

The Commission.

VOLUME 1, NUMBER 12.

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

RICHMOND, DECEMBER 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.

Paul "Afoot."

He was "minded" to make a journey in this way, the record informs us. Of the precise reason for this we are not informed. There were no rail-cars in those days, upon the velvet cushion in which a man might drop himself, and, after a comfortable nap, find himself half across the Roman empire. Steam had not blown its whistle, and a camel, a horse, or a donkey, was the means of locomotion. But Paul could not reach even such a luxury.

Why should not Paul go afoot? Was there any lack of dignity in the matter? What were his feet made for, but to use, and what more dignified and honorable use could have been made of them, than to make them carry that prince of preachers about, where he could lay waste Satan's kingdom, and set up that of God's dear Son? If Paul might use his tongue and his lungs in trying to make men better, why not his feet, in trying to get where the souls were, whom he should try to save?

A very distinguished successor of the apostle used one of his feet for a most dignified purpose, as the whole Catholic world can testify, viz: that they might kiss it. Surely it cannot be less honorable for Paul himself to use toes, feet, and all in aiding him to traverse the territories of the prince of darkness, and try to plant the Rose of Sharon there. Said eminent successor of Paul had lately to use his feet for a very different purpose, than an object of the homage of his people, namely, to escape out of his parish with all possible haste, so that, pro tem., there was not a toe of his left in Rome for the people to kiss. Paul had other use for his while he was there. I reckon the proposal to do homage to his feet would not have met with a better reception, than the proposal to do homage to his head, which the heathen priests wished to crown with garlands, supposing him to be one of the gods.

Paul afoot! Well it certainly was the original, and is now a capital mode of locomotion. Those who, like Paul, preach the gospel, might, in great numbers, follow his example in this respect. It is certainly a cheap mode of conveyance about their parishes, and one certainly always at hand, and no loss of time in getting under weigh for any proposed point they would reach. And certainly it is eminently conducive to health. To be a vigorous successor of the apostle in this respect, might abridge somewhat the specific gravity of some of the brethren, and ease them of a trifle of their rotundity; but a more healthful life-blood would shoot through their veins, stronger muscles would knit the physical frame together, and they would be likely to know less of the "dismal peepings and mutterings" of lacerated nerves, and their people likely to know more of them as the "sons of thunder" in their work.

Paul afoot! Yes, and ahead of all his successors in the work of preaching the gospel, and aided to be so, in part probably, by the very fact that he had the good sense not to be afraid, nor ashamed of the vigorous use of his limbs, and the good sense to see that one who was "minded to go afoot" to Assur, or any other place to preach, was thereby giving such vigor to his physical system, as would act happily on the spiritual.

Paul afoot! "Why! Paul you will get covered with dust, and sweat, and your garments will get soiled, and your hands will get sunburnt, and

you may get caught in a shower, and when you get where your walk is carrying you, you will look so undignified, and dusty, and rusty, the people won't hear you, for they not only want 'butter in a lordly dish,' but they want the bearer to be spruce, and prim, and genteel, with linen of snowy whiteness, and hands the lily might envy, and garments not a speck must tarnish."

But I believe Paul was minded to go afoot still. A breath did not make such a man's purpose, and a breath could not break it. And I believe there are many in glory, that have forgotten whether Paul came to their town, sweaty, and dirty, or afoot or not. One thing they remember, that "he came in the demonstration of the Spirit, and with power!"—*N. Y. Observer.*

A Thrilling Appeal.

Do you seriously believe that India will be converted to christianity? is a very natural question. If put by a man of the world, I should reply to it by asking, "Do you seriously believe that a people so rational and inquiring as the Hindoos, will forever worship stocks, cows, monkeys, birds, and snakes? Do you seriously believe that they can long continue to do so, after the light of christianity has reached them?" But if that question come from a christian, I reply: "Yes; and do you seriously doubt that the power which converted your soul, is unequal to the conversion of the Hindoo? I do seriously and joyfully believe that the rapid conquest over India by British arms, is the preparation and will prove the type of the conquest to be gained over it by the glorious gospel." "If," said the Bishop of Calcutta, preaching before the Church Missionary Society, "If the succeeding ten years should be blessed in the same ratio as the last ten, half a million of souls would be brought under christian instruction in India alone, and at the end of a period equal to the length of the Society's past labors, the whole population of British Hindoostan would be the Lord's. And yet we are inert. The immense number of families enriched by India; are asleep. The spiritual church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting from her beloved son. The kindred interpose between Christ and the testimony of his blood before the nations. Our Universities and Colleges refuse the flower of their students. An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, and enterprise. God is at work. I firmly believe, that from the first promulgation of the gospel, a crisis of such importance as the present, for the salvation of such a population as that of India, has never occurred. Occupy it then. Not a moment is to be lost. Eternity presses on. Souls are perishing!"—*Puritan Recorder.*

Influence of Missions upon the Literature of Heathen Countries.

We have considered, in some previous articles, the important influence of missions upon our own literature. We now look abroad to those pagan nations upon which this agency has acted.

1. Missions have furnished benighted nations with a *written language*. It is needless to state how fettered and cramped must be the mind—how feeble its own progress—how faint its influence over other minds—and how little can be done, in any way, toward intellectual elevation, without a written language! Its communication to a benighted people is the night and morning star of hope concerning their advancement. What was not the value to the philosophy, eloquence, and every form of intellectual improvement of Greece, of the visit of that Phœnician traveler who gave her an alphabet! Was it not

the starting-point of all her intellectual greatness? And what have not modern missionaries done for modern uncivilized nations, by giving them a written language? No words can tell the value of the gift. The givers have set in motion the waters that shall pour floods of inestimably precious blessings upon such nations. "When letters were invented," says a Chinese writer, "the heavens, the earth, and the gods were agitated. The inhabitants of Hades wept at night, and the skies, as an expression of joy, rained down ripe grain."

2. Next look at the *school system* which missions always introduce into heathen lands. "We must begin with the young," has been the motto. There had been next to nothing known of care for the intellectual culture of the young. But the powerful agency of schools is one of the first things to be set in motion by the missionary. "He extends his influence through all the future relations of his pupils, and in this way affects the literary interests of the people as truly as their moral and social interests. There is an intimate connection between the literature of a nation and the early education of its youth." The schools, established at first by the missionaries, created, after a while, the necessity, and opened the way, for higher seminaries of learning, so that now, connected with all the older missions, are institutions furnishing facilities for entering the higher walks of science, and occupying a position similar to the colleges of our own country.

3. With the written language has of course gone the *press*. What barriers to intellectual improvement it has broken down! When we can say of any pagan land, "The press is at work there," what an agency of mental improvement we are permitted to announce! What a lever is here to overturn those colossal superstitions which have crushed, for thousands of generations, the human intellect, and what a kind hand is here to lead the down-trodden captive forth into glorious freedom! Ten years ago, the missionaries of the American Board alone, had given a written language to seven pagan nations. A number of others have since received the same blessing at their hands. By this Board there have been sustained the present year, *twelve* seminaries for the training of native preachers and teachers, and other institutions of different grades, containing about twelve thousand pupils. This does not include the Sandwich Islands schools, as they are now sustained by that government, containing more than twenty thousand pupils, but which are the direct result of missionary labors.

It may be added, that several pagan nations are now indebted for everything they have in the shape of literature, to those who have carried them the gospel. All the works of education, and science, and history, &c., have been put in their possession by this agency. The school books and various scientific treatises, which are promoting the cultivation of the intellect in our own land, have been translated into those languages, which the missionaries themselves have reduced to the written state, and are now aiding mental improvement among the millions of benighted nations.

If missions had done nothing more than to cut off the burdens which have crushed the human intellect in pagan lands, and raise it to high and noble aspirations, it would have done a work of incalculable value to those countries.—*Boston Traveler.*

True.

In a letter to the corresponding secretary of the Indian Mission Association, brother F. A. Willard, remarks:

"If we did but know it, we are able in Kentucky alone to raise one-half of the annual expenditures of the Mission Board at Richmond,

and \$10,000 a year for the Indian mission beside, and that too without any thing which could properly be considered as *sacrifice*, if the amount were equally distributed."

For the Commission.

Short Sermons—No. 2.

"Now if any man have not the spirit of Christ, he is none of his."—Romans viii: 9.

As "the heart is deceitful above all things, and desperately wicked," (Jer. xvii: 9,) it is not strange that many are deceived with regard to its condition, and their prospect for eternity. (Luke xiii: 26, 27.) That we may not be found wanting in the day of trial, let us weigh ourselves in the scripture balance in time. To aid us in this duty, God has kindly given us many plain scripture tests, of which the text is one.

1. The prime trait in the character of Christ was his love for the Father. It was his meat to do his will. (John iv: 54.) He was submissive. His own will, even to escape suffering, was lost in the will of God. (Matt. xxvi: 39.)

2. His love to man. He loved him when he was holy, and made his other creatures subject to him, to contribute to his happiness. (Gen. i: 28.) He loved him when he had fallen, and died to save him. (Rom. v: 8.) He specially loves him when converted, and promises him a mansion in heaven. (John xiv: 2, 3.)

3. His tender compassion. He sympathized with and relieved every object of pity. (Matt. xi: 5.) So deep was his sympathy for man in his lost condition, that he suffered in his stead. (Isaiah liii: 3-5.)

4. His forgiving spirit. His desire to forgive all men was manifested in his dying for them. His willingness to forgive his most inveterate enemies was expressed on the cross. (Luke xxiii: 34.)

Application. Inasmuch as we have the spirit of Christ, we shall be like him. His prime business was to glorify God in the salvation of men. This should be our business. He being rich became poor for our sakes. Surely we should contribute liberally to benefit the perishing sinner, even though by doing so we should deny ourselves many temporal comforts. He left heaven as a missionary to earth. We should not hesitate to leave country and home, to publish salvation to the heathen. He left his Father and holy angels. The tie that binds us to our kindred must not hinder us from the work of saving souls. He persisted in his work through scorn, persecution and death. "Yea, and all that will live godly in Christ Jesus shall suffer persecutions." (2 Tim. iii: 12.)

H. G.

For the Commission.

Kentucky For. Missionary Society.

This Society, in connection with the other State anniversaries, at Lexington, has just closed its meeting. The location of the Society was removed to Covington, a new Board of Managers elected, and I trust the work of Foreign Missions in this State will now proceed efficiently. The Board was authorized by resolution to employ a suitable agency for the accomplishment of the work.

The writer made a missionary address before the Society, after which about \$100 were collected for the Foreign Mission Board, chiefly in subscriptions of five dollars each.

The Society recommended by resolution to the Foreign Mission Board, at Richmond Va., the appointment of an applicant, as a female missionary from this State to the China mission. Would it not be well, whenever practicable, to accompany such recommendations with another resolution, assuring the Board that, if appointed, the salary shall, if possible, be forthcoming annually from the recommending party? Then the Board would feel less need of caution in taking the desired step

at least, so far as relates to pecuniary matters. Not do I think the Board, at least while straightened for means, would be doing anything more than right and proper, to give the preference to such recommendations attended with such assurances of support, all other considerations being equal, both in the case of male and female applicants! Were this the rule, and any others appointed the exceptions, the time would soon come when churches, associations, and State missionary societies, would feel it not only a duty but a privilege to have their own representatives in foreign lands. Then the responsibility of the work would be felt and reciprocated throughout the land. The Board would only have to act their true part, of an agency and security for the forthcoming pledge; and the churches and members would act their true part and duty, that of sending the gospel to every creature.

I sincerely hope the Board will send every suitable person, both male and female, as a missionary, who shall be found on examination properly qualified, and whose application shall be sustained with the requisite recommendations, accompanied with a pledge of support, until this practice shall almost become a rule!

I. J. R.

THE COMMISSION.

RICHMOND, DECEMBER 15, 1849.

The Close of the Volume.

With this number, we close the first volume of the Commission. We are not without evidence, that our little sheet has been instrumental in awakening a more general interest in the Southern Baptist churches in behalf of foreign missions. We hope by a wider circulation of the second volume, to make it more potent for good.

TWENTY THOUSAND COPIES is the smallest edition we wish to issue hereafter. With a very small effort on the part of the pastors of our churches and other friends of missions, we shall exceed this number. Will they not begin at once! It is very important that they should forward the lists by the 1st of January, 1850.

Special Notice.

Subscribers whose subscriptions end with the present number, are earnestly requested, to remit the amount due for the next volume, by mail, to the Publisher, H. K. ELLYSON, Richmond, Va.

Where it is inconvenient to send a small amount, new subscribers might be obtained, or one dollar may be sent, and the subscriber credited for four years.

American Baptist Missions.

Brother Taylor,—Permit a stranger to address you a few lines, making some inquiries, which if you please, you may answer in the Commission.

When and by whom, was the first American Baptist Mission established, and also at what place? How many mission stations have we, and where are they? How many missionaries at present in the employ of American Baptists? How much has been annually expended for their support? How many have become hopefully converted from heathenism to christianity in all? How many missionaries (foreign) have the Southern Board at present? Who and where are they? What has been the sum total of expenses in supporting foreign operations since its formation? How many hopeful converts?

Forgive me my dear brother, and let me now explain. I live in a community where many are opposed to foreign missions, and many, if not all the above questions, are propounded to me by those who are opposed to the benevolent operations of the day.

I hope if you should answer the above questions, it may be the means of doing some good in our own churches, for we have many, who although they do not openly oppose, give nothing to support foreign missions. We expect this year to do a little. For one, I am determined to make an effort, with divine permission, among those to whom I minister, and try at least to make up ten cents for every member in my churches.

In answer to the above inquiries, it may be stated, that the American Baptist foreign missionary enterprise, had its origin in a remarkable manner.

About the year 1809, Adoniram Judson, then a Pedo-baptist, and a student in the seminary at Andover, Mass., became deeply concerned in viewing the condition of the heathen. This feeling was awakened by reading Buchanan's "Star in the East." He made known his thoughts to some of his older brethren, but all discouraged him. Very soon, it was found that other young men were affected in the same way. In the midst of much opposition and difficulty, arrangements were at length made to attempt an Eastern mission. In the month of February, 1812, Messrs. Judson and Newell, with their wives, sailed from Salem, Mass., and Messrs. Hall and Luther Rice, and Mr. Nott, left about the same time, in another vessel from Philadelphia. It is a remarkable fact, that although in different vessels, Mr. Judson and Mr. Rice, were both during the voyage, led to the examination of the subject of baptism, and were both satisfied of the fact, that they had not been baptized. Upon their arrival at Calcutta, Mr. and Mrs. Judson were baptized by Dr. Carey, one of the English Baptist missionaries at that place, and Mr. Rice a few weeks after.

Being then, thus sundered from their Pedo-baptist brethren, they wrote to prominent Baptists of this country, and urged the claims of foreign missions upon the denomination. For the purpose of rousing the churches to action upon the subject, Mr. Rice returned to this country. The result was, "The Baptist General Convention" was formed, in the city of Philadelphia, in April, 1814, by delegates from different parts of the country.

The first American Baptist mission, was founded in Rangoon, a city of the Burman Empire, by Mr. and Mrs. Judson, in July, 1813. The convention continued from year to year, to increase the number of its missions and missionaries. In 1815, the Baptists of the South formed a distinct organization, leaving all the missions then existing, under the control of northern Baptists, who changed the name of the convention, to the "American Baptist Missionary Union."

It appears from the report of 1849, as the result of thirty-five years effort, that they have in Asia eight missions, in Europe three, in Africa one, and among the Indians of America, five; making in all, seventeen missions. These missions, contain one hundred and thirty-eight stations and out-stations! They are conducted by one hundred missionaries and female assistants! Native preachers and assistants, two hundred and four! They have one hundred and forty-eight churches—baptized during the last year, two thousand! Whole number of church members in the mission churches, nearly twelve thousand, beside numbers who have died in the triumphs of faith. There are fifty schools, with fifteen hundred and nineteen pupils. About six millions of pages of the scriptures and tracts, were published during the year. Total expenditures for the year, about eighty-six thousand dollars.

The Southern Baptist Convention, formed in Augusta, Georgia, in 1845, commenced its operations, having fields of labor to select, and missionaries to occupy them. They have proceeded as fast as their means would allow, and now have under appointment in China and Africa, thirty-three missionaries and assistants. We have as yet only made a commencement. Were the men and means at hand, it would be easy for the Board immediately to double the number of its missionaries, at most important positions in pagan lands.

God in his providence, is inviting the Baptists of the south to engage in a glorious work. They are called upon, in haste, to send out the tidings of salvation to the perishing. We have the gospel. We have the means of proclaiming it. How shall the heathen 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! Instead of an average of \$15,000 per annum, the amount contributed for the last four years, we ought immediately to appropriate for this object, not less than \$30,000. And we will soon do it. The brethren are awakening from their slumbers. Pastors are beginning to teach and train their churches on this subject.

The receipts of the Foreign Mission Board will be acknowledged in the Commission hereafter.

Central African Mission.

The brethren who go out under the direction of the Board, to attempt the founding of a new mission in Central Africa, have probably ere this left the country, as the Smithfield was expected to sail from Providence from the 10th to the 15th instant. They will sail for Liberia, and may remain at Capo Palmas until after the rainy season. They will proceed thence as early as practicable, to Badagry, lower down the coast. From Badagry, they propose to pass towards Yariba, probably by the way of Abbeokuta, where the English Wesleyans have a mission station. That our readers may have some idea of the tribes and country through which they will pass, we present a few paragraphs from a letter, written by one of the Wesleyan missionaries:—

"Abbeokuta, the residence of the Egbas, lies about eighty or ninety miles from Badagry, in a north-easterly direction. It is situated on the eastern bank of the Ogu, which falls into the sea at Lagos, and which is navigable to within seven miles of Abbeokuta. This town is a collection of upwards of one hundred and twenty towns, formerly scattered over the neighboring country, then subject to the King of YARIBA. A little more than thirty years since, their country was ravaged, and their towns spoiled by war, when thousands either perished, or were sold into slavery. In their present town, on the top of one of the hills, is a huge block of granite overhanging a number of caves, forming an excellent natural fortress. Under this rock a party who escaped took refuge, and called their dwelling-place Abbeokuta,—compounded of *abbe*, under—and *okuta*, a stone. The remnants of the different towns followed, and settled amongst the giant masses of rock abounding in that place.

"Every one of the one hundred and twenty towns maintains its individuality, having at least two chiefs, heads of the war and civil departments. There is also, for all the towns collectively, a chief judge, and a head-warrior. On important questions, they all assemble together, and decide for the good of the whole. There is no chief amongst them vested with kingly powers; to a great degree every one does as he chooses among his own.

"The whole town is surrounded by a mud wall, nine or ten miles in circuit, and seven or eight feet high, with a ditch about the same number of feet in depth—obstacles which would not arrest for five minutes the onward course of European troops, but which are considerable barriers against invading forces in this country.

"The Egbas appear to be an industrious people, fond of trading, eager for improvement, and anxious to be distinguished amongst the African tribes; covetous, but with a higher sense of honor than the people on the coast.

"Extensive pieces of ground in the neighborhood are under cultivation; as a consequence, the market is abundantly supplied with every kind of vegetable common to the country. Cotton, ginger, and the sugar cane, are also cultivated; the tobacco-plant grows wild, but no use is made of it. In a word, their own wants, with respect to provisions, are fully met; and nothing is wanted, I believe, to increase cultivation and trade a hundredfold, but a demand for the produce of their country; while, from their desire to possess every thing European, a ready market would be found for British manufactures."

Return of Brother F. C. Johnson.

As stated in the number of the Journal for this month, it was intimated in the last annual report of the Board, that brother Johnson would probably return to this country. The shattered condition of his nervous system, affecting his health, and otherwise disqualifying him for the useful prosecution of his work, has induced a conviction in the minds of many, that he cannot with propriety remain. Our last letters from Canton advise us of the probability of his speedy departure from that place to this country. In this event, brother Whilden will be left awhile to conduct the operations of the mission alone. Brother I. J. Roberts will, however, after he shall have completed his journey to the west, return. Sister Harriet Baker also will sail in the first vessel

which carries out a missionary family to China. As soon as suitable men can be obtained, the mission will be reinforced by the appointment of additional missionaries.

China Missions.

The information by last overland mail, continues to be encouraging. At Shanghai, the brethren and their families, were in the enjoyment of good health, and much animated with the prospects before them. Brother Whilden, of the Canton mission, is also well, and much encouraged in his work.

Mississippi Baptist Convention.

The annual meeting of this body took place at Raymond, Hinds county, November 5th. It was numerously attended, and the contributions sent by the churches were larger than usual. Brother Holman, who was present, thus refers to the condition of things in that State:

"Here closed a most interesting and harmonious meeting. What a contrast between 1819 and 1837, when the Mississippi State Convention was organized upon seven members. Now it has become a strong one. Many district associations are now accomplishing more than the whole State did at that time; and a large share of this improvement must be attributed to the agency, directly or indirectly, of the State Convention. During the last four years no State has shared a larger degree of prosperity."

Alabama Baptist State Convention.

The Alabama Convention met at Carlowville, Dallas county, on the Saturday before the first Lord's day in November. Brother Chilton, the former president, occupied the chair. We have not seen a full report of the meeting, but understand that the contributions sent up, tell short of those forwarded last year by one-half.

Tennessee Baptist Anniversaries.

We are happy to learn that these anniversaries were well attended, and that the proceedings were characterized by union and energy. Tennessee Baptists are doing a noble work. We hope to hear favorable tidings in the result of the year's contributions for foreign missions.

System Needed.

Says the report on Foreign Missions, of the Dover Association:

"A want of system in our contributions, is another serious difficulty interfering with our missionary operations. Our benevolence is too titful. This is true of individuals and churches. If some startling appeal be made, or we are visited by an agent, our offering is cheerfully, and it may be liberally bestowed. But the subject is then dismissed until the appeal is repeated. To succeed in our missionary work, a change in this respect must take place. We must be more thoughtful, regular and conscientious in our contributions. As the Lord hath prospered him, each individual must voluntarily and at regular intervals, determine to appropriate a suitable proportion of the avails of his labor to supply the necessities of the race."

Want of Information.

A want of definite information respecting the missionary enterprise, is stated by the Minutes of the Dover Association, as a reason why so little is done for its promotion. Even those portions of God's word which bear on this subject, are but little studied and appreciated. The numerous prophecies and commands bearing on this subject, seem not to be understood by the larger proportion of our church members. Nor is the present condition of the world, with the facilities for its enlightenment and conversion, apprehended by them. Great ignorance prevails in regard to the wonderful results which have flowed from the exertions of the last fifty years. Indeed, it seems difficult to induce our brethren to inform

themselves on this subject. The Southern Baptist Missionary Journal has not, at this time, among all the Baptists of the South, more than 1,000 subscribers. We cannot expect a much deeper interest in this sublime object, until information in regard to it shall be more widely diffused. When our ministers shall teach more definitely, and our church members shall read more seriously concerning it, then, and not until then, may we hope for increased efficiency in sending the word of life among the nations.

Blessedness of Doing Good.

In a letter from brother William T. Sanders, of South Carolina, enclosing a sum collected by him he remarks:

"I have my dear brother found it to be a pleasant work, when bringing this subject before my churches, and have seen the tears of love and sympathy flowing for the poor heathen, when speaking of the grace of God to us, and their lack of knowledge. May the Great Head of the church bless the efforts of both you and us, in the noble work of evangelizing the world, and may much grace attend those who go as missionaries to the heathen."

Village of Oorah jak, near Shanghai.

Says brother Shuck:

"The progress of the pupils continues satisfactory. Among the people, a knowledge of the gospel is evidently gaining ground. Our prayers are lifted to our Father in heaven, that He would send his Holy Spirit to bless his truth, and open the hearts of these friendly people to receive it. Some of the people here tell us, that all of them will ere long believe these doctrines, and become followers of Christ. We shall prayerfully and strenuously labor with humble reliance upon the Divine blessing, to bring this village under the direct and practical influence of christianity. The case thus far appears unusually hopeful. God grant that we may not be disappointed. Its position is such, that could we once secure even a small, but genuine religious interest, it would stand as a city upon a hill, and open for us prospects of the most encouraging nature. With reference to the population all around—our work here, as well as in the city, is of such a character as to require its prosecution with untiring constancy, vigor and faith, on our part, and an immediate increase of men and means, on the part of the southern Baptist churches.

Brethren! brethren! you have put your hand to the plough, let there not only be no looking back, but let your motto be ONWARD.

Monday morning, a little after midnight, we loosed our moorings at Oorahjak, and with a favorable tide, found ourselves at home by seven o'clock, having been pleased with the trip and meeting all well at home.

For the Commission.

Appeal for China.

SHANGHAI, July 12, 1849.

A few weeks ago while on a mission tour into the country, 20 or 30 miles distant from Shanghai, I had left the boat, and was walking along the bank of a canal which winds its way through lands among the richest and most densely settled of any on the globe, I came up to a man working a machine for lifting water, to irrigate a rice field. He seemed surprised at first to see a foreigner in his midst. After some conversation as to his employment, he asked a number of questions, among which are the following:—

What county are you from?

Answer. The "flowery flag nation."

How far is it? Do they raise rice there, and wheat, and cotton, and the same kind we have here? Has the flowery flag nation the same sun that the Middle Kingdom has? and have they night and day there? Have they a king?

I told him something of Jesus; that he came from heaven and died to save sinners, the Chinese as well as others. He said he had never heard of him.

This man seemed to be an active, sensible Chinaman, and was serious in asking the questions. I had very little sorrow on finding that this man

did not probably know that Americans have the same sun that gives light and warmth to the Chinese, although I should be glad to find the Chinese enlightened on general subjects; but I do pity him and the millions of the Chinese, who do not know there is a Saviour who died for them.

Oh! my brethren, you and the Chinese enjoy in common the light of the same sun. Moreover, the Saviour has died for the Chinese, as well as for you, but millions of them do not know it. Will you not do what you can to send them the gospel, and will you not pray the Lord of the harvest to send laborers into the field.

G. PEARCY.

For the Commission.

The Curse of Idolatry.

SHANGHAI, CHINA, July 1849.

During the whole of the month of June, and part of July, we have had almost incessant rains. The cotton crops are almost entirely ruined. If the rain should continue much longer, there is reason to fear that the rice crop will be seriously injured. Many hundreds of the country people have come in to the city, giving information to one of the chief Mandarins of the destitute condition of the people, and requesting aid. This aid has been granted to them.

The Mandarins, anxious that the rain might cease, have, so I am told by the Chinese, gone on foot, unattended, to the temples and made offerings. The district magistrate has issued an edict, forbidding the people to kill any animal for food for a certain number of days. At all the meat shops a copy of this prohibition is placed. Many are the offerings made at the temples by those who are interested in the cessation of the falling of the rain. Near the bridge, I saw, the other morning, the body of a dead man. I asked a by-stander how the man came to die. "He died of hunger," was the reply. It is said that some have taken their own lives, fearing the consequences of the famine.

How painfully afflicting is the condition of this people! In many respects how greatly blessed, in others how greatly cursed. The curse of idolatry is upon the land! The Giver of all good is neglected, and in his stead are placed blocks carved by men's hands. In their hour of trouble, to whom can the heathen flee for refuge? How pitiable, how distressing, to see the rulers, men of sense in other respects, humiliating themselves before a senseless block, and supplicating its favor. How superstitious the people who are given to idolatry. How indifferent to human suffering. Picture to yourself the Mayor of Baltimore issuing a proclamation forbidding to kill animals for food, because of a continuous rain. Imagine this functionary walking in dishabille and prostrating himself before an uncouth block of wood, carved in the semblance of a man. Will you not pity the Chinese? They need your pity. They need your prayers. Will you not aid in sending the gospel to this people? Will you not do all you can to bring them from this darkness into the glorious light of the gospel?

For the Commission.

The Young Chinese Inquirer.

SHANGHAI, June 25th, 1849.

Dear brother,—In a previous communication of mine, you will perceive a reference made to a visit to a town called *Lze Kyung*, where books were distributed, and a few words spoken to the people. Not long ago a young man of some intelligence came to the mission house showing one of our tracts carefully folded up in a clean piece of paper, and presenting a written document, and stating that he came from the town of *Lze Kyung*. We received his document, and after some conversation with him, told him to come next day, when we should be able to give him more attention, as we were then engaged.

Upon giving the paper he presented careful perusal, the contents were about as follows, viz:

"The teachers of the religion of Jesus, not regarding their own ease and comfort, nor seeking after wealth, have left their own country, and

undismayed at the dangers of the seas and waves, and winds, have come over tens of thousands of miles to China, to deliver the true doctrines, and distribute the sacred books. Such broad benevolence is unusual and unsurpassed, and no praise can reach it, &c. Some of the teachers came to *Lze Kyung*, and we received the good books, and believe now in Jesus. But at *Lze Kyung*, there are a number of persons so vile, that their fathers ought not to own them, and too wicked to be allowed to live. These wretches actually despise the true doctrines, revile Jesus, and hate those who follow him, &c., &c. This paper is now presented to you, the teachers, in hopes that a number of boats may be secured, and that in company with some of our number, about ten of the teachers may come to *Lze Kyung*, when we will catch those wicked revilers, in order to have their conduct adjudged, and if punished in the face of the people, none will again dare to imitate their example, &c., &c.

By reading the document, and by intercourse with the man, it was evident that some good impression in connection with the gospel had been made, but the spirit of revenge indicated, was in striking contrast with the said impression. We however, called to mind the same spirit manifested by one of our Saviour's own apostles, when asking the Master to call down fire from heaven to consume those who followed not with them, and we were not surprised. The occasion afforded us an excellent opportunity of holding up the spirit of meekness, forbearance and forgiveness, so prominently inculcated in the gospel. All this we set forth in a paper drawn up by Yong Seen Sang, which we gave to the man, with a number of christian tracts, requesting him to read the paper to his people, and distribute the tracts among them. After being away some days he returned for more books to distribute, which we gave him.

Yours, &c.

J. L. S.

Cape Palmas, Africa.

Extract of letter from Brother B. J. Drayton.

Some few days ago, passing by one of the largest native towns in this vicinity, my ear was saluted by a rude noise, and a low, humming singing; sometimes it would be raised to the highest pitch of the voice. In a few moments after I was informed that the country people had a "grand dance." I availed myself of the opportunity to see what they were doing. It was suggested in my mind, that perhaps I might sow some good seed. I was met by many who apparently were glad to see me. They conducted me in the town where the play was. The dance was in the centre of the place, on a clear and clean spot; prepared and kept for the purpose. There is a large tree in the centre of this spot, under which the head men of the place stood. The musicians stood near to "his majesty, the king." He is a man about six feet high, not very stout, wearing a very grave countenance; holding in his hand a rod about eight feet long. There were fathers and mothers, with their children, all assembled to engage in the dance. They kept time with the music, though it appeared to be tiresome, as they generally dance in a circle, which makes it tedious, to keep up the circumvolution. I could not but feel sorrowful, to see so many precious souls directly under the jurisdiction of the "prince of darkness." There could not have been less than three hundred on the ground.

The women were dressed with brass and copper rings on their arms, from the hand to the elbows, and from the ankle to the knees. They passed around in the circle at a rapid rate, singing at the pitch of their voices, and the men in a low base, at intervals.

At the close of the dance, which ceased about twenty minutes after my arrival, I fell in with the king. He seemed glad to see me, supposing me to be a new man, in their term; asked me how I liked his town, people and dance. I told him I liked his town and people, but not his dance. He soon ascertained that I was a "God man." In the meantime, I took the opportunity of securing his permission to preach to his people. After a few moments reflection, he granted my request. He promised, whenever I came, to

gather his people to hear "God Palaver." While speaking to the king, many gathered around, and I took the opportunity of talking to them about the folly of their dance. The strictest attention was paid by all, some getting within two feet of me. After my interview, they earnestly solicited me to return after their dancing season, or at night, when they leave their farms. These people are destitute of both schools and teachers. It is a fine field for missionary labor.

April 10—I have secured the consent of all the towns on the beach to preach to them. This day finds me engaged talking to the kings about the whole matter. Whereas they were a little averse to the "God men," they are now friendly to them. I have also secured the services of a native man by the name of *Warsaw*, as my interpreter; he can read and write; he was brought up by the Rev. Mr. Wilson; he expressed a strong desire to be a true christian, and promised to let me have all his children to teach and raise them. May the Lord do a good work for poor Warsaw. "Bad heart," he exclaimed one day in my presence.

For the Commission.

The Aged Heathen.

SHANGHAI, July 2, 1849.

The other day after having finished addressing the people in my little preaching place, I commenced distributing tracts. While doing this, several persons came in. Among others, one who I supposed had just come in from the country stopped. I asked him whence he came? His answer showed the correctness of my conjecture. I next asked him his age. To ask the age is one of the polite customs of this place. He replied, that he was seventy-three years of age. I then said to him, "after death, where will your soul go?" To this he made the sad reply, "I do not know." Here was an old man on the brink of the grave, yet knowing not whither his soul was going. Can there be a christian in the United States who would not wish this old man taught the resting place of the soul, and how this resting place can be reached? Many have erroneous impressions of the missionary work. It is this—to teach men how to live, and how to die. Over the grave light has been thrown by the gospel of Christ. To preach this gospel, the missionary goes. After his message has been delivered, the poor idolator can no longer say, "After the death of my body, I know not where my soul will go." If a believer, he can say, "I know that my Redeemer liveth,"—there remaineth a house for me not made with hands. If still impenitent he can say, "These shall go away into everlasting punishment." Precious gospel! fearful gospel! On the one hand, revealing a glorious immortality of happiness, on the other, an awful burning hell, prepared for the devil and his angels. How great the responsibility of him whose duty it is to declare this gospel to dying men. How glorious the privilege to aid in opening the gates of heaven, to the wretched now sitting in the shadow of death. Mighty gospel! Who will not acknowledge thy power? Who will refuse to send thy glorious truths to the remotest nations of the earth?

T. W. T.

Munificent Donation—Answer to Prayer.

In the Baptist Register, it is stated, that the Rev. Mr. Bright, one of the Secretaries of the Baptist Union, referred at a public meeting to the following fact:—

"Br. Oncken and his companion, in Germany, were wanting some seven or eight assistants to send out into the German field, but where to get them, or the means to sustain them, they did not know. Their resort in their extremity was prayer. The men soon presented themselves, but then \$1,000 was needed for their support. Very soon afterwards, a plain looking man walked into the mission rooms in Boston, and after inquiring about Mr. Oncken and the laborers above mentioned, laid down a thousand dollar bill, to be appropriated to this important object—with no name mentioned—and then retired, leaving the brethren in the rooms to ponder over the wonderful providence."

Bexley, Africa.

You might have seen, says Mr. Day, in a letter dated April 17th, last Sunday, in our chapel, two benches filled with native women, so neatly dressed and so well behaved, that you would have mistaken them for colonists of respectable families. I preach to country people in the morning through an interpreter; in the afternoon in English, to colonists. More country people attend in the afternoon, than colonists in the forenoon. I must add a twelve foot piece to the end of my chapel. I hope the Board will pay for it.

Indian Missions.

From the Indian Advocate, we learn that brother J. M. Ashburn, who had been accepted as a missionary to the Indians, was ordained in Georgetown, Kentucky, on the 10th of November. The correspondent of the Advocate, thus refers to the closing services:

"The giving of the hand of fellowship was truly affecting. Our missionary who has so long labored in China, welcomed a brother missionary to the same high and holy calling. In a short time they were to separate, one to go to the 'far off' east, the other towards the 'setting sun,' no more to meet till their joyful meeting in heaven. The remarks were well suited to the circumstances, and deeply enlisted the sympathies of the audience.

"Chun, the native Chinese convert, who accompanied brother Roberts, joined in extending the hand of fellowship, and stood before us, a convincing argument for the great work of missions.

"The whole occasion was one of great interest, and many ardent prayers will follow brother Ashburn and his companion, to their new field of labor among the 'red men of the west.'"

Brother Ashburn and his excellent lady, left Louisville on the 15th ult., for their station among the Potawatomies. The Lord go with them.

Beautiful Scene.

In a letter from one of the missionaries among the Creek Indians, referring to the baptism of twelve Indians, the writer remarks:

"It was pleasant on Sunday, to behold thousands of people, of various colors and languages, marching in solemn procession to the water's side, where prayer is wont to be made, while the songs of God's elect seemed to ascend the heavens, mingling with the shouts of angels, and the anthems of the sanctified, to behold the nation's king looking over the large assembly, that he might see his subjects 'buried with Him,' who is 'King of kings and Lord of lords.'"

South Africa.

Mr. L. Grout, in a letter dated June 26th, 1849, makes the following appeal for a printer:

"Nothing, save the power of God sent down from heaven, is more needed by us at the present moment, than an intelligent, industrious, missionary printer. We have now a mission of nine men, and are expecting more soon; we have family schools, and are about establishing a seminary; we have a few readers of the Scriptures in their own tongue; we have pupils ready to take up various branches of useful study, and we have a good printing-press. But we have no printer, and next to no books. A small book of sixteen printed hymns, a little spelling book of about thirty pages, and two tracts of selections of scripture, of about sixty pages each, make up the substance of our catalogue of available books in the Zulu language. Our press has done nothing for two years, and our mission is already suffering the sad consequence."

Papal Missions in West Africa.

It is stated in the Annals of the Propagation of the Faith for May, 1849, that two bishops, four priests, two deacons, three brethren, and six sisters, recently sailed from France for West Africa. A portion of the company, including four nuns, were to proceed to the Gaboon river, where they

will occupy the field which our own missionaries are endeavoring, with the divine blessing, to cultivate. Shall Protestants fear to go where the propagators of a spurious religion are so ready to labor.—*Dayspring!*

Schools in China.

The missionaries of the Presbyterian Board have a boys' boarding school at Canton, with eighteen scholars, and at Ningpo, they have a boys' boarding school of thirty-two pupils, and a girls' boarding school of sixteen scholars, with two day schools of thirty-three scholars, making in all ninety-nine youth, undergoing a course of instruction.

High School in Liberia.

Our Presbyterian friends are engaging with commendable diligence in sustaining a school of high grade in Liberia. The following from the Foreign Missionary exhibits the facts in the case.

"More than a year ago it was decided to commence a Classical and High School at Monrovia, in Liberia, and fifteen complete sets of the usual Latin and Greek classics, including lexicons and grammars, were sent out to the Rev. H. W. Ellis, with instructions to commence the school as soon as a suitable room could be procured. This measure was hailed with much satisfaction by the citizens of Liberia. Our latest accounts state that the school consists of sixteen scholars, and that their progress for the time has been very good.

"Early this spring a benevolent gentleman in the South forwarded to the Rev. A. Alexander, D. D., five hundred dollars, for the purchase of a library and philosophical apparatus for this school, and since that time he has sent one hundred dollars more. The apparatus designated by Dr. Alexander has been purchased for \$170; 254 volumes of miscellaneous, historical and scientific books have been purchased, and 130 volumes, or ten sets more, of the Latin and Greek classics.

"For building a suitable school-house a liberal donation of one thousand dollars has been received from another quarter. With this timely aid, a house of galvanized and heavy sheet iron has been procured, which fully meets the present wants of this infant institution. This building is 40 feet by 20 feet, and 11 feet high to the square. As there are no joists, the elevation of the roof makes the rooms sufficiently high and pleasant. A recitation room is partitioned off, leaving a safe and suitable place for the library and apparatus. The iron walls will effectually exclude the white ants. The roof is also of sheet iron, and when covered with the native thatch, will effectually protect the rooms from the heat. The floor only is of wood. The entire house, with the boards for the floor, ready to be laid down, benches, desks, tables and book-cases, with the books and apparatus, will be sent out by the first good opportunity."

When will the Baptists of the South take hold of the work of education in Liberia in the same earnest manner!

HEALTH OF MR. AND MRS. JUDSON.—The letters from these devoted missionaries say that both are in excellent spirits and in good health. Mrs. J. has entirely recovered, and now has the prospect of a useful life to come amid scenes of labor and great interest.

THE COMMISSION,

A NEW PERIODICAL, PUBLISHED BY THE
BOARD OF FOREIGN MISSIONS.
TERMS.

Single copies per annum, - - - 25 cents
Five copies, mailed to one address, \$1 00
Twenty-eight copies to one address, 5 00
Fifty copies, to one address, - - - 8 00
One hundred copies, to one address, 15 00

Where several copies are taken at a post office, subscribers should make arrangements to have them sent to one individual, so as to receive them at the reduced price. In every instance where single copies are mailed to individuals, twenty-five cents will be charged. Payments to be made always in advance.

Address H. K. ELLYSON, PUBLISHER,
Richmond, Va.



The foregoing is a picture of an idol which is worshiped by nearly the whole of Asia, beyond the Ganges. His name is Budh. The young readers of the Commission will perhaps think it strange that an image like this should be called a god. But it is so. The mother will take her little child and fold its hands and teach it to pray to this god. In connection with this cut, we publish a few lines from the Juvenile Missionary Herald, of London, altering only one word, to adapt it to all places.

THE HEATHEN CHILD'S INQUIRY.

Ye happy christian children, who live across the sea,
In front of idol gods, we hear, you never bow the knee;
Our parents take us often to the temple, hand in hand,
And there we prostrate fall, before the idols of the land.

We are told that all good children to the temple ought to go,
With offerings in their hands, that they may wise and happy grow;
And yet we hear from white men, you are happier far than we,
And wiser, though to gods like ours you never bow the knee.
Now tell us why you have no gods of clay, and wood, and stone,
And why you always bow the knee to one great God alone—
A God we never heard about, and one we cannot see,
Who dwells in heaven, we are told, wherever that may be.

THE CHRISTIAN CHILD'S RESPONSE.

O little heathen children! You cannot think the pain
We feel, because we know you pray to idol gods in vain;
'Tis true they've eyes, and ears, and mouths, but none of them can talk,
Or see, or hear, and though they've legs you know they cannot walk.

You ask us why we do not pray to idol gods like these,
And think it strange that little girls and boys across the seas
Should not, like you, join hand in hand, and to the temple go,
To offer at an idol's shrine, and wise and happy grow.

We have a book, a blessed book, a book you never saw,
That tells us of the one great God and of his holy law;
It tells us he is Lord of all, in heaven and earth and sea,
And that to him, and him alone, we all should bow the knee.

'Twas he who made this world so fair, and all that it contains,
Who told the purple blood to flow within our little veins;
Who gives us food, and health, and friends, and light, and day provides
For all our wants, and all our friends, and all the world besides.

'Tis true we cannot see him with our little mortal eyes,
'Tis true he reigns in heaven supreme, above the lofty skies;
But everything that he has made on earth he sees and knows;
He looks with kindness on his friends—with anger on his foes.

He says that we must worship him, and pray to him alone,
Through Jesus Christ, who died on earth for sinners to atone;
And grievous is the sin before an idol god to fall,
And give to that the glory due to God, the Lord of all.

O little heathen children! We should like you much to see
The book that tells how we all may wise and happy be,
How we may have our hearts renewed, and all our sins forgiven,
Be holy while we live, and when we die ascend to heaven.

This precious book to send you, our hearts within us burn,
That you may learn its sacred truths, and from your idols turn,
And a happy plan we've thought of, and resolve what we will do,
That you all may have the Bible, and some christian teachers too.

To the mission we will give what little money we can spare,
We'll ask our friends and neighbors in the happy work to share;
And we'll not forget to pray that God may all our efforts bless,
And in heathen lands to missionaries grant divine success.

C. C. D.
Kandy, May 3rd, 1840.

For the Commission.

The Self-Denying Little Girl.

"Ma, I have fifty cents that I can send to the poor heathen children," said little Victoria, after having listened attentively to a conversation which took place between her mother and a friend, on the subject of missions. "My dear, you have spent your money," replied her mother. "Don't you remember that you gave it to your papa to help to buy your pink lawn frock?" Victoria could not well remember having spent the money, but withdrew immediately; brought the frock, and requested that it might be sent to one of the little heathen girls. Her mother told her that it was not a suitable present to be sent so far as China. She soon left the room and returned with one of her handsomest toys, (a large parrot,) and begged, with her large black eyes streaming with tears, that it might be accepted. She was again reminded that the gift was unsuitable; at this she sobbed aloud, and after hesitating a few moments, she again left the room and returned, bringing with her a yard of beautiful balzarine, which her mother had given her to make her big doll a frock, and said, with a look that expressed the sincerity of her request, "I reckon this will do."

The mother's friend left this interesting family early the ensuing day, in order to spend some days with a relative, and after her arrival she had occasion to open her basket, in which she discovered a neat bundle, which she did not recognize as her own. Curiosity induced her to remove the envelope, and found it contained the toy parrot which she wished to be sent to the heathen children.

I hope that all the children that read the Commission will imitate the self-denying disposition of little Victoria, and I pray that she may one day be a missionary, with a heart burning with love to God, and for the "poor heathen children," in whose welfare she has manifested so much interest.

This is no fiction, but what I was eye-witness to.