus gives vent to his deep solicitude on behalf of the thousands around him destitute of the hope of eternal life. Referring to an estimate of appropriations for 1849, he says:

"You perceive my dear brother, what \$4000 would enable us to do. I rejoice in being permitted to see so much done. But how should I rejoice to have some books in the Bassa language; to have a school at Junk, where a mission is as much needed as among the heathen. Several other men too I wish in the field, but it would require \$6000 to accomplish all. O! why will not our colored brethren come forth to our aid? Where is their sympathy for their poor benighted brethren? How can I reach the case? By telling of clouds of darkness—the millions sinking to flames—the slaughter and death attendant on their superstition. Oh! that I could write, I would dip my pen in the blood of the slaughtered and move the sympathies of those afar off.

"The expense of our missions last year, was \$3201. You are so well acquainted with the state of affairs here, I presume I need not write now. I am glad you are trying to enlist for us, a sympathy among the churches. I hope we shall be found worthy of patronage. I shall strive while I live to render this mission interesting. It is interwoven with my affections. Pray for us,—pray for poor Africa."

Triennial Meeting of the Convention.

The Second Triennial Meeting of the Southern Baptist Convention, will be held in Nashville, Tenn., on the first Wednesday in May, 1849.

Rev. WILLIAM B. JOHNSON, D. D., of South Carolina, was appointed to preach the introductory sermon; Rev. BASIL MANLY, D. D., of Alabama, his alternate.

Agents Wanted.

THE BOARD NEED AT LEAST THREE THOUSAND AGENTS. They desire, under the Divine direction, to enlarge their operations during the next financial year. But this it would not be proper to do, without some guarantee that the necessary means would be in hand. As honest men, they can embark in no scheme which is not warranted by a sound pecuniary responsibility. In other words, it would be wrong to increase the number of missionaries and to promise them a support, when no reasonable probability existed that the necessary fund would be contributed. To carry out their plans, then, they must secure well qualified agents. They propose to employ a large number. One, at least, in every church of the South, it is important to secure. The Board can offer no compensation, but the testimony of a good conscience, and the blessedness of doing good. The work should be entered upon *thoughtfully, voluntarily, cheerfully, for Christ's sake, and for the sake of perishing souls.*

Who will enter this agency? How many of our brethren in the ministry will engage in it? How many private brethren? How many sisters? We shall hope during the spring to make a vigorous effort among all our churches in the South, to obtain an appropriate testimonial of their interest in the spread of their Redeemer's kingdom. In our next number we shall throw out some suggestions on the best method of fulfilling the agency.

In all the fourteen Southern States, the Board have but four regular salaried agents!

The Journal.

As a permanent historical document, this work is beginning to be more highly prized by our Southern brethren. They are preserving the numbers to be stitched together, or bound, at the end of the year. All persons desiring to secure this work, will forward the subscription, one dollar, in advance, to the publisher H. K. Ellyson, of this city.

Central Africa.

We are happy to announce that after a long, serious, and prayerful survey of the whole question, the Board have determined as early as possible to attempt the establishment of a new mission in Central Africa. We bespeak a careful perusal of the able report of the committee, to be published as the leading article in the March number of the Journal; also of the article, headed Central Africa, in the November No.

Contributions of Colored People.

Our Treasurer has recently received the sum of *twenty-two dollars* from the colored members of the church at Madagorda, Texas, one half for China missions, the balance for African missions. Their example is truly commendable. If every church in the Southern States, should furnish a contribution of equal value, we should have an overflowing treasury.

Shanghai Mission.

As expressive of brother Shuck's views of the propriety of enlarging our operations at Shanghai, in a letter recently received, he writes: "Shanghai has proved far the healthiest of all the five ports. I am glad that brother Percy comes here instead of returning to America. As this city is found to be so healthy, with such a vast and inviting field, I trust the Board will see the importance of having a strong force, with facilities of labor. We could at this moment locate a dozen men in most promising positions. All around us the people are friendly."

Spiritual Need of Africa.

So anxious are the natives for missionaries, Sabbath and public day-school teachers, that several of the native kings, princes and headmen have repeatedly sent to the colony for, as they call them, "God man and book-man," to come among them and teach their people, that they might become "white man same like you." One of these kings has so far manifested his renewed requests to be sincere, that he built, at his own expense, a large and comfortable church and school-house, and is anxiously waiting the arrival of the long looked for "Merica man."

If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the death-bed reflection, that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.—*Com. S. Journal.*

But there is a pleasure on earth, in which angels largely participate, and that is in the relief of distress infinitely more acute, than that which is occasioned either by the asperities of the most abject poverty; the cruelty of desertion; or the sting of oppression; a distress which not only accompanies the soul through every stage of life, but passes with it into the black domains of despair, and closely follows it through the countless ages of eternity—a distress resulting from a violated law, insulted justice, and elighted mercy. If the death-bed reflection of one who abused the power to do good to purposes of evil, be so dreadful as to excite the pity even of devils, what death-bed reflections must those professors of religion expect, who not only refuse to aid in the struggle which truth is everywhere making with idolatry, superstition, and error in every shape, but whose example and influence are thrown in the opposite scale? K.

"Perils in the Sea."

Letter from Mrs. Frances M. Percy.

The exposure of our dear brother and sister, as detailed in the following lines, will furnish some idea of some of the trials of missionary life. In consequence of the continued illness of brother Percy, the physician advised a removal to Shanghai. The fearful storm which they met, compelled a return to Hong Kong, and at the last advices, were just about to leave in another vessel.

Sister Percy writing to her father, thus refers to their perils:

On the 30th we set sail and proceeded slowly out of the harbor. On the morning of the 31st, we had a strong head wind, which produced considerable heaving of the vessel, so that we were quite sea-sick, and did not leave our beds; towards 10 o'clock the wind seemed to be increasing, but did not create much anxiety at first; it however increased rapidly, and the barometer indicated a storm. Between two and three P. M., the captain ordered all sails to be taken in, but before that could be done, many were rent clear across, and the main-sail blown away from the yard—there was a fearful crash of crockery, chairs, tables, trunks, &c., in fact, all things moveable were dashed from side to side with alarming force. As night came on, it became very dark, the wind increasing, rain poning down heavily, the lightning flashing vividly over the ship, and the barometer still falling. The boats along side the ship were blown away, and the sea breaking over fore and aft, washed away the cook house and almost every appurtenance to the ship. About 1 o'clock, the main mast was carried away, soon after that, the mizen mast fell on the poop just over our cabin, breaking the wheel as it fell. At this time, little hope was entertained that the ship would be saved; the water was pouring into our cabin, and it seemed every moment that we must inevitably be swallowed up by the raging sea. The captain and officers had hitherto done all in their power, but now gave up and let the ship take her course. Oh! it was an awful time, such as I never witnessed before! We seemed on the brink of eternity, not knowing but that every moment we should bid adieu to time. Mrs. West, (the captain's lady,) being greatly alarmed, came shriek-

ing to our door and begged that she might stay with us, her own cabin being a foot deep with water. Could you have looked in upon us, you would have been appalled at the sight, every thing being in the greatest confusion, trunks, boxes and everything else, turned topsy turvy; we ourselves frequently thrown violently from one side to the other and receiving many bruises; our cabins all afloat with sea water, and the noise of the storm so deafening as almost to drown that of the falling masts. From 3 to 4 A. M., the wind decreased considerably, though still violent, and after the wind ceased, the sea continued very rough for a day or two. The typhoon lasted from twenty to twenty-four hours, the wind commencing north, then running round to south-east, and after the typhoon to south-west. "Our Father" being at the helm, steered the ship and enabled her to weather the storm, so that our lives were almost miraculously saved, and we are now living monuments of his mercy and goodness. You would doubtless like to know how we stood the storm. Well, we were calm and self-possessed, but felt it deeply; for three hours, I think, scarcely a word passed between us. We could only commit ourselves into the hands of Him who commandeth the winds and the waves. To him be all thanks for our preservation.

After the storm was over and all comparatively quiet, I felt completely unnerved, and having taken little or no food for nearly two days, had little more strength than an infant; but as soon as possible, I got up and borrowing a pair of dry shoes and stockings, (for my own were saturated with salt water,) I made out to dress and get up on deck to see what the ship looked like. Here every thing wore so confused and weather beaten an appearance, that I soon hastened to my cabin and endeavored to compose my mind to read a few chapters in my Bible; but behold! when I opened it, it was wet through and through, and as to my hymn book, I could scarce tell what book it was.

As soon as the sun shone out, the captain and mate took observations, and found that we had been driven upwards of an hundred miles south west of Hong Kong. As often happens after the storm, we had a calm which lasted some days. In the mean time all hands were busy, putting up jury masts, making sails, &c. Occasionally we would have a breeze, and would hoist sail, but it would not do, the ship would not steer. She, however, made out to go a few miles and got near an island, where we found anchorage on the 9th September. After a while, a Chinese fishing boat came along side the ship, and the captain engaged it for \$120 to go to Macao, taking the first mate and Mr. Nye, one of the passengers, by whom he wrote to the ship's consignees, informing them of her situation, and requesting them to send down the steamer as soon as possible to tow her in, which they did after sometime.

We are now safely landed in Hong Kong, having left on the 30th August and returned 18th September. Our health and appetite much improved in the meantime.

Our friends had given us up as lost; numerous reports were afloat concerning us, and indeed, it had been published in the newspapers that the Hindostan was lost, and all the passengers and crew drowned; so that when the news reached here that we were safe, it seemed like life from the dead, and the news was speedily carried from house to house. When we arrived, many friends came in to congratulate us and welcome us back. There was really great gratification in finding that we had been objects of so much solicitude. Our Shanghai friends will, no doubt, suffer much anxiety about us.

The ship is much damaged, and will require some months to get it repaired; the cargo is all lost.

The typhoon was very destructive at Hong Kong, Macao, and Canton. Many hundreds of Chinamen lost their lives, also some foreigners. A great many houses were blown down; many boats lost; several ships wrecked; indeed, every ship in Hong Kong harbor, except one or two, was injured; some dismantled—others driven ashore, and some dashed violently against others.

For the Commission.

Anecdote.

The following anecdote will illustrate the utility and importance of adopting every practicable means to circulate the word of God, and it may also encourage christians to consecrate both fragments of time, and mites of money to the furtherance of this object. The incident is taken from the memoir of the life of that excellent woman, the late Elizabeth Fry, whose praise is not only in all the churches, but whose memory is embalmed in the heart of many a sorrowing convict now paying the penalty of passion and of crime.

"Amidst her numerous avocations, she found time to select a passage of scripture for every day in the year. She endeavored to combine in it, that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and in a little preface, she urged the importance of endeavoring to appropriate the truths contained in it, with a heart uplifted; that the blessed Spirit might apply the word; and concludes: 'the rapid, and ceaseless passing away of the days and weeks, as well as the months of the year, as numbered at the head of each day's text, is hoped may prove a memento of the speed with which time is hastening on, and remind the reader of the importance of passing it as a preparation for eternity in the service of God, and for the benefit of mankind.'

"Many instances of the usefulness of this little book came to light, but one only shall be mentioned here. One of these little text-books, bound in red leather, which she had given to a little grand-son, fell out of his pocket at the Lynn mart, where he had gone to visit the lions. He was a very little boy, and much disconcerted at the loss of his book, for his name was in it, and that it was the gift of his grand-mother, written by herself.

"The transaction was almost forgotten, when nearly a year afterwards, the clergyman of a parish about eight miles from Lynn, gave the following story of the lost book: 'He had been sent for to the wife of a man living on a wild common on the outskirts of his parish; a notorious character, between poacher and rat-catcher. The wife no better than himself. The message was brought to the clergyman by the medical man who attended her, and who after describing her as a being most strangely altered, added, you will find the lion has become a lamb; and so it proved; she who had been wild and rough, whose language had been violent, and her conduct untamed, lay upon a bed of exceeding suffering, *humble, patient and resigned.*'

"This child had picked up the text-book, and carried it home as lawful spoil. Curiosity, or some feeling put into her heart by Him, without whose leave a sparrow falleth not to the ground, had induced her to read it; the word had been blessed to her, and her understanding opened to receive the gospel of truth. She could not describe the *process*, but the *results* were there. Sin had in her sight become hateful; blasphemy was no longer heard from her lips. She drew from under her pillow 'her precious book; her dear little book,' which had taken away the fear of death. She died soon afterwards, filled with joy, and hope in believing; having in these detached portions of scripture, found a Saviour, all-sufficient to bear her heavy burden of guilt, and present her clad in His own spotless righteousness before the throne of God.

From this interesting and touching fact, how severe the rebuke which is administered to the soul which never '*deviseth liberal things*'—how much instruction to the humble disciple, whose daily prayer is, 'Lord what wilt thou have me to do!'—how much encouragement to those, who 'in the morning sow their seed, and in the evening withhold not their hand, because they know not whether shall prosper, either this or that, or whether they shall be both alike good.'

The command of our ascended Lord, "Go teach all nations," cannot be blotted out—the cry of the perishing cannot be stifled—the judgment of God's word cannot be changed. All these impel to service.

The Departure.

The lines which follow were written by an early friend of our Brother B. W. Whilden, upon the occasion of the departure of himself and family to China. They are taken from the Southern Baptist:

Go, and may prosperous gales
Conduct thee safely to the destined shore,
Where thou art called to preach the Word of Truth;
And a wide field of labor lies in store
To realize thy cherished dreams of youth,*
And wake thy inmost soul.

Go where the voice of God
Calls thee to labor, in a distant land;
Obey the solemn message from above,
That bids thee to fulfil His great command,
And tell the wonders of His dying love
To the benighted soul.

Go, with the loved of earth
Clustered around thee in this trying hour,
Those infant emblems of pure innocence,
The partner of thy bosom—the young flower
And the spring-time of her life devoted hence
An offering to her God.

Go, while a mother's heart,
Rejoicing in her precious sacrifice,
In silence breathes to Heaven the solemn prayer
That angels may behold thee from the skies,
While with her eyelids moistened with a tear,
She speaks the word—Farewell.

Go, with the parting grasp
Of one, whose childhood days with thee were passed,
Whose hopes of early youth were linked with thine.
While sweet associations thronging fast,
Their grateful incense shed around the shrine
Of faithful memory.

Go, with the prayers of saints
On earth, and all around the Throne of Heaven,
That when thy toilsome work of love is done
A crown of glory to thee may be given
In those bright realms, where His Great Victory won,
Thy God shall ever reign. E. H.

Charleston, Sep. 22, 1843.

* One of the most touching recollections of their youthful associations is, that the writer has often heard his friend, while yet a mere child, express the wish that he might, one day, become a missionary of the Cross in heathen lands.

Miscellaneous Items.

Australia is becoming the home of thousands of emigrants from Great Britain. It is supposed to be capable of supporting three hundred millions of human beings!

The American Messenger, published by the American Tract Society, has a monthly issue of 130,000.

The Pope is now an exile from the country over which he reigned as sovereign.

A single church at the North, it is stated, besides its regular expenses, is said to contribute \$7,493 for benevolent purposes, \$4,116 29 were for foreign missions.

The missionaries of the American Board of Commissioners, at Amoy, China, have just completed a beautiful chapel fifty-five by thirty-three feet, at an expense of \$3,006.

Eleven Catholic priests and the same number of sisters of charity, have recently arrived in China.

Total amount of receipts by the American Board of Commissioners for foreign missions, from Aug. 1 to Dec. 31, \$121,283 41.

At the Medical Hospital in Shanghai, China, 10,110 patients attended during the year. Incalculable good can be done through this instrumentality. Dr. Taylor will have his hands full.

The One Leaf.

There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devoted missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and, in the calm and peaceful appearance of the man, he felt assured he had died in Christ. "How or where," he thought, "could this man, seemingly a heathen, have got this

hope!" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you think was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the first Epistle of John, in which these words occur! On that page the man had found the gospel.—*Children's Missionary Newspaper.*

Interesting Dialogue.

We insert the dialogue which occurred at one of the public meetings attended by the Chinese preacher, Yong Seen Sang, while in this country. It was conducted through brother Shuck:

Brother W. "How long, will you ask our Chinese brother, has he loved the Lord Jesus Christ?"

Brother Yong. "It is six or seven years since I loved the Saviour; but only about three years since I became a baptized disciple."

W. "What are your feelings and views with regard to the Saviour?"

Yong. "God so loved the world, men who had offended against him, that he sent his Son into the world to save sinners. All refusing assent must perish."

W. "What do you think prompted christians of America to send missionaries to China?"

Yong. "I suppose, because they wish the gospel to be promulgated among the people; knowing that in China, no missionaries have taught them, and that they must be ignorant of Christ, the salvation of the soul."

W. "What is the ground of our brother's hope of salvation?"

Yong. "Reliance upon Christ saves the soul, and without it, there is no salvation."

W. "How do christians in China feel towards their spiritual countrymen in America?"

Yong. "They feel a oneness, because they believe as they do. They cannot feel so towards the worshippers of Boodh."

W. "Are they desirous of having more missionaries sent to them?"

Yong. "Yes, they greatly desire it. The christians in China are constantly praying for the christians in America, that they would send them more missionaries."

W. "What would christians in China think of American christians, who would talk on the subject of missions but not act, not give towards it?"

This question seemed to be somewhat of a poser to our Chinese brother. When he heard it translated by brother Shuck, it was amusing to mark the expression of his countenance. I was watching him closely, and could hardly restrain a smile. He opened his eyes, and shook his head, and said something in a rapid tone in reply. It was evident that he hardly knew what to make of such a moral phenomenon. That he thought, such a christian could hardly exist. At length, after a short colloquy between him and brother S. in order to get at the full meaning of the question, Yong, looking considerably puzzled replied, "I hardly know how to answer. I think if they would aid the matter, it would be an evidence that their hearts were good." This reply seemed to give general satisfaction, and the colloquy was closed, by the questioner remarking—"I hardly know how he could have given a better answer."

A LARGE FARM.

The Chinaman was then requested to address a few spontaneous remarks to the audience, which he did to the following effect. "China is a vast country. It contains a very great number of people. It must be regarded like a large field; a very extensive farm. It requires many workmen. If it were a small farm, few would do. It is matter of thankfulness that American christians feel an interest in it. I hope they will not relax their efforts, because it is so extensive a farm, and requires so many workmen. The soul, beyond every thing else is precious, imperishable, indestructible. The only way to secure its everlasting joy is through Christ. Therefore, the only question is, send the gospel to my countrymen. Without it, they must perish."

Missionary Meeting.

We clip from the Indian Advocate, the following reference to incidents connected with the evangelization of our red brethren of the forest. May the blessing of God rest upon the newly married pair.

"A meeting of an exceedingly interesting character was held on Sabbath evening last, at the Second Baptist Church in this city. The special object was the marriage of Rev. Americus L. Hay, a missionary among the Creek Indians, to Miss Margaret Babe of this city, and setting her apart for the missionary work.

"The meeting was addressed by Mr. Hay, who gave a succinct history of missionary labors among the Creeks since 1822; by which it appears that great discouragements have constantly accompanied these labors, until last year, when God's Spirit was poured out, many of the prejudices against the whites removed, and numbers of the tribes brought to a knowledge and love of the truth. The mission was for some time under the charge of a Creek chief, or son of a chief, by the name of Islands, who had become converted, and been ordained as a preacher by the Baptist church; and who, after faithful and useful labors, died among them, shortly after a visit to this place during the last fall.

"Mr. Hay had become connected with the mission before Mr. Islands' death, and took charge of the church where he was pastor; and has been publicly adopted by the old chief as his son, in the place of the one deceased. His church has now 219 members; the whole number in the mission being over 600. Some of their most distinguished chiefs have been baptized—among them General Chily McIntosh—and are active and useful members of the church. The whole mission is represented at present to be in an exceedingly interesting and encouraging state.

"Rev. Mr. Dyer, a former missionary to the same people, made some touching statements of his labors when in their midst, and ended by a forcible appeal in behalf of the missions among our Indian tribes generally; showing that now is the time for action, if that interesting people are to be benefitted in any degree commensurate with the obligations of the white man towards them.

The marriage ceremony was then performed by Rev. Mr. Willard, followed by some excellent and affecting remarks, and the whole closed by singing and prayer."

The Little Missionary.

There was a missionary meeting, not a great while ago, at Paris. A little boy who was present was very deeply affected by the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort: she felt the value of the Bible, and so did he also; and he used to employ his leisure time in reading the scriptures by her bedside. The next morning after this missionary meeting he collected all the little money he possessed—only thirty-six sous (cents)—and took it to the minister saying, "I hope, sir, the people will soon be converted to God." The minister told him there was a great deal to do, and he feared it would be a good while before it was done. He said, "I hope, sir, it will not be before I am of age." The minister expressed his fears that it would not. "Well, sir," said he, "I prayed to God, when I went home from the missionary meeting last night, that if it was not done before I grew up, He would make me a missionary, and permit me to be useful in the work."

Are there no other little boys who love their Saviour enough to offer to Him the same prayer—"Lord, if the work is not done before I grow up, make me a missionary?" My child, Jesus loves you. When he was upon earth, he took up children in his arms, and blessed them; and if he were on earth now, he would fold you in his arms, and bless you. He does bless you now from his heavenly throne. Your father and mother—your teacher—your friends—your happy home—your beloved school—your books—your precious Bible—what are all these but blessings which he sends you? How much do you owe him!—

How much will you repay him? The best you can give is not half enough; but you will give him all. Don't think of living to yourselves. Don't think of spending life as a great many people spend it, in nothing but sleep, eating and drinking, and amusing yourselves. Resolve to do some great work while you live; something for which, if God strengthen you and add his blessing, the world will become the better. You may not be able to do much. All that your heavenly Father wants from you is, that you should do all you can. Well, if you would be useful when you grow up, you must not be idle now. You must prepare for future work. You must be diligent in your studies, watchful over your temper, and careful to set a good example. Above all, pray much, and read your Bible much. Be now all that you ought to be. Try to bring honor and praise to the Saviour even now, while you are a child. And then, when you grow up, if God in his goodness and love to you, grant you this great privilege of being a missionary, you will only have to carry on the same work, but with greater powers, and in a wider sphere.—*Missionary Repository.*

New Route to China.

Our readers are aware that to accomplish the voyage to China has hitherto required many months. In a recent report, presented to Congress by Mr. T. Butler King of Ga., on the Panama railroad, the following table of distances from New York by the old routes is given.

	Miles.
To Calcutta via Cape of Good Hope, -	17,500
Calcutta via Cape Horn, - - -	23,000
Canton via Cape Horn, - - -	21,500
Canton via Cape of Good Hope, -	19,500
Valparaiso via Cape Horn, - - -	12,900
Callao via Cape Horn, - - -	13,500
Guayaquil via Cape Horn, - - -	14,300
Panama via Cape Horn, - - -	10,000
San Blas via Cape Horn, - - -	17,800
Mazatlan via Cape Horn, - - -	18,003
San Diego via Cape Horn, - - -	18,500
San Francisco via Cape Horn, - -	19,000

By the new route across the isthmus, the distance will be diminished by two-thirds, so that the voyage to Canton may be made in 36 instead of 110 and 120 days.

This will bring us into immediate neighborhood with the Asiatic nations. With God's help, let us resolve that the gospel shall be disseminated more rapidly through our instrumentality among these perishing millions.

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 Dec. 27, 1845, (here insert the amount, if in money, or subject, if other property,) for foreign missions.

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