

The Commission

VOLUME 1, NUMBER 3.

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

RICHMOND, MAR. 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

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Results of Missionary Labor.

If there existed a region on the face of the earth where, in defiance of the law which commands, "Thou shalt have no other gods before me," the Divine Lawgiver himself were forgotten, and demons placed on his throne; where the mortal darkness had for ages been deepening and concealing abominations, till diabolical ingenuity itself had exhausted its hideous devices; and where a cloud stored with the bolts of divine displeasure had been consequently collecting and impending, ready every moment to discharge a tempest of destruction, would he not be an instrument of immense good who should hold up a light in the midst of that darkness, by which the deluded worshipers should see that they had been sacrificing to devils, not to God, and before which those demons should fly?

Such regions there are. The empire of polytheism is a realm of diabolical dominion. It assembles its votaries only to blaspheme the name of God; erects its temples only to attract the lightning of the impending cloud on their devoted heads; calls them around its altars only that in the very act

of supposed atonement they may complete their guilt; and gives them a pretended revelation only

"that they should believe a lie." And such an angel of mercy is the christian missionary. To

say nothing, at present, of the decline of idolatry in India, and of the conversion of some of the tribes of Africa and North America, where now, we ask, is the idolatry which lately revelled in the Sandwich, the Marquesan, the Paumotu, the

Tahitian and Society, the Austral, the Hervey, the Navigators, the Friendly Islands and New Zealand, and in all the smaller islands in their respective vicinities? Idolatry still reigns in Western Polynesia, and still steepes its victims in blood and guilt: what benevolent power has swept the curse from Eastern Polynesia? The

missionary of the cross has been there, proclaiming that "there is one God and one Mediator between God and man, the man Christ Jesus"—and about ninety islands have "cast their idols to the moles and to the bats," and about 400,000 idolaters have become the professed worshipers of the only living and true God.

We admit, that the mere abandonment of idolatry is very remote from scriptural conversion to God. But if the inspired history exhibits the Almighty in one continued contest with idolatry, is it nothing to find, though it be only about the fifteen

hundredth part of his infatuated foes lay down their arms, and virtually acknowledge their guilt? If the mere casting out of a demon was a benefit to the dispossessed which called for his ardent and lasting gratitude, is it nothing for whole demoniac communities to have the fiend of idolatry, whose name is Legion, cast out of the body politic, and to be now found "clothed, and in their right mind?" The renunciation of a false religion is at least one step towards the adoption of the true one.

If we knew of a region where the sun of knowledge—if ever it shone there—set long ages ago; where the absence of truth has not merely left the mind vacant, but in actual possession of destructive errors, like a deserted mansion converted into a den for robbers and murderers; and where truth is not only lost to man, and fatal error is in full possession, but where man is actually lost to the truth—lost to the power of even intellectually apprehending it when first

presented to his mind; and if there existed a process by which that darkness could be pierced, those errors exploded, and this power restored, would not he be a great benefactor who should attempt and conduct it to a successful issue? That region is heathenism; that process is education; and that benefactor the christian missionary. Visit, in thought, the 200,000 youthful and adult scholars sitting at his feet to receive instruction, and imagine what all those immortal beings would have been if left to themselves. A considerable number would doubtless have been destroyed in infancy, had he not gone to their rescue; while, for the rest, the past would have been all a fable, the future a blank, and the present would have been spent in a perpetual conflict whether the fiend or the brute should predominate in their nature. Does the reader deeply commiserate such a condition? Let him remember that the depth of his compassion is a measure, however inadequate, for estimating the value of that process which enables them to emerge out of it. Let him observe further, as the process advances, how the faculties recover their proper pliability, how the understanding rejoices in the power of apprehending truth, and reason gradually resumes its throne, and even the countenance itself is humanized, "losing the wild and vacant stare of the savage" in the mild and intelligent expression of the reasonable being; and let him remember that the pleasure

which he experiences in marking the transformation is another measure by which to estimate the value of missionary effort.—*Great Commission.*

The Redeemer's Last Command.

In such a day as this, in which God has opened door after door for the entrance of his gospel, and when the Macedonian cry, "Come over and help us," is heard from all parts of the world, if any professed christian refuses to do a part in fulfilling what are evidently God's designs, how can he have evidence that he is a true disciple of Christ? How can he go to the Lord's table and sincerely obey the command,

"Do this in remembrance of me," while he refuses to obey the command which is *equally* binding, "Go ye into all the world and preach the gospel to every creature." Were I a pastor of an American church, it appears to me that I should, without delay, endeavor to promote the object I have now been advocating. And is there no pastor in our land who will take the lead in this business?—no pastor who will set the example of giving at least one tenth of his annual income, and who will leave no means untried to induce his people to follow his steps? I do believe that if a pastor could be found who would be the means of the general introduction of this custom, he would be one of the greatest benefactors the church ever saw. Thousands of souls which now, humanly speaking, must be lost, would, in the day of judgment, rise up and call him blessed. Let this practice obtain, and soon we shall find many who will not give merely a tenth, but one half, or even more of their income to the Lord. There will be no room to contain the offerings which shall be brought in.

In the equipment and sending forth of an army of an earthly king, much expense must necessarily be incurred. The same remark will apply to the equipment and sending forth of an army of the King of heaven. And this expense, as I have already observed, must be incurred. It is as much the duty of christians to give their money to send the gospel to every creature, as it is the duty of the ministers of Christ to go and bear it to every creature. No one can be exempted from contributing a proportionate part of the expense which must be met to effect this object. The poor are to give of their penury as well as the rich of their abundance. He who does otherwise, slighteth Christ, and can expect nothing else in the day of judgment than the address, "For I was hungered, but ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Those who have made themselves acquainted with the operations of our different benevolent societies are aware that, according to the usual dispensations of Providence, the contributions of the church must be increased a hundred fold before the world will be subjugated to Christ. But alas! how few are the thoughts which are bestowed upon this subject. How few are willing to part with their money even to save souls. My brethren, how is it with you? Are you living unto yourselves, or unto Him who died for you and rose again? All of you are engaged in seeking the treasures of the world. What are you seeking them for? Is it that you may hoard them up for your own gratification and for the use of your heirs? If this is your object, the day is coming when nothing but unmingled regret will be the consequence. You will then find, that your own happiness would have been much increased had you spent them for Christ; and that your heirs would have been much more benefited, had you thought less of them, and more of the cause of your Saviour. There is a most sad delusion abroad in the christian church regarding the laying up of property. The only legitimate aim which any follower of the Redeemer can have in seeking largely the treasures of the world is, that he may buy the bread of life and present it to those who are dying for want of it. What he needs to supply the temporal and spiritual wants of his own immediate family he feels himself bound to spend. But he

lets too often to forget that the great family of mankind is in reality a part of his own family, and that he is bound to spend his surplus funds upon them. He seems too little to feel that if he does not provide for them also, he hath denied the faith and is worse than an infidel.—*Dr. Scudder.*

Christian Mothers.

Mighty instrumentalities are needed for the conversion of the world, and as they are not now to be found in the church of God, we must look for the required help from those who are at present in the nursery. To the coming generation our eyes turn with intense interest. It must be trained in habits differing from those which chain their fathers to earthly things. It must be fashioned to a new standard. The missionary spirit must be infused into the heart of the rising generation while it is in its infancy, and the impression must be made now. The hope of the church in our own land and the world rests, in a great degree, under God, on the infant sons and daughters of pious mothers.

Christian mothers, our hearts are sick and faint with the burden of perishing millions. We

look over the moral landscape, and our eyes are wearied with the dreariness of the prospect. We look to you, and hope again beams upon us. We look to you as God's agents not only in training laborers for our own land, but in training

missionaries for the whole world. The hearts of the coming generation are, in an important sense, in your hands—taking shape from your tuition. In the cradles you rock, lie infolded the hopes of Christless nations. As the potter shapes the clay, so should you endeavor, under God, to shape the heart of the generation which is now growing up, that it may become a missionary generation. A great responsibility in reference to raising up ministers of the gospel devolves upon you. Would that I could convince you of this truth. Would that I could awaken in you emotions corresponding in some degree with the importance of it, and lead you to such action as may, through the agency of the Holy Spirit, remit than the address, "For I was hungered, but ye gave me no meat. I was thirsty and ye gave me no drink. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me."

ders of the cross. Could I, but do this, I doubt not that distant heathen continents would, in coming days, murmur their deep thankfulness to you, and the isles of the sea would clap their hands with joy.—*Ibid.*

Interesting Fact.

Referring to the influence of the gospel in Southern Africa, one of the missionaries of the American Board thus writes:

I have been particularly pleased, while at Umlazi, in witnessing the example of an old woman, the first convert in the mission. Often before the exercises on the Sabbath, and during the intermission, I have seen her clad in neat apparel, seated on a mat amid a group of females, and addressing them in a most animated manner, while, from the solemnity of her looks, and their appearance, I judged she was telling them of something relating to the gospel. And I have been pleased to observe that those who were generally around her, paid most attention to the preaching in the meeting-house. This female has long been in the habit of taking other females away with her into the bush for prayer, and often conversing with those about her concerning their souls. Thus does the influence of the gospel increase; and as I see new ones from time to time coming out from their sins, and uniting their efforts on the side of Christ, I look for increased good to result from the labors of all to the blessed cause. One light after another is kindled in the midst of the darkness; and though but a few are yet seen, I look forward to the day when multitudes of others shall blaze forth, and the clear beams of the Sun of righteousness shall burst on this land, and all be merged in his glorious light.

A Great Work Before us.

Whatever may be the issue of the great conflict in Europe, as to forms of government, it is almost certain that religious liberty will be secured, and the press will be unshackled. But resources for making these blessings available is the work of general evangelization, will be inadequate, unless help come from abroad. American christians and societies will have an enterprise of untold magnitude before them. Already societies and delegates from Germany, France, and Ireland are pleading with almost desperate importunity for the crumbs that fall from the table of our charity. When the din of arms, and the conflict of opinions and races shall die away, there will come such a cry as never before pierced the ear of the church; not the muffled wail of stupid idolatry, nor of bigoted Islamism, nor of blinded Judaism, but the trumpet-call of wakening intelligence and conscious want, from nations yearning for such a faith as has afforded us anchorage, while they have been tossed and driven and almost wrecked by the tempest.

Are we prepared to meet and cordially to respond to such a providential claim? Is our conviction of the value of the gospel, as the grand conservative element of a republic, deep and practical enough to impel us to give universality to it at home, and then with open hand to provide for its diffusion abroad, on the divine principle, "Freely ye have received; freely give?" Is our faith strong enough to connect all these wonders in the drama of Europe with the throne of God, and with his purposes of mercy towards an apostate world?—*American Messenger.*

Praying and Giving.

The venerable father Sewall of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The

old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. S. was fumbling in his pocket, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give. Father Sewell; I asked you to pray." "O, yes," he replied "I heard you, but I can't pray till I've given something."—Messenger.

Ply the Lever.

Ply the lever, pioneers!
Many a waiting angel cheers,
Christ above is interceding;
Here the Holy Ghost is pleading,
And the promise of Jehovah
Stands upon his blessed book.
Cheerily, cheerily ply the lever!
Pause not—faint not—falter never!
Course the river, thread the alley,
From the hill-top to the valley,
Go this barren desert over,
Scattering seed in every nook.
Gifted with a little wing,
Far the seed shall float and spring.
Trim your lamps; dark Burmah's centre,
Shrouded, sealed, their light must enter,
Even the sacred groves of Boodha,
And the monarch's golden hall.
Cheerily, cheerily, ply the lever!
Pause not—faint not—falter never!
With a trusting heart and humble,
Toil till Boodha's throne shall crumble!
Monastery and pagoda
Reel before the cross and fall.

Mrs. Judson.

The Commission.

RICHMOND, MARCH, 1849.

Central Africa.

Those interested in the spread of the Redeemer's Kingdom, will be happy to know that the indications of God's Providence are such as to warrant the selection of Central Africa, as one of the fields of labor to be occupied by the Board. For several months the question has been under consideration, and after much thought and prayer, has been affirmatively decided. Bro. T. J. Bowen, a native of Georgia, but more recently residing in Florida, has been appointed to lead in the enterprise. The church he has served in the ministry, suffer deeply by his retirement from the domestic field, but they cheerfully relinquish their claims, believing that the Great Master calls him to another work. They will not, in making the sacrifice, for Christ's sake, be allowed to suffer. He can, and will find another who shall preside and watch over them.

It is proposed to associate with brother Bowen, a white minister of suitable qualifications, provided he can be obtained, and two or three colored brethren. The attention of churches in the South is called to this subject. We desire to obtain young, hardy, energetic, and pious men of color, as assistants in the work. It is not necessary that they be ministers, but they should be humble and devoted, ready to labor for Christ's sake and his cause, in their father-land. Any information which brethren can give to the Board on this subject will be thankfully received.

We shall need also a great increase of funds. The Board would act unworthily if they should be satisfied to proceed in their work, without aiming to extend their influence in heathen countries, and to give a wider dissemination to the glad tidings of salvation. This is especially true, in a day when God is breaking down interposing barriers, and with a loud voice is calling upon his people to go up and possess the land. But the Board cannot operate without their brethren, from whom they receive their appointment. They look with confidence to the churches for support, in their arduous and responsible work. Let our brethren then seriously and prayerfully consider the subject, and as God may prosper, furnish the means by which we may

yet greatly enlarge our missionary operations. From the report adopted by the Board in reference to the new mission to Central Africa, we select the following paragraphs, as descriptive of the region we propose to occupy.

"The interior country of Africa watered by the Quorra—a river which, from its source in the Kong Mountains down to Timbucto, is called the Jol-i-ba, or 'great river,' and thence to its outlet, the Quorra, but is known to Europeans as the Niger—by the tributaries to the Tchad, and by other unknown streams that probably exist, may be in general described as a fertile region, well suited to the habitation of man, and apparently not possessing a climate unfavorable to life, either for the natives, or for Europeans who know how to take care of themselves." [Penny Cyclop. vol. I, p. 190.]

"A portion of this region, called Western Soodan, comprehending the country west of the Quorra, from Timbucto to its entrance into the Delta at Abbazaca, and distinguished throughout for its fertility and comparatively high state of improvement, includes the kingdom of Yariba. Of this kingdom, Murray remarks: 'It is one of the most fruitful countries on the globe, and is also well cultivated and densely peopled. The fields are covered with thriving plantations of Indian corn, millet, yams and cotton. The loom is busily plied, though its products are not equal to those in the neighboring country Nyffe.' [Encyclop. Geogr. vol. 3, p. 87.]

"In this salubrious and productive kingdom, our missionaries might select a location, whence they might easily cross the Niger into Nyffe, 'a very fine country, occupied by the most industrious and improved of all the negro nations,' and thence extend their chains of stations eastward to the kingdom of Boraou and even to Abyssinia.

"Located near the Niger, the commercial highway of that entire region, the missionary may, at any time, by means of the boats that ply on its waters, visit the numerous towns that stud its banks. Departing from Katunga, the capital of Yariba, a town 15 miles in circumference, with a large population, he may descend the river, visiting Rabba, Egga, which stretches for four miles along its western bank; Kacunda, with its 'peaceable, friendly and industrious people,' and proceeding on to the point of its confluence with the Tchadda, ascend the latter and preach Christ crucified to the immense multitudes of the Funda country. Or he may ascend the Niger, stopping at the countless intermediate towns and villages, up to Boosa, 'the capital of a fertile and well cultivated country,' thence to Yaoori, encompassed by wooden walls 30 miles in length, and finally reach Timbucto itself, the mart of an extensive trade, and distribute amongst its mixed population the word of life. Or he may diverge from the Niger, and ascend the river that leads to Soccatoo, 'the largest city in the interior of Africa,' and spread within its lofty walls those sacred influences, which will ultimately open its twelve gates to let the King of Glory in."

Receipts for February.

The receipts for the last month were exceedingly small, amounting to not more than three or four hundred dollars. We are aware that the weather has been for two months unpropitious for making collections, but it should not be forgotten that these circumstances make no difference in the liabilities of the Board.

Spring Collections.

The period for making our usual spring collections has arrived. The necessity under which the Board will be laid, will require vigorous exertions on the part of our brethren of the South. Our treasury has never been so low, while our liabilities have never been so heavy. We earnestly entreat our brethren in the ministry to obtain from every one of their church members, as far as possible, a free-will offering to the mission cause. We must not go back. Onward, must be our motto. We here insert resolutions adopted by the Board on this subject:

WHEREAS, the facilities for giving the gospel to the heathen are daily multiplying, and where these indications of Providence, warrant an

enlargement of our missionary operations at an early period. Therefore,

1. Resolved, That during the next financial year, commencing with the month of May, it will be the aim of the Board to raise for its objects, at least, the sum of twenty-five thousand dollars.

2. Resolved, That our ministering brethren of the South, be hereby requested to second this purpose of the Board, by a due exercise of their influence and co-operation among those for whom they are laboring.

3. Resolved, That in view of the extreme difficulty of securing suitable agents, and the absence of this instrumentality in most of the States, that it be recommended to the churches to make a voluntary and systematic effort to secure the contributions of their members, during the forthcoming months of April and May.

4. Resolved, That the Corresponding Secretary of this Board, be authorized to adopt such measures as he may deem most advisable to accomplish the above named object.

The Triennial Meeting.

We hope to see a large assemblage of brethren at the Triennial meeting of the Southern Baptist Convention, in Nashville, the first Wednesday in May. It will be an important occasion in the history of our missionary operations. As these great convocations occur but once in three years, all should make sacrifices to be present. Let all too, endeavor to take with them liberal contributions for the good cause.

Schools of Liberia.

The day schools in Liberia under the patronage of the Board, are in a flourishing condition, as are also the Sunday schools. Between four and five hundred scholars are under a regular course of instruction. If the means were more abundant, we might increase the number ten-fold. We trust the day is not distant when many connected with these schools will be converted to God, and take their places in the great work of evangelizing the heathen around them.

African Mission.

Brother John Day in a letter dated Nov. 17th, thus refers to the encouragement he has found in contemplating the labors of the year.

I am glad to have it in my power to report to you that the affairs of your Board here, are truly interesting. We cannot speak of as many baptized this year as we could last; but the permanence of the work, the progress attending it, the going forth of light on dark minds, the pleasure manifested by your missionaries in their work, the cordiality with which they are every where received, fill me with delight, and I therefrom infer, they will be delighted who sustain them.

These results so different from what I have been accustomed, with the little means, induces me to take courage, and feel that \$5,000 judiciously used, will give the gospel to the whole length of Liberia. Another thousand would give the Bassas books in their own language. Will not the colored churches raise \$3,000 for the special benefit of their benighted, degraded brethren in Africa, and at once put the African Mission on such footing as to render it comely in the eyes of the world, and beneficial to long neglected, much despised Africa.

Bassa Cove, Africa.

Our missionary, brother Davis, thus refers to some of the customs of the heathen:

In closing a discourse at Prince John's, he seemed much interested, and asked me, "you no go puttee head!" meaning, will you not close by prayer? That is a fair specimen of their manner of speaking English.

The natives have a number of the customs of the ancients, among which are circumcision, and mourning on certain occasions, especially at the death of any near relative; the women then tear the flesh about the breast with their finger nails. On similar occasions men and women

shave their heads; But one of the most unreasonable customs is, the manner of taking wives. The child is espoused to the man as soon as it is born. The man confirms a bargain with the parents by the payment of a tiger's tooth, or something of the kind, and continues to pay for her as long as life lasts. Whenever the woman dies, the husband is bound to pay a great sum for her death, and in case the man pays the sum, according to their custom, the parents of the deceased puts the man in possession of another wife. They never admit death to take place from any other cause, but her union with her husband, and hence, he is made responsible for her sickness and death, by the payment of such amounts as custom requires. The natives also, in many instances, believe in the transmigration of the soul.

Letter from Brother J. L. Shuck.

The ship by which our several letters go, has been again delayed, which affords me an opportunity of dropping you still an additional line. The cause of her delay at present is a furious gale which swept over us on the 21st instant. Several warehouses fell, one of which had in it nearly six hundred bales and boxes of goods, much of which has been damaged. A number of large junks were driven ashore with valuable cargoes on board, at Woosung, near the mouth of the river. Immediately on the abating of the storm, the tide rose to an extraordinary height inundating this whole region. In the houses of some of the missionaries the water was more than a foot deep. It came up over our steps, but not into our houses. Great damage has been done to the cotton crop in the whole country round about. I suppose that the cotton sold in Shanghai this year will be five hundred thousand dollars less than last year.

Since the storm, which indeed was what we call a typhoon, there has been much visiting and praying at the temples. In my morning's discourse yesterday, (Sunday), I made special reference to this recourse to false gods, and I endeavored to direct the people to that holy and true God, who "hath his way in the storm," and "pours his flood upon the dry ground." In the afternoon we had an excellent discourse from a Tea Chew man whom I baptized several years ago at Hong Kong. He has been about a week in Shanghai, having come up here in a Chinese junk on business. He says there are no Tea Chew people in Shanghai who worship the true God. He may perhaps exert some influence among them, being about five thousand in number.

We attend to our public preaching services twice every day, with more or less encouragement. Some cases are not without interest. A woman who lives near by, and whom Mrs. Shuck has taught much and prayed with, holds out considerable promise of being a sincere inquirer after the truth. Her conversation yesterday was of such a character as both to surprise and delight us. We continue to hear favorable accounts from the inquirer in the country, and some of us design to visit his town. One man in the city, a builder, closes his shop on a Sunday and comes to hear me preach.

What will be the final result of these cases is known only to the Great Searcher of hearts. Our hopes are not very sanguine, nor our faith very strong. And yet we do most solemnly pray and desire to see some souls soon converted. Our hearts and our eyes are turned to God that he would pour out his Spirit. For this we labor day by day and night unto night. We long to witness too a general turning to the Lord. I think there is on the part of every member of our mission here, a manifest desire to give ourselves up wholly to the work of teaching and preaching Christ among the heathen with a view to early results. But we are very, very feeble, and I more than ever am led to suppose that, as far as I am concerned, I must surely be a most unfit instrument or else more good would result from my labors. I beg a special interest in your prayers. My sincere and hearty desire is to bring souls to Christ. May I more and more feel that my sufficiency is of God.

✓ Canton Mission.

Our last advices, conveyed the information that brother Pearcey had succeeded, after a stormy passage from Canton, in reaching Shanghai, whether he has gone on account of his health. As expressive of his views of the ultimate plans which the Board should adopt in regard to Canton, brother Roberts in a letter, not long since received, remarks:

I think we ought, at least, to have three or four ordained preachers in Canton, and in addition, one physician; one male teacher, and more than one female. It strikes me that we ought to keep up three or four preaching places at least; one boarding male school, and one boarding female school, and several day schools round about, causing the students to come to Sunday school and preaching on every Lord's day, their teachers of course, and perhaps their parents coming with them. The physician, I think, should officiate at each of our preaching places once a week, and if thought expedient by the Board at home and the mission here, should establish a kind of hospital where the sick should be received and cured. We must take hold of this work with more energy or not expect to succeed. Printing the scriptures and tracts must, of course, be carried on vigorously, and their distribution as well as the preaching of the word.

A Rapacious Missionary.

As the anti-mission party are very glad to circulate every little item which may seem to justify their opposition to the diffusion of Divine Truth through the agency of missionary organizations, the following fact is very much at their service. A candidate for a mission, to be established in the very heart of Africa—entirely new missionary ground—isolated by hundreds of miles from any white settlement, was told by the Treasurer of the society by whom he was to be sent out, that the difficulties would be very great, if not insuperable, in remitting him from time to time, such funds as would be absolutely necessary for his support. Well! what was the answer of this *mercenary*, this *rapacious* man? O! says the anti, I know what his answer was very well. Throw any difficulty in the way of a handsome and certain support, and all his missionary zeal would ooze out of his fingers ends in less than no time. Not quite so fast friend. His answer was: *Get me out there, and then leave me to obtain a support as well as I can. It will take but little to feed and clothe me, and that little I can get.*

E. K.

Resolutions of the Board.

We call attention to the following resolutions of the Board. They refer to an important subject. Without God's influence, we cannot succeed in our enterprise. We need his direction in the selection of fields of labor, and of men to occupy them. His sanctifying favor is needed to awaken more of the missionary spirit among the churches. The entreaty of the Board, we hope will meet with a ready response.

Resolved, That our brethren of the South, as individuals and as churches, be hereby requested to observe the time occupied by the Southern Baptist Convention, at its anticipated meeting, commencing the first Wednesday in May, as a season of special supplication to God, for his guidance and blessing in our efforts to give the gospel to the world.

Resolved, That the missionaries at our various stations in China and Africa, be desired to unite with their brethren in this concert of prayer.

✓ The way to Obtain Missionaries.

Of all the schemes which have been devised for accomplishing this object, there is but one which can be depended on. It is that which is revealed in the scriptures. "Pray ye the Lord of the harvest." Ministers are the gift of God. Missionaries obtained in answer to prayer will prove efficient laborers. We trust that our brethren will remember that the Board needs more missionaries, and that there is but one source from which they can be obtained.

To Clubs.

In forming clubs to secure the paper at the reduced price, it must be borne in mind, that the papers are to be mailed to *one individual*, who will receive them at the post office and distribute them to the subscribers. When the names of the subscribers are written on the paper, and an account opened with each, the price will be twenty-five cents per annum.

Christian Obligation.

"She hath done what she could." Such was the testimony borne by Christ to Mary the sister of Lazarus, when she poured upon his sacred person her alabaster box of precious ointment. What an eulogium. And from such lips too. Blessed woman, unknown perhaps beyond the boundaries of her own village, little did she imagine, when she was filling the room with the perfume of her unguent, that shew as performing an act which would fill the world with the fragrance of her memory.—J. A. James.

How many Marys are there in our churches to whom the same tribute could be paid?

Important Questions.

1. What have you done for Christ?
2. What are you now doing for Christ?
3. What can you do?
4. What will you do?
5. What ought you to do?

Singing and Contributing.

Children are attentive observers, and their remarks may often afford instruction to older heads. A little boy on his return from a missionary meeting said to his father: "When the people were singing Mr. A. sang the loudest of all,

"Shall we whose hearts are lighted," &c., but when the collection box came around, he did not put any thing in it."

Pleasing God.

When Epaminondas had won three battles over the Lacedemonians, the subject which gave him the most satisfaction was the pleasure which it would afford to his father. The Christian has a heavenly Father whom he should strive in all things to please, and the consciousness of doing so ought to be an ample remuneration for all his struggles and toils.

The Great Treasure.

Patrick Henry closed his will with the following passage:

"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is, the christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all the world, they would be poor."

Christian reader, do you possess this treasure; and are you not anxious to be the means of conveying it also to your fellow-men?

The great donor himself has said: "Freely ye have received, freely give."

The Inauguration.

The inauguration of the President elect has just taken place. It is said to have been an imposing spectacle. He who has been all his life familiar with the fatigues, privations and conflicts of the camp, now enters upon the highest honors within the gift of a great nation. But how insignificant are all these, compared with that spectacle which shall be exhibited to an admiring universe, when the saints shall be crowned, and when they shall reign forever and ever. But let all the disciples of Christ remember that this is their militant state—that now they are to engage in the war with sin and to seek the subjugation of this revolted world to the dominion of Jesus. Let not the sacrifices necessary to give the gospel to the world, be regarded by those who are expectants of a crown which faideth not away.

A Worldly Spirit.

What is the spirit of this world? It is supreme devotion to the interests of the body and time. "They that are after the flesh, do mind the things of the flesh." This spirit, peculiar to the unregenerate, is unspeakably offensive to God. "The carnal mind is enmity against God." It is in itself opposed to God. So he regards it.

Is it not possible for christians themselves to yield to this influence? Undoubtedly it is. That they may be brought into bondage to the spirit of this world, the great adversary employs his stratagems and exercises all his influence. Handling the things of this world, and mingling in its concerns, they are in serious danger of losing sight of spiritual realities, and of forgetting the great design of their stay upon the earth. Brethren in the Lord, suffer the word of exhortation, "we are debtors, not to the flesh, to live after the flesh." We have nobler objects before us. The glory and triumph of our adorable Redeemer, the subjugation of this revolted world to his sway; these are subjects which should chiefly engage our hearts. Let us subordinate all other objects to these. Our time, influence, property, all, let us consecrate to Christ. The greatest possible amount of good with the means God gives us, we should endeavor every year to accomplish.

Appeal to Young Females.

It is in the power of young ladies in all our churches to do much on behalf of the mission cause. Their influence is by no means small, and if exerted in the name of Christ, for the good of the heathen, it may reach into distant generations, and to the undying ages of the coming world. We are pleased to know that in some places at the South, they are forming sewing circles, devoting the avails of their needle work to foreign missions. In other parts they are opening subscriptions, and securing of their friends the means to aid in this great design.

As an incentive to our young sisters, they may be reminded of the debt they owe to the gospel. Their present happy and rightful position in society is to be traced to christianity. To illustrate this, we introduce an affecting reference to some of the cruel customs of the heathen, as related by Dr. Scudder who has been for many years a missionary in foreign lands.

"The destruction of female infants is a thing of frequent occurrence. Among the Rajpoots, in Malwa, and the northern provinces, it is impossible to calculate how many of them are put to death. A gentleman of the Bengal service was sent by the government through the northern and independent kingdoms to find out the number. In the provinces through which he passed the principal chiefs acknowledged that they had murdered many of their own children, and that they knew their neighbors had destroyed many of theirs, and that this rite was rooted in the affections of the people. In one village there were fifty-one boys but only fourteen girls. In a second, sixty-six boys and only fourteen girls. In a third, seventy-nine boys and only twelve girls. In a fourth, ten boys and only two girls. In a fifth, fifty-eight boys and only four girls. In a sixth, twenty-two boys and no girls.

The relation of one more instance on this point must suffice. Some time since, the wife of a native prince or Rajah had a little daughter. The father ordered her to be put to death immediately after she was born. A second, a third, a fourth, and a fifth little daughter was born, and these also were murdered by a similar command. After a sixth little daughter was born, the mother's heart yearned over her; I cannot part with this daughter, said she, I will have her taken away and hid, that the king may know nothing about her. He thought that she also had been put to death. The poor mother never dared to send for her little girl. She never saw her again, but died some time after.

When this little girl was about eleven years of age some of her relations ventured to bring her to her father. She was a very beautiful child, and they thought that he would be struck with the sight of her, and would love her for the sake of her mother who had died. The little girl fell

at his feet, clasped his knees and looking up in his face said, my father. The interview between the father and daughter was but short; for he seized her by the hair of her head, drew his sword from his belt, and with a single stroke took off her head."

Be Always Giving.

The sun gives even; so the earth,
What it can give, so much 'tis worth.
The ocean gives in many ways;
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath;
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not, is not living.
The more you give,
The more you live.
God's love hath in us wealth upreared;
Only by giving it is reaped,
The body withers, and the mind,
If pent in by a selfish mind.
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not, is not living.
The more we give,
The more we live.
Day Spring.

An Earnest Appeal.

We thank our brother, Dr. Jos. S. Baker, for his earnest appeal to the Georgia Baptists, in the Christian Index of the 1st inst. The passage that follows is so appropriate to all parts of the South, that we gladly give it a place in our columns.

"We are, as yet, doing comparatively little towards supplying the destitute, either at home or abroad, with the glorious gospel of our Lord and Saviour. We have taken possession of but few points in the enemy's land, and those few are not as well supplied with the munitions of a spiritual warfare as they might and should be. Our voice of warning and admonition—if we may be permitted to vary our figure—has not been heard by one in a million of those who are standing on the brink of eternal ruin. O think of that, ye who love God and the souls of your fellow-men, and let us see if the Lord will not help us to lift up our voices a little louder. We are taught to "cry aloud and spare not." If souls perish through our apathy or covetousness, will it not be a solemn and a fearful thing, brethren, to meet them at a judgment seat! Would they not, in such an event, think you, implicate upon us the vengeance of heaven?

Let no one say, I am too poor, I can give nothing. There is no one who is blessed with a sound body and a sound mind who cannot and ought not to give something to aid in sustaining and spreading abroad the blessings of a preached gospel. A native preacher among the Sgau Kares urged on those whom he had baptized, their duty to help support the gospel. They answered, we are poor and can do nothing. He replied, before you received the gospel you could cheerfully give much to support your sins, why can you not now give a little to benefit your own souls and to save the souls of others? If you love the world more than you love Christ, you cannot be saved—you are not yet true disciples. The argument of this converted heathen was good—it was conclusive. Those to whom it was addressed felt that it was unanswerable. They agreed to make a beginning, by giving each half a rupee the year. May not the same argument be applied with equal force and propriety to us? If we resist it, will not these heathen converts rise up in the judgment and condemn us? Beloved brethren, weigh these things well. Just here it occurs to us, that the faithfulness of this native Karen preacher may serve as a proof to many of us. Brethren in the ministry, are we careful to inculcate on those whom we baptize, their duty to contribute of their earthly substance to support the gospel?"

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.

Worthy Object of Solitude.

Most heartily do we respond to the prayer of our brother Taliferro, in his sermon before the Alabama Baptist Convention, contained in the following extract.

"Suppose it were so, and that it could be certainly ascertained to be so, that there were on this whole earth, but one single human being, not a friend to God by faith in his Son. It were an object worthy the ambition of the whole human race, to peril all its earthly interest, and exhaust all its available resources, in coming to the rescue of this guilty, unfortunate and miserable being. All nations might send their ambassadors to him, and on every family altar, and on every national altar, might daily sacrifice of prayer be made for him." But alas! alas! there are perhaps, not less than eight hundred millions of human beings doomed to eternity in this sad and deplorable state! And can we fold our arms in a cold and heartless indifference, and permit them to perish? Blessed Jesus, breathe, Oh breathe into thy people, the spirit of missionary enterprise and zeal."

For the Commission.

I rejoice that a cheap missionary paper has been commenced, viz: "The Commission," at so low a rate, as to be within the reach of every one who desires information upon the important subject of missions. And what christian is there that does not desire information and feel a deep interest concerning this heavenly enterprise? None, surely, who has any just conceptions of its nature and importance.

A missionary spirit is the spirit of the gospel; it is the spirit of Christ. "Now, if any man have not the spirit of Christ, he is none of his." True, some real christians do either oppose or are indifferent towards the mission enterprise. This, I take it for granted, is owing either to misconception, or lack of information. *To the thing itself—the objects contemplated, he cannot be opposed.* I would as soon believe a healthy human being could loathe his necessary food, or the vital air he breathes. A christian not in favor of the spread of the truth, that which has been the instrument of his own spiritual life, and of redeeming him from eternal woe! Impossible.

What true christians need to stimulate them to do what they can towards spreading the truth, is light. Every real christian, from the hour of his conversion, has more or less of a missionary spirit. But many are not informed with regard to the wants and condition of the world, and the encouragements they have in the Divine promises, and the success to missionary effort, to labor and pray for its more abundant success. Such a paper as "The Commission," could it be generally circulated among the churches, I am persuaded, would do much to impart the needed light. And why may it not be generally circulated? It seems to me a little effort on the part of pastors, deacons and other influential brethren, would soon secure such a circulation. "The children of this world are wiser in their generation than the children of light." During a presidential or other political campaign, the devotees of party are both busy and successful in circulating into every nook and corner of the land, papers and documents advocating their respective party views. Have christians been equally active in spreading light concerning a far more important matter, viz: the conversion of the world, the universal prevalence of the gospel? I fear not. I would most affectionately entreat brethren, especially ministers, to think of these things and go to work.

M. B. S.

Indian Mission.

We rejoice at the success of our brethren who are in the employ of the Indian Mission Association. Brother Hay, one of their missionaries, thus speaks of some of the results:

"The society have been aiding a few men, mostly natives, for the last few years. Until December, they did not have a white man in the Creek nation. Great prosperity has attended the churches. The preaching of the natives has interested the tribe, and the different churches have always had large congregations, and at most of the monthly meetings have received

members. Six years since the number of members in the nation did not exceed 150, with two churches and two or three preaching places.

At present there are seven Baptist churches and about ten preaching places, with 550 communicants. The denomination have had superior native assistants, Rev. Joseph Islands, whom every person loves to speak highly of, died last March. He was the first minister of the North Fork church, and continued their beloved pastor, in labors abundant, until death. At the time of his death the church numbered 175; now it numbers 210. Those added since have been deeply affected by his loss, and, no doubt, his death has been the means of their conversion.

A school was commenced last January—now has 30 scholars. For a day school the attendance is excellent. Five could read in easy lessons, and three spell words of one syllable. At the close of the session, of 22 weeks, 21 were reading. Eight learned their letters first by using the musical alphabet."

Children's Department.

What a Little Girl can do.

We have received a letter from a little girl, only eleven years old, with twenty-two subscribers for the Commission. We sincerely pray that she may enjoy the smile and blessing of her Heavenly Father, and continue to be useful as she has already begun. Little girls, who read this, will you do as she has done? You may procure names for the Commission, or collect money from your friends, or earn it with your needle for the purpose of sending the bread of life to the perishing among the heathen.

Children, Read This.

On the coast of China there is a large city called Foo-chow. It contains above half a million of people, all of whom are sunk in heathen darkness. It is situated on the banks of a noble river called the Min. The surrounding scenery is of the loveliest kind. Its fair blue mountains in the distance hem in a valley of fertile fields, in which crops of rice and sugar-cane, orange-groves, and fir plantations, delight the eye with their varying colors. A street nearly three miles in length leads from the southern gate of the city to the river, where a little town called Nan-tai has sprung up, and is inhabited by fishermen and sailors who frequent the port. A steep hill leads the visitor, by a sudden ascent, along the streets of Nan-tai to a spot which affords a full prospect of the city below and the country beyond, with its busy and enterprising population. Here, too, is the general burial-ground of the city. In all directions are to be seen thousands of tombs—from the spacious, well-paved monument, which conceals the body of the wealthy noble, to the bare hillock which covers the remains of the beggar. Close by are numerous temples, within the walls of which may be heard the beating of drums, the sounding of gongs, and the slowly-uttered chantings of heathen priests. To these buildings the poor sons and daughters of affliction bear their tale of sorrow, and vainly seek the help of them which are no gods. Let the following instance of superstition, of which I was an eye-witness, furnish a specimen of the wretchedness of the heathen, and of the vain delusions of a poor Chinese in affliction.

In a pretty retired spot there stood a little temple, approached by an outer court, and having above the gate at the entrance, the inscription, "wan chang kah;" which means, a chapel erected to the honor of one of the stars, or deities, of a sect of Chinese idolaters who proudly style themselves "The sect of Reason."

On entering this gate, we pass through a paved court, and over a flight of stone steps, into an inner square, where a number of idols are placed around the building, and altars are set out with the various articles and utensils employed in the temple services. Here there were assembled together, on my visit to the place, a few priests, with their attendants and pipers, ready to go through their foolish rites. In one part stood a Chinese who was plunged into deep affliction by

the severo illness and expected death of his

wife. He had come to lay his sorrows before the principal idol, and to hire the services of the superintending priest. Soon the anxious husband appeared before a platform, which he had covered with a feast of cakes, sweetmeats, fruit, tea, and wine, as an offering to the idol. Here he frequently bowed his head to the ground before the image, and knocked his forehead several times on the pavement. The priest then approached, and bore his part in the proceeding. He commenced to recite a prayer in a low murmuring tone, while an assistant stood by beating time, on a hollow piece of wood, to his chantings. At one time he prayed in a scolding voice; at another time he addressed the idol in softly-uttered tones. At one time he pretended to whip the evil spirit; at another time he tried to coax away the imaginary god. One moment he stamped the ground with his feet; the next moment he indulged in tumblings, and throwing his feet into the air. After half an hour's frantic noise and beating of drums, a quantity of gilt paper was burnt, and the fiery flakes were scattered about; some fire-works and crackers were discharged; the priest bound up the hair of the husband into a lucky knot on the crown; the former ceased from his noise and his whippings; and the latter, after paying a sum of money for the temple, returned, apparently satisfied, to the sorrowful scenes of his home. His mind seemed to be lightened of its load of grief, and he delighted himself in the prospect of his wife's recovery!

Dear children, you would be tempted to smile at this instance of gross delusion, but for the solemn nature of the folly which it displays. A mighty kingdom, the largest nation in the world, have no better comfort in sorrow than that which has been described! The Chinese boast of their ancient learning, and of the celebrated sages whom their country has produced. And yet, without the gospel, the first storm of affliction finds them unprepared—having no hope, and without God in the world.—Ch. Miss. Juv. Instructor.

What Can a Little Boy do?

Near Combaconum in India, there lives a Hindu, who once seemed truly sorry for his sins, and cast away his idols, and was baptized. After a time this man went back into the ways of sin. He left the chapel, and left the missionaries; and they mourned over him with great sorrow.

But one day he came back to Mr. Nimmo, the missionary, and said, "I have been very wicked, and I can find no rest. I wish to be a christian. Will you receive me again, and take my children, for I wish to have them brought up in the fear of God." His wife too, joined in the request. "What is it?" said Mr. Nimmo, "that has brought you back again? How have you been taught to see the evil of your way?" "It is through our youngest boy," said they—a little fellow about six years of age. "My son is my teacher," said the father; "he serves God, and whenever I look at him, I am ashamed of myself." "My boy is always persuading me to throw away my idols," said the mother, "and I can no longer delay."

This dear little boy was a scholar in the missionary school. Mr. Nimmo asked him what it was that had led him to serve God, and he said it was the questions that were put to him at the school. Sunday school teachers, you that have little children six years old in your classes, mark this: and Sunday scholars, you little children, who are just six years old, mark this. Think what a little boy may do.—*Ibid.*

"What Can You Say, Sir?"

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission-school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said, in substance—

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than

this. We shall all be there. They will ask us all one question, viz: 'Do you love the Lord Jesus Christ?' Now, Sir, I think I can say, yes—What will you say, sir?"

He ceased: a death-like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice.

Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears, "What will you say, sir?" He paced his room with anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the question proposed by that "heathen boy," with an affectionate trust in his Redeemer.—*Juv. Miss. Mag.*

A Child Consecrated to Idolatry.

A missionary was once standing near the temple of a very celebrated and cruel idol, when a father approached the shrine of a goddess. He led by the hand an interesting little boy, his son, probably his first-born, and it may be his only son. The little fellow was very much alarmed; for there was a great crowd of worshippers; and the musicians were beating their shrill drums, and sounding their hoarse trumpets and crying aloud in honor of the goddess, and they were bowing frantically before the altar. The blood of goats and other animals was flowing near him, which had just been sacrificed to the goddess. Amidst all this confusion the little fellow was afraid; and he clung fast to his father, now looking round at the people, and then at the goddess, and then at his father, as much as to say, "Do, father save me from these cruel people!" But no. His father had brought him, to consecrate him to the service of the goddess; and to do this, he put into the poor boy's hand a piece of silver. This the boy handed to the priest; and then the father handed to the priest two sharp-pointed pieces of iron, which the priest sprinkled with the sacred water of the river Ganges, and returned to the parent. They were then handed to a cruel man, who (while the poor boy was gazing in wonder and horror around) plunged one, if not both, into his naked side! The boy shrieked, and clung to his father. The musicians beat their drums and sounded their trumpets; the priests raised their voices to drown the crying of the boy; and he was borne away bleeding and terrified from the scene by his deluded but now happy father, who supposed that his son was consecrated by the goddess in this most cruel act. Verily, is it not true that the dark parts of the earth are full of the habitations of cruelty!—*Rev. T. Boaz.*

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