



The Commission.

VOLUME 1, NUMBER 8.

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

RICHMOND, AUGUST 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.

For the Commission.

Go, or Send a Messenger.

An inquiry was made, "who will go for us?" One replied, "here am I, send me." When Zaccheus was converted, he felt so rich toward God, that no room was left in his heart for the love of money. "And Zaccheus stood and said unto the Lord, behold Lord, the half of my goods I give to the poor." Reader, who is so poor as the heathen who are perishing for want of the bread of life? We believe that thousands of souls are sinking to everlasting woe every year—why do we not hasten by hundreds and thousands into all the world and tell them of the grace of God by which they may be saved? Who will go for us? Who will pay his expenses? Shall dangers deter the missionary? The sufferings of a few short years are nothing compared to the endless hell from which the gospel has saved us, and from which it can save the heathen. Jesus says go, and if we refuse to go, how can we answer in the day of judgment? The heathen, ready to sink into the bottomless pit, are actually calling in some places, "come and teach us;" and even Dives in torment, exclaimed, "send and warn my brethren that they may not come to this place of torment." Nothing is more astonishing and monstrous than the indifference of many professed christians to the eternal welfare of souls.

was angry with her, the Lord defended her. But our blessed Lord reserved his highest eulogium for the poor widow who came with her two mites and cast them amongst the Pharisees' gold in the treasury of the Lord. Now, if you will pardon me, I will make one observation respecting the good friends in London. I do not like your collections. It is not on account of the gold and the silver there, but because I see so little copper in the plates. I like, not only to see the gold of the rich man, and the silver of the man in moderate circumstances, but the copper of the poor man. We want more of systematic liberality, that all should contribute according to the extent that God has prospered them. Then we shall not need to recall missionaries from the field of labor."—Dowson.

The Fathers of the English Baptist Mission.

We should emulate the conduct of those devoted men, who must be regarded as the fathers of our mission, in so far as they followed Christ, and left us an example to follow in their steps. Let us, dear friends, for a few moments, see how far we are actuated by the same principle and the same motives. Those fathers of missionary labor of whom I speak, had but one great object in view—to spread the gospel of Christ among the heathen nations. They were animated by untiring zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the glorious promises of their God. Let us look back to the example of Carey himself, when, in 1792, he was called from the humblest of occupations—called by the Spirit of God itself to originate his noble enterprise—we may regard him as the unquestionable father of the numerous christian missions of this country. When so called to his great work by God's Spirit, he said, 'If it should please God to give me but twenty years more on earth, I trust I shall be enabled to give the blessed word of life to a million of heathen; and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labor, which he had, under God's blessing, opened for himself, and that before he died he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's word to millions of the people of the East, I think we cannot but look upon this mission as the work of the Lord. And when we remember, that for many years the government systematically prohibited the preaching of the word to the nations of India; that, until the year 1807, the distribution of the scriptures, or of religious tracts, was prevented by law, and the preaching of the word restricted, except by their own ordained preachers,—and that, by an ordinance of the government, Carey was actually forbidden to set his foot on Indian ground—when we remember these things, and consider what, in spite of all this opposition, was done, who can fail to perceive the finger of God?

Eng. Bap. Mag.

Results of English Baptist Missions.

"Hitherto every report had been a triumph. The seed had been scattered abroad, it had germinated, and was now growing up, and would soon produce goodly fruit, to the praise and glory of God. In Jamaica, 30,000 members testified to the faithfulness of their missionaries; in Central India they had 2000 out of the millions of that country, who testified to the truth as it is in Jesus. In all countries, wherever their missionaries went, they had made their thousands of Christians. Sixty thousand of the heathen had been converted and added to the various churches of the Society. Now, if that alone were the

result of their labors, still it proved that the pub-

lic interest was not withdrawn from the Society for want of success. Want of success! Look at the circulation of the blessed word of God which had taken place—upwards of one million copies of the blessed book had been circulated under the auspices of the Society—schools had been established in all lands—the practice of the suttee had been abolished, and their Society must go on until superstition had been utterly routed from the earth; it must be broken in pieces; and great would be the fall thereof. It was not, then, for the want of success that the public interest had been withdrawn from them, for God had indeed abundantly blessed their labors in the field. There must be no talk of the return of any of their missionaries; on the contrary, every thing called for an increase in their energy and earnestness. So far from lessening their forces, they required to multiply them, for God had greatly added to their field of labor. China had been opened up; but, to the disgrace of the Baptist community, they had not a missionary there. Africa, benighted Africa, ought to have its thousands of workers in God's vineyard, in place of only tens. The continent of Europe ought to be filled with their missionaries, as well as Brittany. On all hands there was a loud cry, 'Come over and help us.'—Haycroft.

The Dying Lazarus.

"There was among the intended victims happily rescued from the hands of the Kundhs an awkward, ungainly looking lad who was called David. Great pains were taken with him, but he was so stupid that all attempts to cultivate his faculties seemed hopeless, and we at last devoted him to the menial task of sweeping out our premises at the Mission House. At this time our school was very full, and many of these young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David, like a light from heaven, (and who shall say it was not a light from heaven?) He seemed suddenly possessed of new-born faculties; and one might almost have been permitted to say of him, 'All were astonished at his understanding and his answers.' He applied himself so diligently, and profited so much by the instruction afforded to him, that he was received into our church. Soon after we put him into the printing office, and such rapid advances did he make, we made him a compositor. But whilst he was thus engaged, and interesting and amazing us all by his sudden proficiency, there appeared upon his skin numerous white spots, which are the first indications of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots soon became a putrid ulcer, and his limbs were eaten away. All which could be done was to smooth his passage to the grave. Nothing could arrest the progress of his malady or save his life; and the doctor directed that he should be kept by himself, as contact with others might communicate to them the infection; a tent was provided for him; from the tent he would creep at service time to the door of our meeting room, and listen to and join in the service. A more intent listener I never looked upon. One day I went with my wife to pay him a visit. He was stretched on his mat, apparently absorbed in some deep reverie on a passage he had been reading. His testament was close to his side. The hymn book was in his other hand, and we saw that his attention had been riveted to this passage:—

"Of all that decks the field or bower
Thou art the fairest, sweetest flower;
Then, blessed Jesus, let not me
In thy kind heart forgotten be.
Day after day youth's joys decay,
Death waits to seize his trembling prey;
Then, blessed Jesus, let not me
In thy kind heart forgotten be."

"When we left his tent my wife said to me, with great emphasis and emotion, 'There lies

an heir of glory; for, though like Lazarus he be full of sores, like Lazarus too he is rich in assured hope.' I could not but concur in the parallel. Shortly after I determined to pay him another visit. I found everything as I had left it: The door of the tent was still open. There was the testament,—there, was the hymn book, still at his side on the mat on which he was stretched. But his spirit had already flown to rest in the bosom of Abraham! On this spectacle, thought I, I am content to rest my plea on behalf of missions. Here was a proof how the communication of the word of God could raise thus wonderfully the soul of this poor lad to the contemplation of the true Redeemer."—Sutton.

Chinese and Karen.

"I have in my possession a copy of an original proclamation issued but a few short years ago by the emperor of China, in which he threatens with punishment 'even unto death' all who shall presume to introduce the gospel into the Chinese dominions. Why China, as our brother Boaz has told you of India, is now more free for the dissemination of the gospel than Christian Britain. We have missionaries settled at Ningpo, for example; they are in every respect more free there than in Canton. They have perfect freedom of locomotion. They go when and where they like, without let or hindrance from any one.

"But it has been my lot, in the course of my missionary wanderings, to go among the Burmese, and to travel in their country to the districts in which the Karen reside. They are a people dwelling in the wildest regions of the jungles and the marshes of Burmah, and who had not been heard of, even by name, in Europe, when Boardman first went out and labored among them. I addressed, through an interpreter, a number of these poor people, consisting, I think, of about 450, who had made their way to meet and be taught by a christian missionary to a spot so remote from their homes that it was under the very guns of the frontier post of the British. They had braved and surmounted every obstacle for this purpose, traveling by night in order to avoid the native Burmese authorities, by whom they would have been cruelly punished for the course they had adopted. I was profoundly moved on that occasion. The Karen women came, with their children, the youngest attached to their backs by neat lashings of the bamboo, to attend this meeting of the converts. They said, 'If you will teach our husbands, we will learn the good word also.' As they rocked the cradles of their infants with one hand, they held the book out of which they were learning with the other. I never saw a more interesting, and I might say a more interested auditory in my life than that which I addressed. It is but twenty-one years since the first attempt to cultivate this field was made; and now in Burmah, where American as well as British missionaries have labored earnestly, they count their converts not by scores but by thousands."—Eng. Bap. Mag.

The Converted Brahmin.

"A friend of mine some time ago was traveling in the wilds of Orissa. As he pursued his way he came in sight of an officer's tent. The officer seeing he was a European invited him to dinner. He accepted the invitation, and after the repast the officer said, 'And so Mr. Wilkinson you have come out here to try and convert the Hindus.' 'Yes, that is my object,' answered my friend. 'And a petty wild goose chase,' rejoined the officer, 'you will make of it. You don't know these fellows so well as I do.' 'Oh, sir, I think I myself know something about them already.' 'Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Se-

Systematic Liberality.

"We have two beautiful instances of christian evangelical liberality in scripture history; the first is that of the box of alabaster ointment with which the woman anointed the head of the Saviour, anointing him for his burial. When Judas

poys you would soon find out their duplicity and faithlessness.' Mr. Wilkinson assured him he had made some converts whose earnestness and sincerity were beyond all question or suspicion. 'Oh!' said the officer, 'I should like to examine them.' 'Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga,' (continued Mr. Wilkinson, addressing the native who entered,) 'here is a gentleman who wishes to examine you as to your christianity.' 'What right has he to examine me?' inquired Gunga, 'and does he mean to do so in anger or ridicule?' 'So,' said the officer, 'you have turned christian?' 'Yes.' 'How did you get your living before you turned christian?' Gunga was astonished. His pride also was hurt. 'I am a Brahmin,' said he, throwing back his robe over his shoulders and exhibiting a mark that attested that fact. He could not conceive how such a question could be asked of him raising so obvious an appearance to his disengagement. The officer, somewhat abashed, asked how he had felt before he became a christian, and he replied, 'I felt that I myself, like all my countrymen, was in miserable darkness. I longed for the truth, but I could not find it. At length I heard that the light of truth was to be found on the Padre side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places that I might communicate the same light to others.' As he went on, the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in an Hindoo a true believer; and he was preparing to retire to indulge in his own meditations, when Gunga said, 'I should like now to examine you. Are you a christian? Are you indeed a christian?' This was an arrow to the officer's heart, and this question asked in christian simplicity became the means of his conversion."—Sutton.

Calcutta.

Mr. Thomas, in the English Magazine, thus writes to the brethren of the Board:

"You will be pleased at hearing that brother Parry baptized seven converts last month in Jersore. I hope towards the latter end of this month to baptize several at Bow Bazar.

BARISAL.

"The brethren Pearce and Wenger have returned from Barisal, and you will be delighted at learning that their account of the people is very pleasing. Many of them seem to be truly converted, and to have eminently the gift and spirit of prayer. The following short extract from a letter I received from brother Wenger while at Barisal will, I think, interest you, as it did me. 'When at Ghagor' (a place in the neighborhood, where a number of the native christians reside,) 'we catechized the people. The first man we called upon to give an account of his faith, stood up and said, 'Sirs, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but instead of that he uttered a most beautiful prayer, quite extempore, for he dwelt a good deal on our visit. And last Sabbath, having had some talk with a widow whom the zamindar had robbed of land, brother Pearce entered upon spiritual subjects, and having learned that she was in the habit of praying daily, asked her in what way she prayed, when she also prayed in the most affecting manner."

"Our brethren also report that nearly all the people have given in their adhesion to the Society. We have, however, since learned that immediately after the brethren left Barisal, measures were adopted by parties at the station to place it in connection with the Propagation Society. We are endeavoring to prevent this measure being carried into effect. The question, however, arises, and it is a very serious one, what is to be done for the station? We all consider it to be important that effective means should be adopted to retain the station, and take advantage of the opening prospects of useful-

ness. Whatever is done must be done immediately, and nothing can be even attempted without considerable expense. One of our number must go and reside there, and the only one at liberty is brother Lewis. No house exists in which he and his family can reside, and consequently premises must be erected, and in addition to six or more native preachers, he must have an assistant missionary."

"The converts already number between three and four hundred, they are widely scattered, and from the nature of the country difficult of access, and only by water, and consequently a boat must be allowed. But more of this hereafter; I merely state these things that you may see that we have no idea of retiring from that promising field, and also that the carrying on of missionary operations there will of necessity involve considerable expense."

The Commission.

RICHMOND, AUGUST 15, 1849.

Special Notice.

Subscriptions to the Commission may begin with the JANUARY or JULY number.

When it is desired to obtain *five copies for one dollar*, all the copies must be mailed to **ONE PERSON AT ONE POST OFFICE**. The same rule must be observed where the paper is ordered in larger numbers.

Missionary Journal.

This periodical is the organ of the Domestic and Foreign Mission Boards of the Southern Baptist Convention, and should be read and preserved by every Baptist family in the South.

Now is a favorable time for new subscribers to begin, it having just entered upon a new volume. No PASTOR should be without it; and by sending the names of five new subscribers to the publisher, and five dollars, he may receive the sixth copy for his own use without charge. One dollar mailed to H. K. ELLYSON, Richmond, Va., will secure the regular reception of the Journal for 12 months.

Return of Brother I. J. Roberts.

It has been before intimated that brother Roberts would probably return for a season to this country. Having been absent for many years from his native land, and suffering somewhat from the relaxing influence of an eastern climate, and especially as in the anticipated collision between the English and Chinese in Canton, it was expected that missionary work would be suspended, he indulged the wish to return to America. An opportunity having occurred, by which his return would be attended with no expense to the Board, he considered himself the more warranted to gratify his desire. Accordingly, with the consent of the Board, he engaged passage, and after a long voyage arrived safely at Boston, on the 10th ult. The voyage has been beneficial to his health. Having been laboriously engaged for more than thirteen years in the foreign field, he will come among us, receiving a cordial welcome. We trust his return will be overruled for good. He will be able personally to impart much valuable information, and may influence the churches to the exercise of new zeal in the mission work. May we not pray that his transient visit to our shores may result in calling forth a number of men of the right stamp, to become his co-adjutors in aiming to evangelize the great empire of China?

More Missionaries Needed for China

Those who read the Journal, will see in the number for this month an appeal from the pen of brother Roberts for an increase of laborers. In summing up his suggestions, he says: "I think it very desirable, if practicable, that the Canton station be furnished, during 1849, with the full compliment of four ordained missionaries, one lay teacher, one lay physician, and female teachers; so that we may commence our work here in

good earnest, and with energy, in the early part of 1850, with one constituted church, and three preaching places; one male and one female boarding school, and three day schools; one hospital, and two or three places of weekly practice. Let books and tracts be circulated on an enlarged scale."

Brother Shuck also in a letter recently received, having referred to the numerous openings for preaching the gospel, and the encouraging prospects which present themselves on every hand, thus writes: "But my dear brother, we do greatly need fellow-laborers. Can the Board not send us *four* men during 1849. *Here* the work is fully under weigh, and we only need more men to carry it on, with the Master's blessing, efficiently. Here houses can always be both rented and purchased cheaply, with funds in advance; the people are every where friendly, dialect comparatively easy, climate healthy, and the mission in such a state, that our new brethren can soon commence their work. All the circumstances of the mission are of such a character as to throw the most solemn responsibilities upon the Board, with reference to a strong and immediate reinforcement."

The Board have always been deeply sensible of their responsibility. They have recently resolved, with reference to a gradual and judicious enlargement of their missions in China, to procure, if possible, two additional missionaries and their wives for each of the stations at Canton and Shanghai, to enter upon their labors in the early part of 1850.

We now earnestly call in the name of Christ, and for the sake of those who, without His gospel, must eternally perish, for volunteers to this service. *Who will go for us?* We need men of well disciplined minds, courage, sound physical constitution, and simple hearted piety, for this work—men who will be ready to endure hardness as good soldiers of Jesus Christ, seeking their reward in the consciousness of doing good, and glorifying Him who died for them and rose again. *Who will respond to the call?*

The Claims of the African Mission.

The claims of the African mission must not be unheeded. God is preparing a great work for Southern Baptists in that dark land. Who that reads the statements and appeals of our brethren as published in the last number of the Commission, can fail to be excited on behalf of that mission—who that contemplated the scene as described by brother Day, when he descended into the liquid grave to bury with Christ in baptism, *twelve native converts*, did not find his generous impulses quickened, and a holy desire arising in his heart to send out more widely the joyful sound of salvation among these benighted tribes? The Board would be glad to double the present number of their missionaries in that field in 1850. *Shall it be done? The men are at hand.* We can without difficulty procure them. But will the means to feed and clothe them and their families be furnished by the churches? We wait to see the result of the effort we are making, to raise the present financial year the sum of \$25,000 in the Southern country.

An Important and Practicable Suggestion.

An esteemed and active brother in Tennessee, in announcing the fact, that the Big Hatchie Association has redeemed her pledge to support a missionary in China, suggests that the other three Associations of West Tennessee might, and probably would, raise within their limits, each, a sufficient sum to support a missionary in the foreign field; and proceeds to inquire, whether *one hundred Associations* in the South could not be induced to assume a similar responsibility. He says:

"I hope you will do the best you can to bring them to feel the responsibility of doing a *certain work*, and not merely contributing occasionally to an agent, under the influence of excitement. There are *one hundred Associations* connected with the Southern country, which ought, each, to sustain a missionary in the foreign field. I now make the proposition to the Associations,

soon to meet, that an efforts be made. If the brethren of missionary spirit, in every Association, will estimate the probable amount which churches and individual brethren within their limits can do, and will begin to agitate the subject, *the thing will be done, and done at once.*"

We most cordially second the proposition. It is manifest in all our observations, that Southern Baptists are neither opposed to missions, nor are they wanting in benevolence. **THEY ARE WANTING IN SYSTEM.** Perhaps no plan will be more likely to interest the hearts, and to systematize the efforts of our brethren, than the one just proposed. Our Associations, then, instead of having nothing to do, will, in receiving the annual reports of the churches with reference to the evangelization of the earth, be animated and strengthened by the consciousness of *doing something actually for the glory of Christ.*

Big Hatchie Association, Tennessee—Good News.

We are happy to state that the Big Hatchie Association having just closed its annual session, has raised, in cash, \$750, the amount pledged last year for the support of a missionary family in China. We thank God and take courage. Let other Associations imitate the example.

Another Pledge for the Support of a Missionary.

The James River Association, at its meeting held on the fourth Sunday in July, resolved to make an effort during the coming year to send a sufficient amount for the support of a missionary in China or the coast of Africa. We believe they will redeem the pledge.

The Spirit of Missions Increasing Among us.

We have been much cheered by the responses made by various churches and individuals to the appeals we have sent. Many never contributing before, have sent up donations. The following are specimens of the answers given to our letters. One says: "I expect to send \$100 to the Foreign Mission Board, by our delegate, if no other safe opportunity occurs. Please am I to know that you intend to increase your missionaries in Liberia."

Another—"I enclose you \$50 as our annual contribution to Foreign Missions, \$10 of which being mostly from our colored brethren, is appropriated to the African mission. I hope to send you \$5, to complete the average of 50 cents a member for foreign missions in our church. This is in addition to our contributions for all the objects of christian benevolence."

Another, remitting a liberal contribution, says: "I hope to send you more next week. O, how I long to see the cause of foreign missions deepen, and widen, until the whole world shall hear the gospel."

A gentleman, not a professor of religion, sends a check for thirty dollars for the purchase of books for the African mission.

Such communications are cheering to our hearts, and give evidence that the spirit of missions is spreading among our churches.

The Anti-Mission Spirit.

In what consists the anti-mission spirit? It is the spirit which is satisfied with *doing nothing*, especially in the contribution of funds, for religious purposes. We have some churches in the land, called missionary, who would be offended to know that they were ranked among the opponents of missions. Nevertheless, they are opponents. They do nothing. While they contribute not to the spread of the gospel abroad, it will be seen that they do nothing to spread the gospel at home. A brother writing to us, remarks: "I received your kind letter on the subject of missions and am pleased with your views and plans, but my people will not do anything. They profess to be missionary; but in practice, they are anti. I have served them faithfully seven years, and

have not received *fifteen shillings* for all the services rendered!! I have told them they must secure another pastor."

For the Commission.

From China.

RICHMOND, AUGUST 3, 1849.

Brother Editors,—After a somewhat tedious voyage, I have the pleasure of announcing my arrival in Richmond on the 26th ult. It is a little upwards of five months since I left Canton, having embarked at Whampoa on the 19th of February last, in the barque "Catharine," Capt. Pratt. We had some rough weather off the Cape of Good Hope in May—nothing extraordinary on the way—one hundred and forty-two days to Boston—was sorry to hear of the cholera so extensively in this country. Met a very cordial reception among my dear brethren in Norfolk, on Wednesday, the 25th ult., where I made an address at one of the Baptist churches that night. Since I arrived, I have had the pleasure of receiving two letters from China. One from brother Johnson represents considerable excitement among the people—Chinese—in April; but nothing of importance had transpired. Brother Goddard writes from Shanghai relative to the translation of the scriptures, as follows: "As to the revising committee, no doubt the work of translation will be advanced by them; but whether the resulting version will be the best that can be made, remains to be seen. The controversy about the word for *God* still continues. The last proposal from Dr. Medhurst was to transfer the original word. I think there can be no doubt as to the result, *Shing* must and will be used. The London missionaries, however, seem more and more determined against it, but I believe there are no others of the same opinion. BAPTISM. As to the term for baptism, I am sorry to say I am not yet prepared to settle down 'permanently' on any one, as my circumstances for a year past have rendered it impossible for me to give the subject that thorough examination which I have desired. I hope, however, soon to be able to attend more fully to the subject. At the meeting of the Baptist missionaries at Ningpo last October, the word used by Mr. G——, and which you some time since said you preferred, seemed most satisfactory to several present, and I intended before now to have given that term a full examination. In the meantime I would not myself, nor would I recommend others to 'keep shifting,' but use the terms they have been accustomed to, until one is mutually and fully agreed upon."

With the assent of the Board, the Lord will, I purpose, after attending an Association or two in this State, to visit the West, and my native State, Tennessee; and Kentucky, the State in which I was brought up, where so much kindness was shown me on my departure for China thirteen years ago; also Mississippi, where I last resided; and perhaps several other of the Western and Southern States, where I hope to be able to promote the interest of the Board during my short sojourn in my native land. I hope soon to return to Canton, my only earthly home and field of missionary labors.

Yours affectionately,
I. J. ROBERTS.

Chow Seen Shang.

In a letter just received, brother Johnson writes from Canton, under date of April last:—

"Chow Seen Shang is one of the best preachers in China, I believe. I now understand his preaching, and I think some day I may give a literal, unadorned rendering of some of his discourses. I think his preaching evangelical and plain. In respect of idolatry and ancestral worship, he is as plain as a man can be. He names the gods, and declares idolatry to be worse than murder. He preaches repentance, this day repentance; he exhorts his hearers to immediate repentance and faith in Christ as the only Saviour. He states distinctly what he means by repentance. My own opinion is he is an improving preacher. See if the Goshen Association would support more than one missionary. As to the union of the two Baptist churches of Canton, I wholly

approve of it. A number of Chinese carpenters are going to California."

Who will Come to the Rescue?

The following extract from one of our missionaries, on the coast of Africa, written to a friend, expresses his painful solicitude in regard to the supply of that fearful destitution which prevails around him. Why may not the \$7000 desired for the African mission, be secured for 1850. Says the writer:

"The affairs of our mission are increasingly encouraging. All the indications of Providence bespeak the time at hand, that our operations should be enlarged here. The field is white. I see it. But the fruit must fall and decay for want of laborers. And here they are saying: but how can they be sent? Who goes a warfare at his own charges? The laborer is worthy of his hire, but the means are wanting. I say this to you as a friend, one who feels an interest in what I am doing. To accomplish the ardent wish of my heart, we need an appropriation of \$7000, while the circumstances only admit of an appropriation of \$3000."

Fact worth knowing.—A library was sent to Assam by some unknown Sabbath school in this country. A young man belonging to the royal family, reading one of the little books, is rejoicing in Christ, and has been licensed to preach. Here is encouragement for Sunday schools to labor in the mission cause.

Emigrants from Savannah to Liberia.—We perceive that of the emigrants who sailed from Savannah to Sinou, Liberia, one is a Catholic, nine are Episcopalians, fifteen are Presbyterians, and thirty-seven are Baptists. Among the Baptists are five Baptist preachers. One of them, brother Isaac Roberts, who had been pastor of one of the African churches of Savannah for many years, delivered an affecting address on the wharf, expressing his heart-felt thanks to the churches for the respect and kindness shewn to him and his fellow-emigrants.

Generous donation for education cause in Africa.—A Tennessee gentleman has paid the sum of *three thousand dollars*, the interest of which is to be applied to the education of youth in Liberia.

Bassa Cove.—The colony at Bassa Cove, Liberia, contains a population of 1500.

Light breaking from Assam on China.—A writer in the Southern Baptist, referring to the Assam mission, states that Chinese caravans come down, now, to the very borders of Assam, and all that is wanting is additional laborers, to introduce into this quarter the glorious light of salvation, which is now blazing upon the eastern frontier of this benighted nation. The surrounding tribes have already raised the Macedonian cry, *come over and help us*; but the means of heeding their appeals being deficient, they sink by thousands into their eternal graves, stretching forth their hands for the bread of life.

Arrival of Missionaries.—Messrs. More and Van Meter, missionaries of the Baptist Missionary Union for Ariacan, have arrived at their respective stations. Messrs. Jewett and wife, and Mr. Day, have also reached Nellore.

The work spreading in France.—Dr. Devan has recently baptized at St. Etienne, France, an evangelical minister. Immediately after, five French converts were baptized, and the next evening, a regular Baptist church was constituted.

Missionary Union.—The receipts of the Missionary Union in June were \$4,893 26, total for three months \$14,797 25.

Baptist Association in heathen lands.—Says Mr. Abbot, of the Burman mission: "On the 10th of January we held our Association of native preachers at Ong-kyoung. Some thirty-five native preachers were assembled from all parts of the country west of the Rangoon. There has ever been to me more intense interest connected with my intercourse with those native preachers, than with any other relations of missionary life. I baptized them all;—they have

sat under my teachings month after month, while I have watched them growing up from the infancy of knowledge and becoming men in Christ. I have followed them as they have gone forth into their wild jungles preaching the gospel,—have seen churches grow up under their instruction and thousands become obedient to the faith. Upon two of their number have I ventured to lay my hands and to recognize them as bishops of the church of Christ. I have bowed with them on the sea-shore and commended them to the grace of God, ready to depart for a distant land, wasted by disease, while each of us trembled under the unuttered foreboding that in this world we should meet no more! I have seen them again, standing firm like good soldiers of Jesus Christ—converts multiplying around them as the drops of the morning,—as pastors of churches, magnifying their office and glorifying God."

Heathenism caving in.—Mr. Ingalls, missionary of the American Baptist Missionary Union, writing from Akyab, says: "You will be interested to know that this mission is in a most interesting state at the present time. The last two Sabbaths, more than five hundred persons have crowded our little zayat, and for hours have listened to the gospel of peace. Never in my missionary life have I seen such masses coming to the house of God. Among this number are the pillars of Buddhism, who have publicly renounced Gaudama, his idols and the priesthood. The natives, of their own accord, have come forward to aid in building a new chapel, and the work is now going on. The whole town is moved, and what the result will be I know not. Oh, that it might be the power of God unto salvation to these multitudes!"

Free Church of Scotland.—The Free Church of Scotland has two Normal Seminaries, upwards of 500 schools, and a College, in which upwards of 200 are in training for the ministry, and has many missionaries, domestic and foreign. There were raised within its bounds for the support of missions, the last year, \$278,475.

Christian principle.—A missionary of the American Board at Bombay, having acquired a thorough knowledge of the Mahratta, the English East India Company offered him a salary of \$13,000 if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him \$50 per week if he would afford occasional assistance two hours in a day. This offer he also rejected, saying no money could tempt him to relinquish the work he was sent to perform.—Cong.

Expense of war, versus Christian missions.—The government of the United States have expended for war two thousand millions of dollars. Not two millions have been contributed by all christians in America for foreign missions!!

Colonization.—In 1848, about 1000 free colored people applied to the Colonization Society for the means of emigrating to Liberia. About 500 were sent.

Affecting Argument.—If the heathen, said an Assamese youth, sacrifice their lives for false gods, and gain besides, eternal death, how much more should christians be willing to sacrifice themselves for the true God, knowing too they will secure everlasting life.

Death of a Missionary.—Mrs. Osgood, wife of Rev. S. M. Osgood, of the Burman mission, died a few days since, in the State of New York.

Baptisms in Siam.—Two Siamese have been baptized in Siam by brother Jones.

A Missionary in China Supported by a Sunday School.

We learn from the Presbyterian Board of Foreign Missions, that Rev. Mr. Rankin and wife, who sailed from New York in company with brother Whilden to China, is supported by the Sabbath School of the Second Presbyterian Church, in St. Louis. For some time before the lamented death of the Rev. Walter M. Lowrie, they sent their contributions to him. They

had just agreed to assume his entire support, when they received the melancholy news of his death. Deeply affected as they were by this mysterious providence, their hearts seemed to cling more closely to the Ningpo mission, where their friend had labored; and they requested that another missionary should be assigned to that mission, agreeing to furnish the full missionary salary.

Central African Mission.

The Board will expect to send out brother Bowen early in the fall, provided the requisite arrangements can be made. In the meantime, we beg our brethren to forward their contributions on behalf of this mission, and earnestly to pray the Great Head of the church to direct and prosper us in the important undertaking.

English Baptist Missions.

FERNANDO PO, AFRICA.

By the English Baptist Magazine for July, we learn that a reinforcement has been sent to the mission at Fernando Po. The arrival of the "Dove," a vessel belonging, we believe, to the Society, is thus celebrated:

"The merciful God has again brought our dear friends to this distant land. On Sabbath day last, soon after our school had closed (say one o'clock,) Mr. Lynslager sent word to me that the 'Dove' was in sight. The 'smokes' then, as it has been for eight weeks past, was exceeding heavy, so much so that we could not see more than three miles distant; and at that time, with the aid of a small glass, I could only discern something approaching. Hoping that the governor's glass had not misled him, I instantly prepared to go to meet this long looked for 'Dove.' The news fled through the town so quickly, that I had not time to prepare myself ere five or six of our people, one after the other, came up to tell me the news. Others ran to the beach to procure a boat, and soon a dozen friends were ready seated in Mr. Lynslager's boat to convey to us great joy or heavy tidings.

"Rapidly the boat glided over the waves, and all doubt as to the identity of the vessel was removed, yet no one was to be seen on the deck, owing to the thick haze. We soon neared the 'Dove,' and one by one I saw Captain Milbourne, brother Newbegin, a stranger; another, and another, but no Mrs. Saker. Another moment, and a voice came pealing over the water, 'All right, brother.'

"A happy greeting followed. My dear wife had been obliged to go below from over excitement. In a few minutes all our minds were calm, and after reading the 103d psalm, we prostrated ourselves before God in adoring gratitude.

"A light air brought us into the cove, and our anchor fell into the deep. But the friends who had congregated to welcome the brethren when they landed, had grown impatient, and numbers, in canoes and boats, came off, so that soon our little vessel seemed like a floating city. Our whole town was moved, and every one, young and old, came out to welcome the long-expected friends. As soon as convenient, our boat moved back to the beach, and many smiling, happy faces welcomed our brethren to this distant shore. Great joy was depicted in every countenance; but it was the Sabbath, and there was no tumult, no noise, but a hearty, joyful welcome.

"We ascended the hill, and all who had not sought the beach were assembled on the highest ground, and greeted us as we passed. It was then passed three, and ere we could obtain refreshment, the bell announced the hour of worship. A goodly company met, and brother Newbegin preached. At seven in the evening a prayer-meeting was held to give the church an opportunity of expressing their gratitude for the great mercies we now enjoy. It was a hallowed hour.

"On Monday evening a public meeting was held in the chapel, which I feel unable to describe. I was too much engaged in it to take notes of any thing that was said, and I fear that no one else has done it. Besides our mission band, Wilson, S. Johnson, and Smith addressed the meeting. It was not so much the things

said, although all was chaste and happily appropriate; but there was a hallowed, grateful feeling, that sought to be uttered by some, but in others was a calming, sanctifying power. I think it was, without exception, the happiest and most joyous public meeting I have attended in Africa.

"On Tuesday evening a special meeting was held to express our gratitude for the deliverances our brethren had experienced on the voyage. These were neither small nor few, but which our friends will speak of themselves.

"And now, dear sir, we are all here, healthful and happy. To me it has been an exhilarating time. It has had a happy effect on my spirit; but I feel unable to bear the joy, and I shall soon need a quiet, retired hour to moderate my feelings. That hour will soon come, for on Tuesday next, the 'Dove' will move on to Bimbia. Brother Newbegin and wife, Yarnold and wife, Captain Milbourne and wife, will take passage in her, and on her return it is probable I shall visit Cameroons, with Mrs. Saker."

From the Juvenile Missionary Magazine.

The Idols He Shall Utterly Abolish.

Far, far off away,
Where the sunbeams stray,
O'er mountains, and valleys, and glens;
Where bright fountains play,
And, in long summer day,
The fragrance of spices ascends;
There temples appear'd,
And lofty they rear'd
There summits, in proudest command;
But truth was not there,
Nor the worshiper's prayer,
In piety's odor embalm'd.
Dark, dark was the mind,
For Satan entwined
In folds of oppressive embrace;
There cruelty reign'd
And idolatry stain'd
With foulest and darkest disgrace.
But happier day
Smiles now on the way,
And the temple's upraised to the Lord;
While worshipers sing,
And deep valleys ring
With the joy of his soul-cheering word.
And angels look now,
And holy ones bow,
From seats of the brightest abode,
And join in the praise
Which happy souls raise
To the glory and worship of God!
Far, far off away,
Where the sunbeams stray
O'er mountains, and valleys, and glens;
Where bright fountains play,
And, in long summer day,
There praise to the Saviour ascends.

Mission to New Grenada.

Some benevolent friends in Connecticut have forwarded six dollars, "to be devoted to sending a missionary colporteur to the republic of New Grenada," in view of the fact, that "the people there are ready to welcome the messenger of peace to their houses, and the government show no disapprobation." As "the field in that sister republic is white to the harvest," they inquire, "Will the Christians of this land come forward to reap?" They desire that "an appeal be made immediately to the benevolent of all denominations to furnish additional means in aid of this object." — Amer. Mess.

The World's Necessity.

It is not so much, after all, an accumulation of wealth that is needed, as the personal engagement of Christians in making known everywhere, at home and abroad, the precious news of Jesus. The disposition to go everywhere, regardless of wealth, and with Jesus on our lips, must be the spirit of the church, before we can expect much good either at home or abroad. The world will not be covered with the knowledge of the Lord as the waters cover the sea, till men, to make known that word, are scattered like rain on all

the earth—not only in heathen lands, but in the streets and lanes of large cities, and throughout the Western desolations. "So long as we remain together, like water in a lake, so long the moral world will be desolate. We must go everywhere, and if the expansive warmth of benevolence will not separate us, so that we arise and go on the wings of the wind, God, be assured, will break up the fountain of the great deep of society, and dashing the parts together, like ocean in his turmoil, or Niagara in its fall, cover the heavens with showers, and set the bow of hope for the nations, and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron." God is too benevolent, also, in the arrangements of the moral world, to allow his people to be inactive—to have here a continuing city, and be immersed in the cares of the world as though here were their treasure, while thousands about them are dying for lack of instruction, and the heathen abroad are going down to death in one unbroken phalanx. The church must take more exercise, and the proper kind, too, or she will become frail and sickly, too weak in prayer and too ignorant in effect to usher in the millennial day.—Rev. S. W. Biddle.

Triumph of the Gospel.

A missionary from Maulmain writing to the New York Recorder, and referring to the conversion of a chieftain, remarks:

"For five years I traveled throughout the length and breadth of Pyeekhya before there was a single soul baptized! And this chieftain was not quite ready even then: but soon after he was made willing through the Spirit of God to give up all for Christ; and from that time down to his dotage he was the most efficient laborer we ever had among the Mergui and southern Tavoy Karen. He labored of his own accord, and out of pure love for souls, never having been employed or reported as an assistant. Mostly through his efforts, I baptized at different times, and in different localities, his intelligent wife, two daughters, two sons-in-law, two or three brothers, and an unknown number of grandchildren, nephews, and other relatives. Nearly all within his influence—and his was second to none—were made to feel the gospel to be the true good of their souls.

"The last time I saw the old man was after the church in that place numbered over a hundred members, and I was seated in the comfortable dwelling the church had built for the missionary's accommodation. His tall form, now doubled up like a withered leaf, was on the back of his grandson! He had just returned from his fiftieth visit to his youngest brother, who was still impenitent, and whose dwelling was a long day's journey distant; and the most of the journey had been performed, as he told me, as I saw him, on the back of his grandson! The lad was a fine, intelligent Christian youth, and my admiration of the willingness manifested to perform such fatiguing service to carry the gospel to a hardened old sinner, who had heard it more than a hundred times, was only equalled by the zeal of the old man, who seemed to forget his aching bones in the delight he felt at having once more exhorted his brother and seen in him some hopeful appearances. 'I can't die,' he exclaimed at the close of his relation to me, while a gleam of his youthful fire glowed through his feeble frame, 'I can't die till I see my brother converted!'

Historical Sketch of Liberia.

Dr. Parker of Philadelphia, in referring to the wonderful progress of the Liberian Colonies, remarks:—"A miniature United States has commenced its existence on the Western coast of that dark continent. The colony in Liberia was founded in 1821. It has existed for a little more than a quarter of a century. The progress has been slow. The difficulties of founding a new colony are always great. Yet, compared with others, a wonderful success has attended it. It had sickness to contend with, but has become remarkably healthful. The deaths

in Liberia, as appears from a comparison instituted by the colonial physician in 1842, were three per cent. less in proportion to the population, than in Baltimore. The climate is, at least, equal to that of Philadelphia, in point of salubrity. In this respect it has experienced less discouragement than either the Plymouth, or the Jamestown colony, as shown in our own early history. The Colonization Society has sent out to Liberia, in round numbers, 7000 emigrants. These have attracted natives of the country, and incorporated them into the nascent State, till according to the last message of their excellent Chief Magistrate, Gov. Roberts, there is now a population of 80,000 under the government. They own 455 miles of coast, with the prospect of soon extending it 230 miles further to the English colony at Sierra Leone, in all 800.

They have their own Legislature and Courts—their constitution, laws and officers, and all the appliances of a well ordered republic. They have commodious churches, and good elementary schools, printing presses and newspapers, ministers, lawyers and physicians, all rising up among their own people.

Description of an Idolatrous Procession.

BY A CHINESE.

Brother Tobey in a recent communication, remarks, I give you a translation of the Chinese copy, not literal, but sufficiently so to enable one to form some idea of an idolatrous procession. It seems more like a freak of silly school boys than an action of grown men. Were it not for the sad influence upon immortal souls which these processions exert, one would be tempted to smile. But there is a mournful significance in the whole thing. It is a triumph of satan. He seems to be looking on and saying to the servant of God, "It is of no use for you to labor, I have them firmly in my grasp."

"On the 15th day of the seventh month, the idol who protects the city is taken from the temple and a procession formed, which proceeds to a small temple without the city gates. Many men take pieces of paper money, which are to be burnt for the use of the dead, and various articles of food, and carry them to the small temple. They intend at night to burn the paper money. The food is intended for the hungry ghosts to eat. In the procession walk men who personate various characters. Between these there is much difference. In front, persons walk who beat the gong, drag the bamboo, carry red umbrellas, and bear red boards with inscriptions upon them. Next come those who carry the sedan in which the idol is seated, clad in the richest silks. The sedan is borne by eight men, who are paid for performing this service, and are men of the lowest class. Then follow men bearing flags, with various mottoes. These are succeeded by men wearing tall and uncouth looking black and red caps. Of these, two carry chains, two drag bamboos, and two carry whips. These men personate the officers who usually go before the Mandarins when they appear in public and administer punishment at their command. The men who perform this office for the idol, are those who wish in the future spiritual world to perform the same office. They hope to be permitted by the idol, after death, to punish other ghosts, and to obey the behests of the idol. These are followed by persons wearing red garments and green caps. In their caps are fastened two long feathers. These are executioners. They are prepared to punish with death those who disobey in the spiritual world, in the same manner as the executioners of the Mandarins obey their commands. There are some who wear black clothes and red caps, and black caps with red feathers fastened in them. Some of these also wear blue clothing. These represent the thief-takers belonging to a Mandarin's office. During the Ming dynasty the attendants of the Mandarins wore clothes of this fashion. These carry chains, bamboos and whips. There are many who wear black clothes and black caps. These represent also attendants of a Mandarin. These are followed by persons wearing red

gowns, with disheveled hair. Around their necks they wear chains, and on their wrists fetters are clasped. These represent violators of the law. These are those who in time of sickness vowed to perform this penance, if restored to health. In this manner they confess that they have sinned, and therefore, were sick. There are also well dressed men of respectability, who carry bundles of incense, sticks wrapped in handkerchiefs. As the procession advances, there are those who from time to time bow before the idol. Men, with long dresses and masks, representing devil's faces, follow these. Some of these wear red false beards. After these come men wearing red clothes, with devil's faces, who brandish a moveable trident, making a terrible noise. In the procession are many who ride on horseback, and many who are borne in sedan chairs. Two of those who sit in sedans bear the imperial seal. The bamboos containing the lots drawn by worshipers, are also borne in the procession. In front of the sedans many soldiers march. The principal idol is attended by four others, likewise borne in sedans."

A Child's Self-denial.

I was once staying for some months at a pretty village in Ireland, when I became acquainted with a little orphan girl, in whose instruction I soon was much interested. She was naturally a quick child, and her improvement was very rapid; particularly in scripture knowledge. She delighted in hearing of missionary labors, and took great pleasure in studying the Children's Missionary Map of the World. I often observed her gazing with intense interest on the poor little negro, who is represented as saying, "Come over and help us." At last one day little Anne said to me, "I have fourpence, ma'am; may I give it to the missionaries?" "I thought," I replied, "you were keeping your money to buy a pair of shoes." She looked for a moment at her little naked feet, quite purple from cold, but immediately said, pointing to the picture, the tears starting to her eyes, "They want the Bible more." — *Chil. Miss. Mag.*

Read Your Bible.

Between thirty and forty years ago there was a lad who had a sister, and this sister was a missionary's wife. She was ready to leave England and go to Africa, and was on her way to London. She passed through the town where her brother was at school. It was early in the morning, before the boys were up; but she was going to set sail, and she could not think of passing through without seeing her brother. She knocked at the door of the house, and awoke the servants. They took her to the room where her brother and some other boys were sleeping. They called out, "Robert Noble!" Up he sat in his bed. His sister went to him and wished him good-bye, and gave him a kiss, and said, "Robert, read your Bible;" and again, as she parted from him, she said, very earnestly, "Now, Robert, read your Bible." She sailed for Africa; and in six months more she was in heaven, for God took her. But these words of hers, "Robert, read your Bible," sunk into her brother's heart like snow into the ground. He could not shake them out. And sometimes when that wicked, wilful heart got the master of him, one of his schoolfellows would say, "Noble, you've forgot what your sister said to you;" and he would be checked and stopped. Well, at last he did read the Bible; and the great change, the happy change, was wrought in him also. And he is now and has been for some time, a missionary, and a laborious and useful missionary too, in India; and is engaged in winning souls to Christ.—*Juv. Inst.*

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