

The Commission.

VOLUME 1, NUMBER 11.

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

RICHMOND, NOVEMBER 15, 1849.

From the Juvenile Missionary Repository.

The Bible in Africa.

Toll-worn and faint, o'er Afric's burning sand
Two travelers journeyed: 'twas a stranger land.
Athirst and hungry, wearily they moved,
Friendless and far away from all they loved;
A way from all save One: his pitying eye,
Who hears the ravens when for food they cry,
Who watches o'er the desert's lonely flower,
Was on them still in that distressing hour.

He sent a pitying woman to their side:
Soon the dark stranger every want supplied.
And when they asked her whence her kindness came,
She said, "I do it in my Master's name:
You serve the Saviour; I would serve him too:
From love to him I minister to you."

Oh! it was sweet to find love's holy light
Thus burning brightly in that land of night;
For years its steady flame had softly shone,
Like a fair star that treads the heavens alone.
The travelers asked, "What told you of our Lord?"
"Twas his own voice," she said, "his blessed word.
Years have passed by since to my childish hand
A Christian stranger, from a distant land,
Gave this most precious treasure;" and she drew
A tiny, well-worn volume forth to view.

"Twas here I lighted first faith's heavenward flame,
And here for fresh supplies of oil I came;
Nor hath it failed me yet, nor ever will:
Where first I trusted, I am trusting still.
From this blessed book I know that you and I,
Strangers, are children of one family;
To meet at last, life's little journey o'er
Besides our Father's throne, and part no more!"
Children of our land, send the Bible forth,
Till o'er the east, and west, and south, and north,
It shed its holy influence, full and free,
As the glad waters of the boundless sea.

E. M. S.

The Spirit of Christ.

If the Lord of glory shrank not from ignominy and scorn, untold agony, exquisite torture and the most cruel death, can any one possess much of his spirit, and yet consider it too much to forego some of the comforts and墩gments of this fleeting life, and to labor and toil with perseverance and self-denial on a foreign shore, to instruct the destitute and the dying—to enlighten the millions and hundreds of millions of heathen, who have never heard the precious name of Jesus, and are entirely ignorant of the consolations of his grace? Is it too much, even to expose ones self to an early grave in a sultry climate, if necessary, that some ray of hope may break in upon the gloom of the benighted and perishing nations? God be praised, that the prospect of death did not daunt the spirit of the self-denying Jesus!

The Work to be Done.

Let any man cast his eye over a map of our globe, with a geographical and historical knowledge of the tyrannical governments, the idolatrous religions, the savage barbarism, the multifarious languages, the unapproachable suspicion, which are comprehended under the names and within the lines that are before him; and then think of winning all this to Christ, and covering all these dark domains of sin and satan with the beauties of holiness, the joys of hope, and the blessings of salvation—and yet this is the business of the church, its labor, its hope.—James.

The Christian's Great Business.

We can conceive that a time will comewhen the heavenly and holy calling will be better understood and more perfectly exhibited. When christians will be seen on every hand, taking up as their rule of conduct the apostle's epistle of his whole moral self, and saying in truth "For me to live is Christ." When personal ease, domestic comfort, and the acquisition of wealth, knowledge or fame, though not neglect, will all be considered as very secondary and subordinate matters to the great business of bearing testimony for God, and converting the world to him.—The Church in Earnest.

The Crown of Glory.

An archangel coming direct from the throne of God, with all the scenes of eternity and heavenly glory fresh in his recollection, could not make you comprehend the weight, and the brilliancy, and the worth of that crown which is held forth by the hand of infinite love, to engage your ardor in the contest against sin, satan and the world.—*Ibid.*

Piety Essential to Success.

The more active it is in the way of proselyting the more devoted it should be in the way of piety. Without this, even the present missionary ardor, instead of being as the light house of the world, will be but as a bonfire upon the heights of Zion, a transient blaze, which will soon burn itself out, but which will yield no permanent illumination.—*Ibid.*

The Highway of the Lord Opening.

The door is opening wide, more wide, and the day is coming—coming fast, when the impious claim of a right to prevent free passage over the highways of God's earth shall be relinquished. "The earth is the Lord's, and the fulness thereof." He hath given it to the "children of men," and not to him who styles himself the "Son of Heaven." Now that "men run to and fro, and knowledge is increased," a pope among the nations will find it as hard to "hold" what he calls "his own," as a pope in the church has found it. May the God and Father of us all put it into the hearts of many of his filial children to go forth, and lead back their wandering, suffering brethren, into the paths of knowledge, faith, and obedience.—*Style.*

Openings in Shanghai.

That our readers may feel more deeply the appeals of our brethren in Shanghai, we insert a brief allusion to the readiness of the people in that city to hear the gospel, by Rev. Mr. Spalding, an Episcopal missionary.

I went to a place by the name of "Chur-poo," to which place I had been requested to go and preach. The man who asked me to go is a carpenter by trade, and with whom I became acquainted by his very regular attendance upon the services of the chapel. This place is about ten miles distant from Shanghai. I walked going and returning. I left Shanghai at 10 o'clock, A. M., in company with my guide, and reached the place at half past 1 o'clock, P. M. My friend who had desired me to visit the place, lived on the opposite side of the town from which I entered it, so that I was obliged to pass through the principal street, of course followed by a great number of people, who were not a little curious to know the precise reason that had brought me to their town. Before I reached the house, I was met by my host, who received me very kindly; and as he was a man in humble circumstances, he seemed to take no small pleasure in doing all that he could for the comfort of the person who, for the time being, was the lion of the place. Having arrived at the house, I entered with about forty persons, whom, I was told, were the friends of my host, who had come out to receive me, but more probably to gratify their own curiosity of seeing a foreigner. Soon after we entered the house, tea was passed round, with some other refreshments, such as cakes and nuts. I partook freely of them, and after I had rested myself from the walk, I started for the "Zung-Wong-Meaw," the chief temple of the place, where my friend had previously given the people to understand I would preach. In going through the town to the temple, which is in about the centre of the place, I was followed by a great concourse of people, who, on arriving at the temple, soon filled it. In front of the huge idols, stood a table outside of the rail-

ing, which surrounds them. I stood upon this, and thus elevated above a sea of heads, between 400 and 500 people, I preached to them for half an hour. They were very quiet, for such a promiscuous crowd, and did not interrupt once during the whole time I was preaching. I did not think it prudent to attempt to distribute books, so I did not take any with me from the house to the temple. I then returned to the house of my friend. A short time before sunset, I went out to see a portion of the town through which I did not pass when I entered it. I was followed by a few people, and by a good number of boys, some distance from the town into the country; and when I had gone as far as I desired, I stood still, and talked to the boys—about 75 or 100, who had gone out with me. They said they would never forget what I had told them. They were all neatly dressed, and appeared intelligent.

In the evening, I preached in my friend's house, to a congregation of about sixty persons, as many as the room would hold of his friends and neighbors whom he had called together to hear me. Many remained to ask questions, and get books, with one and another of whom I conversed, until near 11 o'clock, before the house was cleared. I then went to bed on a lounge which had been prepared, where I slept soundly and securely, until the dawn of the next day. My breakfast was served up, and soon after, several neighbors came in, to whom and the household, I read the 10th chapter of the Acts of the Apostles, explained a portion of it, then knelt down and prayed with and for these poor heathen, in their own hard tongue, and soon after, took my leave of my friend, to return to Shanghai. As I passed by the shops, I heard the people within say to each other: "That's the man who preached yesterday at the temple. Where did he sleep? When will he come again? To-day he is going to Shanghai. He believes the doctrines of Jesus," and very many more such words, until I had got beyond the town. I reached Shanghai about 12½ P. M., thanking God for his protection and blessing, in permitting me on one occasion to preach to so many poor heathen and idolators. At 2 o'clock to-day, I addressed the poor people, and gave them their alms. After the others had departed, I instructed the three from among them who are candidates for baptism, and prayed with them. In the evening, there were about forty persons present at the service, it being a dark and wet evening, but those who came remained during the whole service. Many of them had their lanterns in their hands, and as they entered the chapel, extinguished the lights, and took their seats as quietly as any congregation at home.

For the Commission.

Short Sermon.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand."—Ezekiel xxiii: 8.

If a man takes poison into his physical system, it will tend to destroy it. And his ignorance of the poison, or the remedy, will not in the least prevent its fatal operation. A man who is gliding smoothly down the current, will not be prevented from ruin by his ignorance of the falls below. The text declares the same principle true with regard to the consequences of sin. Now all have sinned. (Rom. iii: 9-18.) God says the soul that sinneth shall die. (Ezekiel xvii: 4-20.) Then, unless Christ had died, all must perish. (Acts iv: 12.) Christ has died, and offers free salvation to believers. (John iii: 16.) Disciples are commissioned to go into all the world and proclaim to every creature that Christ has died to save sinners. (Math. xxviii: 19, 20. Mark xvi: 15, 16.)

1. Now, if disciples do not speak to warn the wicked from their evil way, they will die in their iniquity, as the text declares. We might infer this from the nature of the case. They are possessed by sin, and there is no remedy, save the blood of Christ, of which they have no knowledge. We infer it also from other passages of scripture. "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x: 13-15.)

2. Their punishment will be just. They die in *their* iniquity. (Text.) They are without excuse. (Rom. i: 20.) They are worthy of death. (Rom. i: 32.)

3. Disciples are accountable for the death of all who die unwarned. More than 700,000,000 now in heathenish darkness, are dependent upon christians of this generation for the knowledge of Christ. Must they perish? Who will warn them? Who will furnish the means to send them the gospel?

H. G.

For the Commission.

Mount Pleasant Association, Mo.

This Association has just closed its annual meeting. It met in Howard county, at Mount Olive meeting-house, on the 6th, 7th and 8th days of October, 1849. I had the pleasure of attending the meeting on Sunday, the 7th, and Monday. The house was crowded with females, to whom I was invited to deliver a discourse after the first sermon. In the afternoon, I was also pressed to deliver a missionary address to both males and females, the former standing outside around the door. Much interest seemed to be felt, and a collection, public and private, was made of \$42 80.

On Monday I attended the Association, presented my credentials from the Board, and was cordially invited to a seat as a minister, their missionary and agent. I found in the Association a very affectionate, cordial and working body of brethren. Their deliberations all seemed conducted in love—not a discordant note among them—they were exercising the right spirit, and really engaged in matter of fact work, for they were receiving and counting their cash when I went in. They had employed two domestic missionaries at least a part of the year, who reported their own progress. They recommended, by resolution, that the churches should adopt some systematic plan of collecting funds monthly for benevolent purposes; and they adopted a resolution recommending the "Missionary Journal," and the "Commission," which are published by the Southern Baptist Convention, at Richmond, Va., to be patronized by the churches and members composing the Association.

Just before leaving, I had the pleasure of making a short missionary address to the Association, which suspended its business in order to take a final leave of the missionary, with prayers for his success, with a song and tears. Here he had also to give the final parting hand to a beloved sister, in the flesh, and her children, after having been separated twenty-six years, to see them *no more*. Truly a missionary must be more than human for such a scene not to try his soul, his heart, his eyes, and indeed his whole man. Our meeting and parting, and indeed the seven days we were together, was almost an entire season of tears. A very good feeling seemed to pervade the Association in behalf of our China mission when I left; many kind wishes, prayers and tears, were offered for my future success in China; and more than one testified their good will by even a more substantial parting generosity, one of whom slipped a *five dollar bill* into my hat. When I left, I felt that it was well that I had gone, and the more so, as this, perhaps, will be the only Association I shall have the pleasure of attending while in the State.

I. J. ROBERTS.

Glasgow, Missouri, Oct. 9, 1849.

THE COMMISSION.

RICHMOND, NOVEMBER 15, 1849.

THE NEXT VOLUME.

One more number will complete the first volume of the COMMISSION; and we call the attention of the friends of foreign missions to this fact, that they may at once begin their efforts to enlarge the circulation of the second volume.

We desire to circulate TWENTY THOUSAND COPIES the coming year. Will not every friend of the Board, immediately open a subscription paper in his church or neighborhood?

We call upon the pastors of the Southern churches, to aid in placing at least one copy of our paper in every family connected with their churches. We earnestly entreat them to do so AT ONCE.

Will not the deacons of our churches also lend us their co-operation?

The superintendents of our Sabbath schools may likewise introduce our little sheet amongst the children of their schools.

The terms of the paper are placed so low, that all may subscribe.

Single copies (per annum.) 25 cents.
Five copies mailed to one person, \$1 00
Twenty-eight copies " 5 00
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Address H. K. ELLYSON, Richmond, Va.

1850.

We hope that all whose subscriptions expire in 1849, will continue to take the COMMISSION for 1850. Let such remit the price of subscription, by mail, to the Publisher, on the reception of this number.

Designation.

The religious services connected with the designation of our beloved brother Bowen, as missionary to Central Africa, were held in Grace Street Church, on Sunday evening the 7th ult.

The introductory exercises were conducted by the pastor of the church, after which, the exercises were as follows:—

Address to brother Bowen by Rev. J. B. Taylor. Presentation of the Bible by Rev. C. B. Jennett. Address to the congregation by brother Bowen. Address on prayer by Rev. R. Ryland. Prayer for the missionary by Rev. E. Kingsford. Addresses to the congregation by Rev. J. L. Reynolds and Rev. E. Kingsford.

A collection was taken up for the purpose of aiding in the purchase of a colored brother to accompany brother Bowen.

The congregation was large, and appeared to be deeply interested. The remarks of brother Bowen can never be forgotten. May the great Head of the church abundantly bless him, and grant him long life and signal success in his generous enterprise.

We shall see his face no more; but he will often recur to our memory, and his name be mentioned at the throne of grace.

A Bed Quilt from two little Girls.

At Portsmouth I was visited by two little girls, who brought a patch bed quilt which they had made for the missionary cause. They desired it to be sold to aid in purchasing the freedom of Robert Hill, the colored brother who is going with me to Africa. It has been left with the sewing circle of the Grace Street Baptist Church. I trust these good little girls may be permitted to hear good news from the African mission for many years to come.

The Macedonian Call.

One of the brethren in China thus writes:—
"I do implore you to send us two brethren during this year, if possible. We have the nightly preaching services, the preparation and revision of our tracts, attention to the inquirers, and care of the native brethren, &c., all on our hands. I wish that the Beard could see and know how much we need two or three active, whole-hearted fellow-laborers. As we have now such an interesting series of operations commenced, I do trust you will soon re-inforce us."

Where shall we find these whole-hearted men? Lord of the harvest, send forth laborers into this field!

Passage by Steam to Shanghai.

Referring to this subject, brother Shuck remarks: There is a prospect of soon having steamers running regularly between Shanghai and Hong Kong; when this is the case, Richmond and Shanghai will be connected by steam. When I first came to China, such an event seemed a hundred years in the distant future. When the rail-road across our country to the Pacific is completed, and the line of steamers between San Francisco and Shanghai is laid down, your letters from Richmond will reach us in less than twenty-eight days. Steam power is the fulfilling of that prophecy which says, "many shall run to and fro." I have no doubt that if cheap communication could be opened between China and the shores of the Pacific, thousands of Chinese settlers would emigrate to Oregon and California. And ere long, descendants of these settlers converted to God, would be found returning as heralds of the glorious gospel to the millions of their own kindred and people who still sit in the region and shadow of heathenism. The time will come when all the nations of the earth, no matter how, are to be closely linked together in the bonds of a great christian brotherhood. The Lord hasten this period.

North Carolina State Convention.

It was our happiness to be present at this meeting, which was held at Oxford, Granville county. Though the weather was inclement, the attendance of delegates was larger than usual, and we have seldom known more interest felt, or seldom witnessed scenes more deeply impressive. Referring to the missionary meeting, on Sunday night, which was addressed by brother Bowen, accepted missionary to Central Africa, and others, the editor of the Messenger remarks: "This meeting was one of great interest. The closing scene can never be forgotten. There stood our brother Bowen, calm, self-possessed, never expecting to see us again till the great Judgment Day. And there came the congregation, one by one, to bid the missionary farewell. Strong men bowed their heads and wept like children. It was a sublime scene. It was fit for the painter's pencil."

Baptist Anniversaries of Kentucky.

We learn from the Baptist Banner of the 31st inst., that the annual meetings of the great State Societies of Kentucky have just been held in Lexington, and were attended by fifty-five ministers, as well as a large number of private members. It was a season of more than ordinary interest. The Board of the Kentucky Foreign Mission Society has been located at Covington. Its influence, we trust, will spread over the State, calling into action the energies of all the churches in the work of sending Christ's gospel to the heathen.

For the Commission.

Doctor and Mrs. James.

In almost every package of newspapers I receive, I perceive some erroneous notices about either men, matters, or things in China. Such things I seldom deem worthy of a formal correction. In one of my latest papers, however, I observe statements with reference to the

mortal remains of the beloved brother and sister, whose names stand at the head of this note, which being entirely incorrect, can only be calculated to excite a painful solicitude in the hearts of surviving friends, followed by a fresh disappointment. The paragraph to which I allude, states that the body of Dr. James had been recovered, and that no doubt existed but that the body of Mrs. J. would also be speedily found. Neither of the bodies, let me assure you, have ever been seen since the fatal sinking of the "Paradox." Strenuous exertions were at first made to recover them, but so abortive did every attempt prove, that within a few days after the mournful occurrence, all hope of raising the vessel, or recovering any thing that was in it, was taken away.

Had our friends found a last resting place on the shores of this great land of heathenism, it would have been to us all a matter of sincere gratification. But in the All-wise Providence of God, our Father in heaven, it has been otherwise ordered, and the blue waves are their winding sheets, their graves are in "the deep." And what matters it where our bodies repose, whether on the land or in the swelling sea, so we are faithful unto death to our ascended Saviour! The sea and the land, ere long, must yield up their dead.

Doctor and Mrs. James offered themselves as a living sacrifice to China's eternal welfare. They have their reward. How many Southern Baptists can say that they offer even a paltry dollar monthly, or quarterly, or yearly, to aid in giving the gospel to China! When the land and the sea give up their dead, and China's unsaved millions shall meet us at the bar of God, how shall we excuse ourselves for our lack of practical interest in their eternal salvation, after the Son of God had offered himself as their great atoning sacrifice! Let conscience speak.

J. L. S.

Georgia Associations.

We still receive favorable tidings from our esteemed brother Ball, who is acting as agent of the Board. The churches are taking hold of the work in earnest.

Who will Imitate?

A loved brother in this State has repeated his annual donation of \$100 to the Board. In communicating the fact, he remarks. "We want more faithful laborers in the harvest. Every soldier of Jesus should be standing at his post, listening to the word of his commander. Sin and error are rushing forward in their hostility to the truth. The Baptists of Virginia are not as they should be, coming up to the help of the Lord against the mighty. Thousands of dollars might be spent by them for missions."

"Truly God has been good to me, a poor sinner, and although he has sorely afflicted me, yet will I trust in him, while he gives me grace and a desire to do his will."

A Noble Example.

One of our brethren in South Carolina, who has long and liberally contributed to the cause of truth, has made a donation of a piece of land to the Board. In his letter stating the probability of its sale for our benefit, he observes: "I sincerely regret to see the apathy of our brethren on the subject of contributing for the cause of missions. The operations of the Board will be greatly curtailed and embarrassed without more liberality in the South. We have ample means. Much injury has resulted from the accumulation of wealth in our denomination; yet, what is properly due from us to the cause of our blessed Redeemer, is withheld and expended in a way that proves in many instances a curse. Many act as though they expected a miracle would be wrought to effect what God, in infinite wisdom and mercy, has determined shall be done by the instrumentality of his people through a preached gospel."

Missionaries for Africa.—Rev. Messrs. Macay and Simson, with their wives, of the Presbyterian Board, sailed from New York on Saturday, the 3d ult., to labor as missionaries on the western coast of Africa.

For the Commission.

Chinese Beggars.

You will remember that I frequently mentioned to you the fact, that it was a common thing for Chinese beggars to mutilate their own bodies in order the more readily to excite sympathy in behalf of their condition. An unusual case of this kind presented itself a short time ago at Dr. Lockhart's missionary hospital at Shanghai. A beggar with both eyes violently inflamed, having the lids frightfully swollen, presented himself, with other patients, for relief. His story was, that while helping a plasterer to raise mortar to the top of a scaffold, some of the lime had fallen into his eyes. On examination, however, by the Doctor, it was found that the lids had been stuffed full of mortar on purpose, and a solid mass of it was impacted between the lids and the ball of the eye. It was found absolutely impossible to remove entirely this fearful mass of lime mortar which encrusted itself upon the eye balls, and only small portions of it were, with difficulty, broken away. In his report of the case, Dr. L. remarks: "Investigations showed that the man had intentionally filled both eye lids with lime for the purpose of destroying his sight, that thus he might attract attention and sympathy towards himself in his forlorn condition, and be enabled to obtain more money from those who were benevolently disposed. His case at that time was certainly a very lamentable one; he had violent pain in his eyes; both cornea were in a sloughy state; excessive suppuration was flowing from the conjunctiva; and the eyes were totally destroyed. This plan is only one of many, often resorted to by beggars to destroy their eye-sight, and make themselves the object of pity."

Only the gospel of Christ can elevate man above such self-inflicting cruelties and consequent degradation. Heathenism renders men wretched both in this life and the life to come. Who cares for the heathen? J. L. S.

Shanghai, June, 1849.

A Glorious Revolution at hand.

Referring to the numerous instrumentalities employed to send out the Bible, with the ministering of the word, and religious tracts among the heathen, Mr. Brown, missionary at Assam, in a letter to the Secretary of the American Baptist Publication Society, remarks:—

"The machinery that is being put into operation for purposes of benevolence is of mighty power—destined, I believe, to be a grand means in the hand of Providence for transforming the world, and bringing on the millennium. Every thing seems to show that that event is drawing nigh—the convulsions of nations and the spread of new principles all over the world, foreseen mighty events. No one can look upon the enormous wheels as they begin to revolve and contemplate the probable effects when the vast machinery is brought into full play, without feeling an awe—a sense of grandeur akin to that with which the spheres move round—and a conviction that it is a mightier than human power that at his precise time is bringing all these energies to operate upon the human race. I often think the great battle with Anti-christ is nearly or quite begun. And let it come. We know the issue. The Rider on the White Horse goes before his people, and on his head are the crowns of victory."

Killing of Missionaries.—In the ship Arab, which sailed from Boston on the 18th ult., two missionaries and their wives, with an unmarried female, left their native land to labor in different fields, connected with the Burman mission. Mrs. Brayton, a returned missionary, with her daughter and two Karen assistants, also accompanied them.

Missionary Periodicals.—The Baptist Magazines to be printed on new type, and the Macedonian greatly enlarged, and efforts will be made to extend their circulation among the northern and western Baptist churches.

Receipts of the Union.—The receipts of the Baptist Union for September, were \$3,513 48, making the entire receipts for six months, \$155 00.

For the Commission.

Our brother and sister Yates and brother Tohey, were about starting on a visit to our school and preaching place in the country. A large boat was making its way up the creek, but seeing the preparations made for starting on board of our boat, the boatmen very kindly retreated some distance for our friends to pass. The tide was favorable, and the boat proceeded on down the creek. Our friends were outside, and we called to them our second "good-bye." Mr. Shuck said to them, "keep your journals. Remember the Commission." He referred to the paper of which we had just heard, but at the mention of the word, my thoughts were of our Saviour's words, "Go ye into all the world and preach the gospel to every creature." Surely this command actuates the missionary, and surely he must need remember it, surrounded as he is by the millions needing to be taught the truths of the gospel. And at no place do we feel more like remembering it, than at this same village to which our friends were bound. In my visit there, so great was the cordiality and kindness with which we were greeted, that I was led to hope and to pray that it might be here as our Saviour has said, "He that receiveth you receiveth me," for surely they do receive us, knowing well the intent for which we have come.

We do trust, that the Holy Spirit will take up his abode in that little village, winning from idolatry many a soul to the Saviour. And be there but few found here of those whom God will own, who would not gladly aid by prayer, by contribution, by the whole-hearted unreserved consecration of himself to the work, in bringing the knowledge of God's great love to such! And then, again, connected with the commission is the blessed assurance of our Saviour's presence even unto the end of the world, "Lo, I am with you." It would seem that he feared we might be discouraged and faint by the way, and added these last words as an assurance of comfort that we might never cease to labor from a sense of our own weakness and unfaithfulness. Sure, if we were the power, it were vain to expect a result, but thanks be to God we are but the instruments; yet Jesus is with us strong to help and mighty to save.

Come then, dear Saviour, help us to feel that thou art with us in every effort for the advancement of thy cause *here*. Be thou near unto us, ever sustaining, strengthening, encouraging by thy grace. Influence thou thyself the hearts of those who draw near to listen to the story of thy death, thy sufferings, and thy resurrection. Convince by thine Almighty power the most unbelieving heart, and cause thy name to be known in all the dark places of this vast heathen empire, yea,

*Sway thy sceptre
Saviour, all the world around.*

E. G. S.

Shanghai, May 21, 1849.

Gods that cannot Save.

The following from a letter written for the Biblical Recorder, by brother M. T. Yates, illustrates the stupidity of those who worship idols, and may well excite the sympathetic prayer, that the living and true God may be declared to them. Let us hasten to give to these worshipers of wood and stone the gospel of the Lord Jesus. Writing from Shanghai, under date of July 13, brother Yates says:—

In my ramblings two days ago, I chanced to come upon four men who had been called by the priest (I suppose,) to look after the comfort of three certain idols. These unsightly images had been removed from their resting place, (a kind of platform,) on to the floor, for the purpose of having an exceedingly thick coat of mould, removed from their royal faces and eyes, as well as their garments. I paused a moment, and saw them take off garment after garment, all covered with mould, whereupon, the following dialogue ensued: Why are there so many people in the front part of the temple worshiping idols to-day? "Because of the long continuation of rain—we wish it to stop raining." Why do you wish the rain to cease? "Ah—over rice and cotton fields

are all ruined by the water, moreover, our clothing is much injured by the dampness, so that if it continues to rain, we shall have neither rice to eat, nor clothing to wear; whereupon, death will surely follow, therefore we worship the Venerable Fathers, in order that we may be protected, and have food and life." Do you believe that these idols are able to stop the rain, and thereby protect your fields, clothing, and all? "Oh! yes—most assuredly they can." Perhaps you have not thought on this subject; stop, and think a moment—see if you do really believe it. "Oh yes, we believe it." Well, what are you doing here to-day? "These three idols are 'Coo-naw,' (in trouble,) they, the priests, called us to take off their garments and wipe off the mould." Ah! have they got moulding on their clothing, too? "Oh yes, there has been *too much* rain." But they have not been outside. "No, but it leaks down *here*." Why did they not get out of the way of the leak? "Oh, they can't walk, and how could they get out of the way?" But you just now said they could stop the rain, protect your rice-fields, clothing, &c., and now you say they are not able to get out of this leak. If they are not able to protect themselves from a small leak, what do you think of their ability to stop the rain, and protect the people from the torrents that fall without? "They surely are not able." No, my friends, these are false gods; they can neither protect themselves nor the people who are suffering, but on the contrary, they are dependent on you for their existence and protection. The people worship in front, and you are sent back here to protect these idols from a little leak. Well, do you not see that these idols are false gods! having neither power to think nor act—consequently worthless!—"Yes, we now see it—your words are doctrine." After some little confusion, one man said, well, they called us to do this work, therefore we must do it. After a few words, I left them. Thus you see the Chinese are not faithful to their gods.

Inquirers in Shanghai.

Addressing the editor of the Biblical Recorder, brother Yates remarks:—

You will doubtless be interested to know that we have reason to be encouraged in our work. We have now four interesting cases of inquirers. Three of them have been before the church, and will no doubt receive baptism after a little while. The other is an aged man; an account of whom I have given to brother Taylor. Our regular services are well attended; and the gospel listened to with apparent interest.

Our Mission among the Bassas in Africa.

Says brother Day, one of our missionaries on the coast of Africa, in a letter to brother Malcom: "I received your letter and the books you so kindly sent. As regards *idols*, in the strict sense of the word, I know nothing among the Bassas. They believe in charms, what we call *gree grecs*, and what they call *eo*; but if the Bassas worship anything, it is the living God. I have been to their towns where they have been making *gree grecs*, and a more solemn time I scarcely ever witnessed. The whole town fasting and praying to God, (Gapan they call him,) to lend his aid to make their *gree grecs* effectual. It is said they worship demons; it is a mistake. They believe in the existence of evil spirits, and sometimes when calamities befall them, they hold a council, and the general result is, they conclude to conciliate the evil spirit by a present, but there is no prayer, no homage offered. I am aware many seem to think to the contrary. But I think no man in the colony, has traveled more among them, few have been more observant, and I venture the above assertion from what I have seen and known."

Railroad to the Pacific.—This road will soon be built. The whole stock, amounting to a million of dollars, has been taken. It will be about forty miles long, and will reduce the distance to China by one-half, thus opening the way for a more ready communication of the gospel to the numerous tribes.

Kindness to a Missionary in Africa.

The scene of the following incident is not far from the point where our brethren of the Central African Mission will land to make their way into the interior. An English missionary passing down to the coast, thus refers to the care and tenderness with which he was treated by the natives who conducted him:—

In leaving Kumasi, I found myself placed entirely at the mercy of Africans, utterly helpless. My health had failed, my strength was but the strength of a child. I was two hundred miles from the nearest European, without a horse to ride upon; and having to make my way through a dense forest, where the roads were in many places not more than eight or ten inches in width; now entangled in brushwood, then in deep gullies, again in more open space, exposed to the vertical rays of the sun, and with hardly the hope of reaching the coast alive.

I commenced my journey with eight hammock-men. These were to take me down to the coast, to Cape-Coast Castle. The difficulty of carrying a man in these hot climates, where only two bearers can be employed at the same time, is very great. I had, therefore, on all my former journeys walked as much as possible. On this occasion I rode out of Kumasi; but, upon reaching the forest, in consideration of the distance to be performed, and the necessary fatigue

the men must undergo, determined to try my strength in walking. Accordingly, I bid the men stand still, and, getting down from my traveling chair, commenced my journey on foot.

I walked with difficulty to myself for a few yards, and was beginning to wonder how we should reach the coast, if I could not succeed better; when one of the men came up, requesting me not to walk, saying they would carry me. I thanked him for his kindness, but told him I would walk a little longer. "No, master," he said, "you must not walk; you are not strong to-day. We have watched you. And you go from side to side, and your knees are not strong, and you do not walk straight up, as you did."

I said, "Well, never mind that, you have a long journey before you, and will have quite enough to do before we reach the coast. I must walk." "No, master," he said again, "you must not walk; we will carry you." I again thanked him, and was proceeding, when another of the men planted himself before me, and said, "Master, you must not walk to-day; if you do, you will die on the path, and then what can we do?" Then, as is often done when they wish to convey the impression that they are in full health and vigor, he drew himself up to his full height, and, stretching out his arms as far as possible, said, with a look of kindness which expressed more than words, "Master, we are plenty strong to-day, plenty strong; we can carry you well; get up at once and ride."

To please them, I did so, thankful for the relief, but fearing they would soon become weary. But I was mistaken; for four days they carried me from morning until sunset, scolding if I attempted to tax my strength by walking, and saying they had plenty of strength to carry me. We journeyed thus until we reached the little town of Prasu, where we rested a couple of days, and then set out again. During the whole of the distance they watched me as though each was personally responsible for my safety; each one seeming to vie with his fellows in acts of kindness and care. When we reached Cape-Coast Castle, which we did at the end of the tenth day, I could not but feel that for the preservation of my life I was, under God, indebted to the voluntary kindness of these men. A kind word and a trifling reward were all they expected in return. Indeed, the latter they did not expect; but I could not let them leave without some evidence that I was sensible of how much I was indebted to them. Two or three of these persons had, a short time before this, embraced the christian religion.—Rev. Mr. Chapman.

Buying a missionary.—At Mangaia, one of the South Sea Islands, the natives have recently subscribed over five hundred dollars to the London Missionary Society. The inhabitants of one district wanted a missionary for themselves so

much, that they begged to know how much property they should send to England "to buy a missionary." "For," said the chief of the settlement, with much earnestness, "I think we can buy him, and feed him, and pay him."

Children's Department.

For the Commission.

Heathen Children.

My dear young friends—I have been taking a walk this afternoon through the city, from the great south gate to the north gate, and whilst continuing my walk, followed by a crowd of half naked children of all sizes and ages, I have been led to draw a comparison between the condition of the children in our native land and these in this heathen land. You, perhaps, do not know that you are daily enjoying numberless blessings which the heathen children are deprived of; let us look at some of these blessings. Most of you have kind parents who have taken care of you in your infancy, providing you with necessary food and clothing, and watching over you to see that all your wants are supplied. You have been comfortably housed from the cold winds and pelting storms. How few of you have ever suffered from pinching hunger, cold or nakedness!

Many of you have pious parents and friends, who teach you to read the Bible and explain to you about God, about Jesus Christ our Saviour, about the plan of salvation, and many other important truths contained in the Bible. I think I may venture to say that there is not an individual amongst you, who has not had the privilege, from time to time, of going to the house of God and hearing the minister read and explain the solemn truths of the Bible. As you grow in strength of body and mind, you are taught one useful branch of knowledge after another, fitting you to be useful members of society, and useful members of the church of Christ, I trust. These are privileges great, indeed, for which you will have to render an account to your Maker sooner or later.

Let us now turn to the heathen children, and look at their condition. Many of them have parents who are kind to them in their way, and provide for their temporal wants so far as they can; but a great number of them are unable to provide their children with enough of bare rice, of the coarsest quality, to satisfy their hunger; as to meat, they do not think of having such a luxury, indeed, many laboring men scarcely ever have meat to eat; there are at this time a number of workmen building brother Shuck's house, and I am told that it is the rule with the head workman to give each man meat one day in the week, (and not much *that day*.) I am sure that numbers of Chinamen could live on what you throw away, as being not fit to eat.

With regard to *clothing*, many have scarcely rags enough to afford them a slight protection against the severities of the weather. I have often seen in my walks during the winter season, when we have so much cold, freezing weather, poor creatures nested up in the corners of the streets, with some strings of an old bed cover, or some pieces of old straw matting thrown across their shoulders, leaving their naked skin visible in many places. We sometimes see women with children on their backs in this condition. Some of them have little earthen bowls in their hands, which they hold out to the passers by with the hope of getting a cash or two thrown into them. We have several times passed by some of these poor creatures lying in the street dead, having perished either from cold or hunger. Such cases are, not unusual here. No, they are so common, that Chinese look upon them as matters of course, and have little or no feeling on the subject.

Such, my little readers, is the condition of many of these poor heathen, so far as their bodies are concerned; and do you think the condition of their souls is any better? Ah no, far worse; they know nothing of the Bible; they have no knowledge of the true God that made them, or of Jesus Christ our Saviour; they have no idea that they have immortal souls, capable of enjoying eternal happiness or enduring eternal misery; their notions about what

becomes of their souls after death, are very strange and false. A boy, sometime ago, talking to me about his grand-mother, who was dead, (whose corpse they still kept in the house) said she had three spirits: one in the coffin, one in the temple, and one gone to the happy region. (The dead bodies of their friends are put into air-tight coffins, and kept in one room of the house many days; during that time they often bow down to them and worship them.)

There are many large and ugly images of men and beasts in the temples here, and the people tell their children, that if they go to the temple and worship these images, and go to their ancestors graves and worship them, they will be happy when they die. There are a great many children here that cannot read or write. Chinese do not send their girls to school, and their mothers never having been taught themselves, cannot teach their daughters. A great many parents are too poor to send their sons to school.

Now I wish to ask my little friends, if they cannot do something for these poor heathen children! Some of you, perhaps, are ready to say, "What can we children do?" Oh! you could do something—little children can make themselves very useful sometimes. Others, perhaps, may say, "We will ask our parents to give us something to send to help instruct these poor children." That is not just what I would have you do. I want you to do something yourselves, by which you might get a little sum to send to help these poor children. Your parents can, no doubt, suggest to you some way by which you can do this. If you can only get a few cents, that will do some good. A few cents will buy one or two little books, or some paper to write upon, or some other little thing. We are anxious to have these children come to school, and we hope you will do all you can to help us. I am sure brother Taylor will take much pleasure in sending on your little contributions. Hoping to hear from you soon, I remain

Yours truly,
F. M. PEARCY.

Will God take care of me?

Mother, will God take care of me! said a little boy, who waking up in the night found all dark and still around him. He had probably been dreaming of wild animals, or something else which frightened him. The first thing he thought of was God. That was right. God is everywhere. He never sleeps. His strong arm can protect from every evil, and it is a good thing for little children to trust in God, and to feel that he is their heavenly Father. They ought to love their Almighty friend, and try to please him every day.

Children, do you not feel sorry for those heathen that know nothing about the living God? Many a little boy and girl in pagan countries would leap for joy, if they could have a Bible, or go to a Sunday school. Will you not help to send them preachers and teachers, that they may learn something of that glorious and blessed God of whom you read, and who gave his Son to die for sinners?

Dying Scenes in Rarotonga.

"Do you," said Mr. Pitman to a little girl, seven years old, as she lay upon the bed of death, "do you, my little friend, think of God and Christ in your affliction?" Tears filled her eyes, and she was silent. But when the question was repeated, she answered, "Yes." "Do you think then," added the missionary, "that he loves you?" "Perhaps he does." "Do you wish him love you?" when, with much earnestness, she said, "Yes, I do." "Why did Christ come into the world?" "To save sinners." "Why did he die?" "As a sacrifice for our sins." "Should you like to go to Jesus, and to see his glory?" "O yes," she said, "I desire that greatly." Her delight was in reading and hearing of the Saviour, and up to the time of her death she was brought to the door of the hut in which she dwelt, at the hour when the children went to that school where she had loved to be, and would often express her sorrow that she could no longer go with them to learn the word of God. At length the cold hand of death was upon her. The missionary was not with her at the time, but just as her spirit was entering into eternity, her father inquired, "Where are you going?" when she replied, "I am going to Jesus." "Do you desire," he added, "to be with him?" "Yes," was her answer; "he is my Saviour." And thus, in his embrace, she sank to rest, and passed into eternity.—*Juv. Miss. Mag.*



The Hindoos have three principal gods, called Brumhu, Vishnu, and Liva. One of these, Vishnu, is believed by them to have appeared in ten different forms, as represented in the plate above. The following is the nonsensical history of these gods:—

I. *Fish Avatar.* At one of the periodical dissolutions of the universe, a number of which are supposed to have taken place, the Vedas, or sacred books, have been stolen by some demon, and buried in the ocean. These books being necessary for the instruction of Brumhu, in new creating the world, Vishnu was appointed to make search. In doing this he assumed the form of a fish, and brought up the sacred books from the bottom of the ocean.

II. *Tortoise Avatar.* In a certain war between the gods and devils, the latter were victorious, and wantonly cast the celestial treasures into the ocean. At the close of the war, the gods consulted how they might obtain the lost treasure. The plan devised was to churn the ocean. They tore up a mighty mountain for the churning stick, and took the divine serpent Wasookee for a rope, which they wound around the mountain. But in this churning process, the earth began to tremble and sink. Whereupon, Vishnu assumed the form of a tortoise, and on his broad back sustained the tottering earth. To this hour the Hindoos believe the earth is supported on the back of the tortoise.

III. *Hog Avatar.* A celebrated demon, by his religious austerities, had acquired such power, that he actually sunk the earth in the great abyss. Vishnu, the preserver, assuming the form of a mighty boar, drew up the sinking earth with his tusks, and slew the demon.

IV. *Lion Avatar.* A certain impious giant, who greatly afflicted the world by his oppressions, had a pious son named Prulhard. The father greatly persecuted the son, and tried, in vain, to kill him. After various fruitless attempts to kill his son, the father in a great rage, exclaimed, "Where does your preserver dwell?" "He is every where," meekly replied the son. "Is he then in this pillar?" "Yes," said the son. "Then I will insult him;" and gave the pillar a blow with his club. Vishnu instantly bursting from the pillar, in the monstrous form of a Ner-singh, or man-lion, tore out the entrails of the atheist father. From this time many began to worship Vishnu under the form he had now assumed.

V. *Dwarf Avatar.* The giant Bullee, terrible in his wars with the gods, having accomplished the sacrifice of an hundred white horses, by which he became invincible in arms, contemplated the universal destruction. To prevent this catastrophe, Vishnu became incarnate, in the form of a pigmy brahmin; and presenting himself before the giant king, requested as a favor so much territory as he could measure with three footstepa. The favor was granted, and the promise ratified. The dwarf then resuming his godlike form, with one step, covered the earth,

with the second, he overshadowed the firmament, and demanded room for the third. In this way he deprived the giant of his kingdom, and forever held him a debtor.

VI. *Purushoo-Ram Avatar.* The object of this incarnation was to destroy a thousand-headed giant, who had become exceedingly insolent, and greatly oppressed the worshipers of the gods. Twenty-one assaults the giant sustained; but in the twenty-second he was overcome.

VII. *Ram Avatar.* The giant Ravun, king of Lunka, (Ceylon,) stole the wife of Ram. To obtain the stolen wife, Ram collected an army of monkies, under the great Hun-nu-man. This army of monkies, under their divine leader made a bridge of rocks from the continent to Ceylon. (The remains of which are, to this day, called Adam's bridge.) The way being thus prepared, the army of Ram invaded the giant, and obtained the stolen lady.

VIII. *Kishnu Avatar.* The object of this incarnation was to destroy Pru-lum-bu, and other impious giants. In his childhood and youth, he lived in obscurity, amusing himself and his companions, by his various plays and petty thefts. When he became a man, he exhibited plenary evidence of his divinity, by destroying the giant oppressors of the world.

IX. *Boodh Avatar.* The object of this incarnation was to destroy the power of the giants. The manner of effecting this, was not, as on former occasions, by violence and blood, but by deceit. By his writings and preaching, Boodh promulgated a system of infidelity and scepticism. The giants, through the influence of these doctrines, disbelieved in the gods, and of course, ceased to apply to them for those powers, by which they had become such a scourge to mankind.

The Hindoos suppose themselves to be, at the present time, under the influence of this incarnation. This is the iron age, or the age of infidelity.

Every thing is necessarily degenerate and deteriorating. This physical, intellectual and moral deterioration, the Hindoos imagine, will continue and increase to some indefinite, future period, when they expect another incarnation, which will complete the grand drama.

X. *Kulkee Avatar.* This is still future. According to the most popular shasters, and the expectations of many of the brahmins, infidelity in the Hindoo religion will increase till all hope of reviving it will perish from among men. A few faithful worshipers of the gods will, however, remain, lingering almost in despair around the sacred places. Then will Vishnu descend from heaven on a white, winged horse,—placing himself at the head of the faithful few, he will do away infidelity, and convert this iron into a golden age.

GENERAL REMARKS.

In addition to these ten great incarnations, the popular shasters teach, that there have been a great multitude of other incarnations of Vishnu, and of other gods and goddesses. The prevalent opinion is, that there are many incarna-

tions at the present day, hidden from common observation, but which will, by and by, show themselves to be divine, and obtain a place on the catalogue of the gods. In speaking of the number of their gods, the Hindoos are in the habit of saying, there are 330,000,000. By which, it is supposed, they mean to say that they are innumerable, using a definite for an indefinite number.

These gods are not represented as acting in concert. They frequently invade each others' territories, and interfere with each others' plans; hence they are unceasingly engaged in disputes and quarrels. To describe their various dispositions and exploits, in wars, conquests, and defeats, is a task no less than a rehearsal of the whole fable and mythology of the pagans. No sins can be named, that have not been committed by this great family of gods; and yet they are represented as sinless, because they are gods, and therefore above moral obligation.

One of the most consoling doctrines of the christian scripture is that of the holy, wise, and merciful providence of Jehovah. This, to a mind slightly affected, stills every murmur, and produces contentment and happiness, in all the vicissitudes of human life. But from what part of the pagan system can be derived comfort in adversity? To which of the 330,000,000 of gods can they turn? The Eternals, if indeed there be an Eternal, is insusceptible to every thing that transpires! The inferior gods, for aught the worshippers can know, may be engaged in contests with each other. In seasons of adversity, the poor pagan has no consolation—in death, he has no hope. He must steel his heart with insensibility in the hour of affliction, and comfort himself, that he is born to an evil destiny and cannot help himself. In death, hear him uttering his sorrowful conjectures in some such language as this—"Where am I going—into what repulsive form shall I pass?—If I lose the human existence, I must pass through sixty millions of births among the brute or insect tribes, e'er I can become man again! Oh when will these endless transmigrations cease!—Oh Gunga receive me!—Kam, Ram; Narayun, have mercy on me!" Amidst all this doubt, and painful anxiety, he groans and dies! Now fables dissipate, and eternity, with all its dread realities, is disclosed to his astonished view!

Dear children, can you look at these foolish images worshipped by the heathen, and not be thankful that you live in a land where the true, holy, and merciful God is known? And will you be willing to assist in sending the ignorant heathen the blessed Bible to enlighten them, that they may cast their idols to the moles and bats and worship the eternal Jehovah?

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