

THE COMMISSION.

VOLUME 2, NUMBER 1.

"Go ye into all the world and preach

the gospel to every creature."

RICHMOND, JANUARY 15, 1850.

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.

From the (London) Juvenile Missionary Magazine.

Hymn.

Hark! a distant voice is calling;
Mournfully it meets the ear;

Louder still those accents falling,

Fill each heart with thoughtful fear;

Let us listen;

Now the cry of grief is near.

'Tis the groan of spirits dying,
Lost in sin's dark night they stray;

'Tis the call of thousands crying,

"Ye who know the living way,

Come and guide us

To the land of perfect day."

We would help them, O our Father!

'Thou hast freely bid us give.

Wilt Thou not these wanderers gather?

Shall not dying sinners live?

Hear our pleading,

And our past neglect forgive.

We would send to every nation,

News of life and light divine;

And to spread thy great salvation,

Freely all our powers resign.

Take the first fruits,

Then our lives shall all be thine.

E. R.

Appeal to Southern Ministers.

To one who looks over the globe and surveys the guilt and wretchedness of millions who know not God, nor Jesus Christ whom he has sent, the thought is painfully affecting, that so few are willing to go forth and publish to them the gospel's joyful sound. Nearly FOUR THOUSAND preachers, ordained and licensed, are connected with the Baptist churches of the South, and yet of all these, not more than FIFTEEN have been ready to go where Christ is not named in pagan lands. Is not the principle by which too many are actuated, opposed to the very genius of the gospel? They are willing to preach, but only at home, where they may live in comfort. The dangers and sacrifices of the foreign field, they cannot meet. To forsake all they have, is too hard a requisition, and they cannot submit to it. And this, too, while God is calling upon them by his providence to preach the gospel "to the poor," outcast heathen, where doors, "wide and effectual," are opened on every hand. We hope, however, to see a change in this particular. Our brethren of the ministry, in the South, are hereby earnestly besought to take into consideration the following appeal, from the pen of brother Shuck, in reference to the subject. It is worthy of serious and prayerful thought. He says:—

"When you entered the ministry, you based your authority for proclaiming the unsearchable riches of Christ to your fellow-men, upon what is usually termed the 'Great commission,' viz: 'Go ye into all the world and preach the gospel to every creature,' &c. This is the same authority upon which the apostles acted, when they went forth heralding the coming of the kingdom of God; the same which constitutes Christ's true ministers in every age and in all lands; and the same which sends to the most distant nations of our earth every missionary of the cross. No man can be scripturally honest, and so force a construction of the words of the great commission, as to make it a peculiarity of application to missionaries who go abroad more than to pastors and ministers at home. And by what daring exegesis, I ask, can the last command of the Son of God be so interpreted as to make it consistent for about three thousand Baptist ministers to cluster together in the Southern and South-western States of the American confederacy, among a population of scarce ten millions of people, and only *eight* individuals of their number go to the three hundred millions of

the immortal souls of China? No wonder the heathen sometimes puzzle us by saying that they do not believe our religion is as important as we declare it to be, for if it were, there would be a very much greater number who would come to teach the vast multitudes who know nothing of it. Must we tell them, to the shame of our religion, that many of Christ's ministers suppose the term 'every creature' has reference only to a fractional part of the population of our earth; that the phrase 'all the world' signifies a few favored regions of a most favored country already christianized; and that the word 'go,' means to stay at home?

"But some of you will say, 'I am well settled as a pastor, and believe I am useful where I am.' In reply, let me say, that no man should become a missionary who cannot sustain himself at home, and *useful* men are just the men we want in China. The experience, too, which you have gained in the pastoral office, will prove of the highest service to you as a missionary to the heathen. This has been verified in the case of quite a number of Baptist pastors who have become missionaries, such as Ingalls, Binney, Arnold and Bullard, and some also in China. Others will say, 'I am not qualified for the work of foreign missions.' There is such a variety of absolute missionary work to be done among the heathen, that men of almost every grade of talent and qualification can find ample employment, provided their hearts be really constrained by the love of Christ to care for souls, and they cherish a genuine spirit of fraternal co-operation. Only let there be a whole-hearted offer on your part willingly to give yourself to the cause of God among the heathen, and then if the way be not open, your responsibility of personal consecration to the work for the time being ceases. Men unfit for the work are, of course, not needed; but have you ever tested your fitness and qualification by submitting your case to the *disinterested* and candid advice of pious and well informed brethren? Still, you may say, 'I lack piety sufficient for such a great undertaking.' Then, my brethren, you lack piety sufficient to enable you properly to discharge the duties of the pastoral office at home, yea, to act under the high authority of the great commission at all.

Not piety enough to obey the commands of God? Why, the greatest of all acts of piety is *obedience* itself. Will disobedience to the last command of our Lord and Master be calculated to increase your piety? And are you willing to rest satisfied with your present *attainments* in piety? The command of the Saviour stares you in the face; you know the heathen are sinking into the grave and into hell; some of these deathless spirits you might, by God's blessing, be the instrumentality of saving, but they are *lost, lost!* When their blood shall be required at your hands, will the excuse do, 'I had not piety enough to do what I ought to have done toward pointing them to the Lamb of God whom I knew could save them?' Let conscience speak. O, for more of the Spirit of Christ!

"But others will say, 'I do not feel it my *duty* to go.' Why is it not as much *your* duty to preach Christ to the most destitute, as *any* of your brethren? Christ has assigned as the field of his servant's operations, 'the world,' and the commission under which you act is *world-wide* in its application. To that portion, therefore, of this vast field where the greatest destitution exists, the Master expects his people to send men and means. Idolatry is that fearful crime which dishonors God, and curses man temporally and eternally. But you 'don't feel it your *duty*' to labor to turn men from dumb idols to the worship of the true and living God. Then do you 'feel it your *duty*' to let the heathen perish as far as your individual consecration to the work is concerned? Brethren, have you ever prayerfully, searchingly, and conscientiously tested your 'duty' in this matter, in candid view of the

claims of the heathen and your own professed love to souls? May God enable us all to know and to do our 'duty.'

"But I hear it said, 'All cannot become missionaries to the heathen.' To this I readily assent. Many legitimate reasons *may* make it your duty to remain at home. But you will agree, that if *all* are not to go, a *large number* must go, if ever the heathen are to be given to Christ for his inheritance. Of this large number who really *ought* to go to the heathen, how few of them are there who actually *do* go! The special service upon which Christ's ministers are now urgently *needed*, is to preach the everlasting gospel to those millions of dying pagans who, blinded by gross superstition, and besotted by idolatry, are literally perishing for lack of that very knowledge which Christ's ministers alone can supply. Now let the delusive question about 'all' becoming missionaries, be thrown to the winds, and in the honesty of a christian conscience, let the question come home to each heart, 'ought I to go?' And the question, too, 'ought I to go?' must come home to the hearts of those who are not pastors, to evangelists, students, physicians, school teachers, and to sisters in our churches. The venerable missionary, Swan, declares:—'I am clearly of opinion, that many individuals, ministers, students and private members of the churches, of various ranks, who are at home, *ought* to forsake all and follow Christ as preachers of the gospel to the poor dying heathen! This is an awfully serious subject! It involves nothing less, so far as human agents are concerned, than the question whether these millions upon millions of idolaters shall live and die without Christ and without hope in the world, or whether they shall hear the gospel, believe and be saved! O, what a tremendous responsibility rests upon those who have the bread of life!'

"Brethren of the Southern Baptist churches, will you not give this matter fresh consideration? Re-examine your commission, re-survey the vastness of the field, and in view of the fearful responsibilities with which you are charged, *act*,—act like *men*, like *men of God*! Were some more of our pastors and ministers in the South to sever their present ties in the name of Christ, and come far hence to the gentiles, it would give a new impulse to the cause of the world's conversion, mark a new era in the history of our churches, constitute tangible channels for most blessed reflex influences between the cause at home and the cause abroad."

Origin of the Foreign Missionary Enterprise in America.

It may interest some of our readers to learn the commencement of those efforts in the United States by which the gospel has been transmitted to so many portions of the heathen world. A few young men, at different institutions of learning, seem to have been simultaneously impressed with the conviction that American churches should combine their energies in this great work. They prayed and wept over the subject until the purpose was formed; that with the Divine direction and blessing they would not intermit their endeavours until some definite arrangement was adopted for sending out and sustaining suitable

men as missionaries among the heathen. Those who were thus prominent in the enterprise, were Adoniram Judson, Samuel Mills, Gordon Hall, Luther Rice, Samuel Nott, Jr., Samuel Newell, and James Richards. From the self-denying and persevering exertions of these young men, sprang the American Board of Commissioners and the Baptist General Convention. An extract from Smith and Choules' History of Missions, and another from Mrs. Ann Judson's Life, will furnish interesting facts which may perhaps be new to many who read the Commission.

SAMUEL J. MILLS.

In April, 1783, Samuel John Mills was born in Torrington, Litchfield county, Connecticut. His mother was a woman of intelligence and of pre-eminent piety. The attention of Mills was often directed to the subject of missions, by his mother. She frequently spoke of Brainerd, and Eliot, and other missionaries; and as she enlarged upon the blessed cause in which they were engaged, he once heard her say respecting himself, "I have consecrated this child to the service of God as a missionary." This remark was never forgotten. From the first hour of his conversion to Christ, his heart was in the missionary enterprise. Soon after that event, he remarked to his father, "that he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen." For this purpose, he determined, with the consent of his parents, to obtain a public education. In the spring of 1800, he became a member of Williams College, Massachusetts. He was there instrumental of the conversion of several individuals, who have become missionaries in the East, and among the American Indians. In his diary he has the following remark:—"I think I can trust myself in the hands of God, and all that is dear to me; but I long to have the time arrive, when the gospel shall be preached to the poor Africans, and likewise to all nations." It was, without doubt, a special visitation of the Spirit of God, which, in a manner so remarkable, turned almost his whole attention to plans for the diffusion of Christianity. He gave to the subject a protracted and most serious consideration, before he communicated his views and feelings to any individual. At length, in company with two or three of his more intimate fellow-students, he retired, on a certain day, into a meadow, at some distance from the college, to a place probably familiar to himself, though little exposed to observation and intrusion. There, by the side of a large stack of hay, they devoted the day to prayer and fasting, and familiar conversation on this new and inspiring theme. Much to the surprise and gratification of Mills, he found that the Spirit of God had been enkindling in the bosoms of his companions the same desires which had been so long burning in his own. The individuals to whom he first communicated his feelings were Gordon Hall and James Richards, both afterwards missionaries to the East. To the consecrated spot on the banks of the river Hoosac, they often repaired on Saturday afternoons, to dedicate themselves to the service of Christ among the heathen, and to pray for a revival of the missionary spirit among the churches of America. These events took place in the summer or autumn of 1807. In September, 1808, a society was formed by Mills, Hall, Richards, and two or three others, in the north-west room of the lower story of the east college building. The objects and character of the association are thus stated in the original document:—"The object of this society shall be to effect, in the persons of its members, a mission or missions to the heathen."

"No person shall be admitted who is under any engagement of any kind, which shall be incompatible with going on a mission to the heathen."

"Each member shall keep absolutely free from every engagement, which, after his prayerful attention, and after consultation with the brethren, shall be deemed incompatible with the object of this society; and shall hold himself in readiness to go on a mission when and where duty may call."

The great object of Mills and his associates was now to devise measures to carry their plans into execution. They introduced the subject to the attention of clergymen and christians, discussing the greatness of the end to be accom-

2
plished, and the means to be put in requisition. They republished, at their own expense, two excellent missionary sermons; one by Rev. Dr. Griffin, preached before the general assembly of the Presbyterian church; the other by the Rev. Dr. Livingston, delivered before the New York Missionary Society, for sending the gospel to the North American Indians. They were in the habit of reading these sermons as often as possible, in families, in social companies of christians, and in religious meetings. They made out a written list of some of the more distinguished clergymen of their acquaintance, and determined to urge the subject upon their attention, until their object was accomplished. Among this number were the Rev. Drs. Worcester, Griffin, Morse and Dana. Dr. Worcester was the first in whom the missionary flame was enkindled.

ADONIRAM JUDSON.

"Some time in the last year of his residence at Andover Theological Seminary, he met with Dr. Buchanan's 'Star in the East.' This first led his thoughts to an eastern mission. The subject harassed his mind from day to day, and he felt deeply impressed with the importance of making some attempt to rescue the perishing millions of the east. He communicated these impressions to various individuals, but they all discouraged him. He then wrote to the Directors of the London Missionary Society, explaining his views, and requested information on the subject of missions. He received a most encouraging reply, and an invitation to visit England, to obtain in person the necessary information.

"Soon after this, Messrs. Nott, Newell and Hall joined him, all of them resolving to leave their native land, and engage in the arduous work of missionaries, as soon as Providence should open the way.

"There was, at that time, no Missionary Society in this country, to which these young men could look for assistance and direction. The spirit of prayer and of exertion for the spread of the gospel through the world, had not then been sufficiently diffused to awaken the American churches to combined action for the support of foreign missions.

"The formation of a missionary society in this country was, therefore, a desirable measure. As these young men were all Congregationalists, they looked, of course, to their own denomination for the aid which they needed. An opportunity was presented to lay the subject before a number of the leading members of that denomination, at the meeting of the Massachusetts Association, at Bradford, in June, 1810. At this meeting, the following paper, written by Mr. Judson, was presented:

"The undersigned, members of the Divinity College, respectfully request the attention of their reverend fathers, convened in the General Association at Bradford, to the following statement and inquiries:

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt, and that after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions as visionary or impracticable; if not, whether they ought to direct their attention to the eastern or the western world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take previous to actual engagement!

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.

ADONIRAM JUDSON, JR.,
SAMUEL NOTT, JR.,
SAMUEL J. MILLS,
SAMUEL NEWELL.

"This important paper was at first signed by two other individuals, Mr. Richards and Mr. Rice; but their names were omitted, from a fear that the application of so many individuals, at one time, might occasion embarrassment."

THE COMMISSION.

RICHMOND, JANUARY 15, 1850.

The Second Volume.

In commencing our second volume, it becomes us to be grateful to God for the measure of success with which we have been favored. The number of subscribers have been multiplying every month, and from numerous quarters it is learned that our brethren regard it as eminently adapted to promote the good cause to which it is consecrated. We anticipate for the second volume a large list of subscribers. Why may we not, at once, send it to 20,000 persons? *It can be done.* A little attention to the subject by all our ministers, or by some brother or sister in each church, will effect the object. Let the effort be made.

We propose, that in every Baptist congregation a subscription be opened, to procure a sufficient sum for fifty to one hundred copies, to be mailed to one address. When each subscriber has been supplied, let the remainder be, every month, distributed among the congregation. Or, let a few individuals club together for five or ten copies, to be sent to one person, the amount necessary for the postage being made up at the same time. **WHAT IS DONE SHOULD BE DONE QUICKLY.** The following are the terms:—

Single copy,	25 cents.
Five copies,	\$1 00
Twenty-eight copies,	5 00
Fifty copies,	8 00
One hundred copies,	15 00

Pray for your Missionaries!

"Could our brethren of the Southern Baptist Convention know one quarter of the peculiarities of our situation, often and earnestly would they offer prayers unto God in our behalf."

Thus writes one of our missionaries. He refers, too, not to the sufferings incident to their position, but to the spirit of inquiry among the people, and the responsibility of teaching them aright the way of salvation and duty. How solemn is this responsibility! Do they not need divine guidance? And will not all our churches observe the first Monday, or day before, as a season of special prayer on their behalf? This regular, united prayer meeting, for this special object, will do more to interest the disciples of Christ in the great object of sending his gospel to every creature, and to insure success in the work, than any other means. Brethren in the ministry, we solicit your serious attention to this subject.

"Let a commencement of the concert of prayer be at once made.

Where is the Fruit?

This is the pertinent question that brother La Rue, one of the editors of the Banner, proposes in view of the numerous revivals with which our churches have been favored. We commend it to the attention of our brethren who have taken an active part in these revivals. The inquiry is thus amplified in the Banner:—The church "reports a glorious revival, during which her strength is doubled. But where is the fruit? Does the church now advance in proportion to her increased strength? Does she now share a greater portion of the labors of her pastor, and does she come up to the support of the pastor in proportion to the increased facilities? Do the churches which are blessed with such revivals increase their contributions for the spread of the gospel, in proportion to the accession of strength?"

We wait for you too long.

This was the language of the natives of an inland tribe of Western Africa, when the missionary, for the first time appeared, and made known the words of salvation through Jesus Christ. It was true. They had waited "too long." Many had gone in their guilt, unwarned and unpitied, to the pit of despair. And now how many are waiting, who, if the gospel should reach them, would reproach us and say, "Why,

life to the millions of poor heathen now perishing for the lack of knowledge! It is a contradiction in terms, a solecism in language.

"The commission of our blessed Lord and Saviour includes 'every creature,' let us not restrict it, but let us ever be found ready and willing to lend our aid and hearty co-operation in all laudable efforts, to send the glorious gospel of the Son of God to earth's remotest bounds, till all nations, kindreds and tongues shall learn Messiah's name, and his 'name be glorified from the rising to the setting sun.'"

The Liberia Herald.

By the last packet, we have been put in possession of a copy of the Liberia Herald, a small, but well conducted paper, under the editorial conduct of Hilary Teago and J. N. Lewis, both of whom are Baptists. It has been in existence about seventeen years, and has contributed essentially to the growth and present prosperous condition of the colony. The number before us contains several good articles, and among the rest, an oration delivered by R. L. Stryker, on the 26 July, 1810, this being the second anniversary of the independence of the republic. Referring to this event, the speaker says, "You have laid the foundation of a great republic, destined to civilize and christianize the remote and barbarous tribes of Africa. Twenty-five years have you been laying this foundation, which, in the ever memorable year of 1817, completed the first epoch of your national history. To christianity you owe an immense debt of gratitude. She has called to her aid in the cause of African colonization, the wisest and best men of the age."

Mr. Gurley in Liberia.

From the Liberia Herald we learn that Rev. Mr. Gurley, well known as long the able Corresponding Secretary of the American Colonization Society, in his recent visit to the colonies, was most enthusiastically received by the people of Monrovia. A public meeting was held as a token of respect to him. The editor thus reports the substance of his address on that occasion:—

"The Rev. gentleman arose, under strong emotions, and glanced rapidly at the past history of the colony—paid an eloquent and affecting tribute to the memory of Ashmun, and Cary, and Johnson, and their worthy coadjutors—contrasted the present condition of the place, with what it was when, twenty-five years ago he stood beside Ashmun on this hill, and conferred with him as to the best manner to preserve from total extinction, the spark which christian heroism and liberality had kindled here, and declared that the result, compared with the means, was to him a source, not only of gratification, but of astonishment. He then proceeded to suggest some improvement; and urged with great earnestness the attention of the people to education, and concluded by declaring his firm conviction that the tree of liberty and religion is fixed in a congenial soil—that it is destined to extend its boughs until it shall throw a refreshing shade over the length and breadth of Africa."

OUR MISSIONS.

Departure of Missionaries.

On the 17th of December, our brethren T. J. Bowen, H. Goodall and Robert F. Hill, missionaries of the Foreign Mission Board of the Southern Baptist Convention, sailed in the Smithfield, from Providence, R. I., for Africa. As heretofore stated, they will first visit the stations of our Board on the coast, and may conclude to pass through the acclimation at one of these points. If, however, upon inquiry in Liberia, they deem it advisable, they are authorized to proceed farther down the coast, and from Badagry, to make their way into the interior as soon as possible. Their intention is to secure the most eligible position in the more elevated table lands of Yaraba.

The enterprise is attended with no little difficulty and peril. They go to an insalubrious climate, and among barbarous tribes. But they go in the name of their ascended Redeemer, and in

obedience to his great command. They may, as brother Bowen frequently observed, all perish, and perish soon, but others will follow, and these nations will know and rejoice in the salvation of the Lord.

We invoke on behalf of this little band, the united and believing prayers of all the disciples of Jesus.

Mission to Central Africa.

Brother Goodale, one of the band who have devoted themselves to the enterprise of attempting a mission in Central Africa, thus writes to a friend just before his embarkation :

"According to promise, I improve a moment's leisure to write you before I sail for Africa. I expect to sail from Providence in the brig Smithfield, early next week. We shall go to the colonies and obtain information before we decide by what route to proceed to the interior. By reading and obtaining information, I am becoming daily more pleased with my field. I go with high hopes that I have not labored for nought. God is my refuge and my strength. To him be all the praise, should success attend my labor."

China Mission.

BAPTISM OF THREE CONVERTS.

The intelligence from Shanghai, by the last overland mail, is of the most cheering character. Three Chinese have been baptized by brother Shuck, and received into the church. Several others are inquiring the way of salvation. The out station also gives promise of an abundant harvest. Glory to God! he has heard the prayers of his people.

Brother Shuck thus refers to the special tokens of Divine favor experienced by the mission :

1st Sept., 1849.—At our church meeting today the three most promising inquirers were present, and were all three accepted for baptism by unanimous vote of all present. In my communications for many months past, I have endeavored to keep you informed with reference to all these cases, as well as some others. We have delayed meeting their request for baptism for sometime, although both Yeng and Mun have repeatedly expressed their entire satisfaction with reference to their hopeful fitness for the ordinance. We have now received them in the name of our ascended Master, believing that they have been taught by the Divine Spirit. And notwithstanding the satisfaction we cherish with regard to them, we feel that their reception and baptism and future teaching, have thrown upon us heavy and anxious responsibilities. What a precious promise, "Lo, I am with you always."

Lord's day, 2nd Sept., 1849.—With profound humility, and deep thankfulness to God, I am permitted to inform you that, as pastor of the "little flock" at Shanghai, I was permitted early this morning to bury with Christ in baptism the three converts from heathenism received by the church on yesterday. The deed is done; and after two years of anxious, prayerful, hoping toil, the "first fruits" of your mission at Shanghai have been gathered into the church! I am sure that the Board and the churches will join us in devout praise to the great Lord of the harvest, that he, notwithstanding our many weaknesses, has condescended thus early to encourage us in our labors. And we believe there are others among this people upon whose hearts the Holy Spirit is moving. If these three turn out to be what we have reason to hope and expect, we need place but a very fractional importance upon all the suffering, toil and expenditure occasioned by the establishment of the Southern Baptist Convention's mission at Shanghai. We are more than ever called upon to give ourselves more heartily to the great work before us, exercising a more practical, vigorous and holy faith in God.

giving them the right hand of fellowship, and welcoming them to the privileges of the church of Christ. Our whole interview was of such an unusual nature as not to be soon forgotten.

The school teacher from the country was present, and looked on and listened with strange attention. He is now numbered among our inquirers. At the close, he joined in with a full voice in singing the doxology, as we always end our communion seasons by rising and singing this in Chinese. O, if our friends at home, who are interested in our objects, could have peeped in upon us, new interest would have been awakened in their hearts. We pray that the Master may sanction the proceedings of this sacred day, and deign to grant unto us many more such. Having been unusually feeble for the last ten days, I find my strength sufficiently taxed by the baptismal and communion services, leaving all the duties of the day and night at the chapel, to the brethren.

The Baptism at Shanghai.

From one of the female members of the mission at Shanghai, we have received a reference to the baptism of the three disciples recently introduced into the fellowship of the faith. She thus records the event :—

"God is good, yes very good, in permitting us to behold what we have this day seen. The Saviour has fulfilled his promise, and has been with us. The Holy Spirit has influenced the hearts of some among the heathen, and we were witnesses this day of the solemn act of baptism administered by our pastor to three Chinese converts. It is a day upon which we would rejoice to set up a pillar, as did the Israelites of old in their wanderings in the wilderness, and inscribe upon it the goodness of our God. We feel almost as though we were baptized anew, and were again, as upon that solemn day, feeling the joy of God's presence. Such feelings are not easily purchased by a voyage across the Atlantic and a residence in a foreign land. I could wish with him who baptized them, that there had been many more. Yong Seen Sang's countenance was radiant. I could but watch it; and felt that to him the scene was a pleasant one. Both the native preachers had long felt an interest in these converts, and welcomed them as brethren.

Our little church is now equally divided,—six Americans and six Chinese. It will be two years in November, I think, since it was constituted. Our communion season was no less interesting to us. To me it was yet more solemn; and as the charge to them as new members of our little church was given in a foreign tongue, I seemed to feel more than I had ever felt, the privilege of being permitted to be here, of being allowed to witness the hand of Christian fellowship given to those who but a few months before had been joined unto idols, walking in darkness, and having fellowship with the prince of darkness. These are among the first fruits, but more are yet to be gathered in; others are inquiring concerning these new doctrines, and pronouncing them good. We are hoping again soon to behold another baptism. God's blessing will still attend the efforts of his servants in this land of darkness. Light hath sprung up, and those that sat in doubt and darkness are now rejoicing in hope. The day-spring from on high hath visited us; and to the praise of our blessed Saviour be it said, his word has not failed. Lo, he has been with us, and will be, 'even to the end of the world.'

E. G. S.

September 2, 1849.

Out Station at Oo Rah Jak.

This station is twelve miles from Shanghai. At this place is a flourishing school, and preaching is regularly kept up. Brother Shuck remarks in regard to it :—

"Our out station has become more deeply interesting than anything of the kind I have ever before seen in China. We believe there is a people there prepared for the Lord, there being already a number of inquirers among them, and several entire families have avowed themselves on the side of Christianity. God Almighty guide us! Pray for us!"

Teaching Chinese Females.

One of the ladies connected with the Shanghai mission, thus refers to her attempts to lead her heathen sisters to a knowledge of the true God :

"I rejoice that my lot has been cast here where religion becomes more the business of our lives, and to commend our Saviour's love is the theme of our conversation. We have many opportunities of saying a word to Chinese women. I undertook some time since to teach the nurse Mrs. Yates had, and my own, how to pray in their own tongue, so far as I could use it. This did my own soul good, if it result in none to them. I was astonished at their ignorance of the way in which they should approach a holy being. I think they begin to have some correct ideas of prayer. I could tell them to thank our heavenly Father for the things they daily received, and to ask him for Jesus' sake, to forgive their sins. Our sickness broke in upon us, and one of the women went away, the other, my own, regularly attends evening service with the other women, and frequently, when alone with me, joins me in prayer."

OTHER SOCIETIES.

French Baptist Mission.

Referring to the baptism of fifteen individuals by one of the Baptist missionaries to France, a correspondent of the Missionary Magazine thus writes :—

"At the time the services commenced, there were 150 or 200 present. M. Foulon preached. His sermon was a clear statement of the doctrine of baptism, and an able argument for the manner in which the rite was about to be performed. At the close of the service, those who wished for baptism and admission to the church were called forward. Fifteen persons separated themselves from the congregation. Their examination was conducted by M. Lepoids, in presence of the church, and before their friends and Catholic acquaintances. It was most thorough and searching. Many of the listeners were deeply affected, and under conviction for sin. Most of the candidates were past middle age, and had come out from the Catholic church amid great opposition. There was a solemn earnestness about them, which gave one great confidence in their declarations. The whole number were admitted for baptism, and the congregation dispersed, to reassemble at the place of its administration. It was in a quiet stream, which flowed at the foot of the garden of the chateau, that these disciples were to be buried with their Master, in the ordinance of his appointment. It was a brilliant day; everything was in the beautiful attire of spring. The garden, the margin of the stream, shaded by poplars, the high-way beyond, thronged with people, the cultivated grounds of the castle in the rear, the ancient abode of royalty, and the home of the best king France ever had, deepened the feeling inspired by this most interesting service. After singing and prayer, M. Lepoids began to speak to the people. As he proceeded, the occasion and the circumstances moved his spirit most strongly. He stood before more than a thousand Catholics, who had been dismissed from a neighboring church at an earlier hour than usual, that they might witness and disturb this Protestant service. He was in presence of the officers who had recently bound him and led him away to prison. Few who were among the crowd had ever witnessed a baptism, and many now listened to the gospel for the first time. His whole soul was deeply stirred, and he poured forth his words and tears with great pathos. He spoke for the truth and his Master with the directness and boldness of a man who has no fear. He warned and exhorted the careless crowd with much affection and earnestness. The manifestations of opposition subsided. The careless became attentive, and the noisy quiet. When the first candidate was led into the water, there seemed to pass through the crowd a general sensation of horror; they expected drowning as the consequence. When he was safely led out, this feeling subsided, and they listened attentively and observed carefully. On more than one face the smile of contempt gave place to tears. The sighs and sorrow of many were most cheering."

evidence that the great Head of the church was present and approved the service. At its close the assembly quietly dispersed, and returned, hundreds of them, with such thoughts and feelings as never were theirs before. A spirit of inquiry was awakened in many minds, which will issue in good to their souls."

English Baptist African Mission.

Referring to the success of the mission at Fernando Po, the Secretary of the English Baptist Missionary Society remarks :—

"Shortly after the exploring landing of our brethren Clarke and Parrie in Fernando Po, they were called to witness the tear of penitence, and to rejoice over some of the children of Ham turning to the Lord. Within less than five years of that memorable visit, the church at Clarence consisted of 79 members, 216 inquirers, 350 Sunday scholars, 100 day scholars, and an average congregation of 450 persons. The sum of £250 had been contributed towards the erection of a house of worship. Stations were also formed at Bimbia, Cameroos and Old Calabar. Translations and preaching were carried on by brother Merrick, and inquirers from among the degraded Isibus turned their gaze towards the rising Sun of Righteousness."

English Baptist Mission in Ceylon.

We regret to find that the decline in the income of the English Baptist Missionary Society, makes it necessary to reduce all their operations. Referring to their mission in the island of Ceylon, the committee say :—

"It is most painful to urge on our brethren farther reductions. In the present year, from this cause 12 schools were abandoned, while the additions to the churches were not encouraging. Forty-five natives were baptized in 1848, and the number of candidates for baptism increased from twenty-four to seventy-two. About fifteen stations, on which are dependent 136 villages and estates, are occupied by our missionaries and their assistants, numbering in all 49 persons, at a total expense of less than £1,700. There are in communion 451 persons."

SIAMESE MISSION.—Eight persons have recently been added by baptism to the church at Bangkok. Five of them were Chinese.

Donations.

FROM NOV. 1 TO DEC. 1.

Virginia.

Legacy through the hands of J. D. McGill, esq., for collections of £100; legacy of Robert Ware's adm'r, 500 00; Sarah J. Steger, for Miss Baker's school, 8 00; Col. at County Line ch., 6 05; Ebenezer church, Mecklenburg, 6 00; Miss Nelson, of King William, proceeds of ear-rings, 3 50; 523 55

South Carolina.

Charleston Bap. Association, for For. Miss., 331 21; African missions, 24 42; Indian do, 18 35; Bethel Bap. church, per Dr. Men- denhall, tr., 25 00; 398 98

Georgia.

Dr. G. B. Miller, Waynesboro, 60 00; Baptist State Convention, per Peter Northen, esq., tr., 1020 00; 1080 00

Kentucky.

Bap. For. Miss. Society, 10 00; Alabama.

Baptist Convention, 16 00; Colored members of Bethesda ch., for African mission, 2 10; N. M. Thornton, 2 95; D. Hart, 2 95; 24 00

Collected by Rev. I. J. Roberts, 200 00

2236 53

BIBLE FUND.

Charleston Association, S. C., 23 87

\$2260 40

ARCH'D THOMAS, Treas.

Children's Department.

For the Commission.

A Dark Picture.

My promise to the young readers of "The Commission" has not been forgotten, though circumstances has hindered its fulfillment at the appointed time. I have told you that the poor people about, and I may also add, in Shanghai, live in small, low, dark, damp houses, with common earth for floors: but there is a darker picture still: and that is the filth which prevails throughout. The narrow bedsteads have a piece of matting and a dirty quilt spread over them, with coarse, dark blue mosquito curtains stretched round. The table, on which no cloth is ever spread, (bed and table linen are unknown even in respectable families,) is wiped with a bit of rag after meals; which operation serves to remove the large particles, but at the same time increases the coat of dirt and grease which has been accumulating ever since it came from the work-shop. Benches and chairs are covered with the same unsightly varnish; nor does it stop there. One might literally *scrape* the dirt from the faces and necks of the inmates. Their clothing, though swarming with insects, is seldom changed; and when washed is only dabbed a little in cold water, often in the muddy stream that flows by the door. And then their food. I speak the truth when I say I would prefer to eat what I have seen prepared for pigs in North Carolina, as far as cleanliness goes. In truth, one is almost led to wonder that the word *clean*, is found in the language. I am sure there is a wide difference between the meaning which we and they respectively attach to it. Very little meat is consumed by this class. Grown laborers are allowed meat but four times a month, and then the rations are small.

My young friends, this is a dark picture; and I hope it will cause you to be very thankful for the comforts you enjoy, as well as lead you to see what you can do in the great work of raising this people from the degradation which idolatry has fastened upon them. E. M. Y.

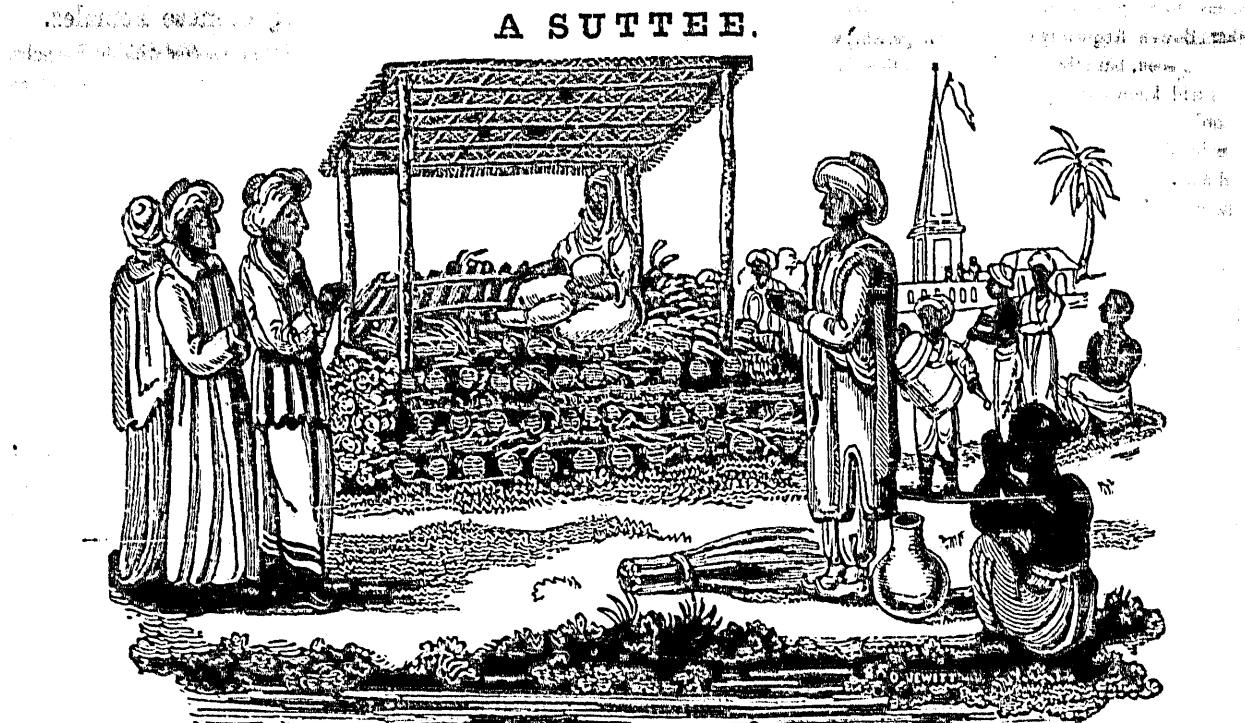
Shanghai, July 13, 1849.

The Wonderful Toy.

Mr. Rowland is a French missionary in South Africa. He has several children; and one day, in a parcel which came to him from France, he found a toy which had been sent to them by a friend in Paris. This toy was made of wood, and resembled a man on horseback, but inside it some springs were hid, which, when touched, made the little man leap off his horse, and then on again, without anybody touching him.

Mr. Rowland's children, who had been brought up in a desert, where there were no toy-shops, and few playthings, such as you can easily get, were so pleased with their present. All of them came round it, and watched the motions of the little man, and every time we jumped off or on his horse they clapped their hands, and laughed, and shouted for joy. But there were others besides these children who saw this strange toy—the natives. They came in crowds, and from all parts, to witness this wonderful little man with the wooden horse. But to them it was no laughing matter—it seemed to be a real miracle. They were surprised, and filled with wonder. Some were so struck with the sight, that they fell upon the ground, and seemed to have lost the power of speech. But others called out, "It is a god! It is a god!" One poor woman, named Mokoloane, was so convinced of this, that she asked Mr. Rowland to let her come to his house every day, that she might worship it! The missionary told her that it was no god, and nothing but a plaything, but she would not believe him. For her sake, therefore, and for the sake of others, who thought that the missionary was working a miracle, he was obliged, though his little boys and girls were very sorry indeed to lose their amusing toy, to break open the horse, and to show the springs inside which put the man in motion, and thus to satisfy Mokoloane and others of the truth of what he had told them.

But the good missionary did not let the opportunity pass of showing to the poor woman the



difference between the works of man and the works of God; and, after this, he told her of the great work of saving sinners for which Jesus Christ came into the world. The heathen woman was struck with what she heard, and begged the missionary to tell her more about the Saviour. He did so. Soon after this, she learned to read, and gave proof that she loved Christ, and had been truly converted. Then she began to teach her husband; and, through the blessing of God, he also became a Christian. Was it not strange that such great things should come out of a toy?

Juv. Miss. Magazine.

The following is a letter addressed to the children, in the Dayspring, by Dr. Scudder, who has been many years among the heathen in India.

My dear children,—If you will take up the map of Asia, you will see that India, the country in which I am, is a great country. It is a land of idolatry, a land filled with iniquity and blood. If all the men, women and children who have been offered up in it as sacrifices to false gods, from time to time, could be brought to life, they would fill a country perhaps larger than New England. Through God's mercy, the English government have put a stop to many of these sacrifices; but in many places they are still offered up. Even widows are yet burned to death in several States.

If you have a large map of India, I wish you to look at the following places: Meywar, Hotah, Marwar, Beekanier, Kishengur, Ulwar, and Boonder. Meywar occupies a space measuring 11,784 square miles; Hotah, 6,500; Marwar, 34,132; Beekanier, 18,060; Kishengur, 720; Ulwar, 3,235; Boonder, 2,500. In all these places widows are burned to death, on the funeral pile, with the corpses of their husbands. If

you will look at your map of the United States, you will see that Maine occupies a space measuring 32,400 square miles; New Hampshire, 9,500; Vermont, 9,700; Massachusetts, 7,800; Connecticut, 4,799; Rhode Island, 1,251. Now I wish you to compare the number of square miles in those seven States of India, to which I have just alluded, with the number of square miles in the six of the United States which I have now mentioned; and if you find, as I think you will, that the former have more square miles in them than the latter, then you will learn that in a larger portion of country than all New England, poor widows are now burned to death on the funeral pile! Every day, when you sit down to eat your food in the happy land of America, some poor widow is burning upon the funeral pile, or must soon be burned there. And had you been born in Meywar, and the other places I have mentioned, perhaps some of you, my little girls, would be weeping because your mothers had just been burned to death; or some of you, my little boys, would be standing with fire in your hands to put it to the funeral pile to burn up your mothers.

But is it possible for little boys to burn up their mothers? Yes, for it is the business of

sons on such occasions to do these horrid deeds; deeds at which you shudder now, but at which you would not shudder, were you heathen. But why do mothers burn themselves with the corpses of their husbands? Because their sacred books declare that if they will do so, they shall go to heaven; and their husbands shall go there too, though they may have died very wicked men.

Sometimes when the flames begin to rage, the widows on the pile, if not tied fast, will try to get off. Those of you who heard me preach in America, will remember that I told you of such an instance; and those who did not hear me, will find the account of it in my "Sermon to Children on the condition of the heathen," published by the Massachusetts Sabbath School Society, and in my "Appeal to the Children and Youth of America," published by the American Sunday School Union.

Mr. Campbell, formerly one of my fellow-missionaries in this country, was present at the burning of one of these widows; and his description is as follows:—"I saw her pacing her appointed circuits around the pile. I saw her ascend the bed of death, and tied to the dead body of her husband. I saw her take her jewels from her neck, her ears and the various members of her body, and distribute them as parting memorials to her friends. I saw her son, whom she had nurtured and whom she had nursed, take the torch into his hand, and, in several places, kindle the flame that was to consume his mother. I saw the servants of iniquity cut the ropes to let the canopy of fagots fall upon her head, to crush her, and to prevent her escape; and as the flames ascended, and as the pile became one mass of fire, I heard the horrid yell and the shout of exultation from the surrounding multitude, to drown the shrieks of that victim in the plaudits of their joy. Oh! I thought I was standing on the borders of the infernal lake. I wondered that the earth did not open her mouth to devour the perpetrators of this horrid murder."

Now, my dear children, I want to know whether or not you have given your hearts to the Lord Jesus Christ? If you have not, I hope you will do it now. Then, after you have done it, I want each of you to ask yourselves, on the first Monday of every month, when going to the monthly concert of prayer, "If God spares my life, must I not, after I grow up, go and bear the gospel to the heathen?"

The Convicted Negro.

A poor negro thus described what passed in his own mind, when hearing a missionary preach the gospel at Regent's Town, in Western Africa:—"Yesterday morning when you preach, you talk about the ten commandments. You begin at the first, and we say to myself, 'Me guilty!' the second, 'Me guilty!' the third, 'Me guilty!' the fourth, 'Me guilty!' the fifth, 'Me guilty!' then you say the sixth, 'Thou shalt not kill!' we say, 'Ah, me no guilty! me never kill some person.' You say, 'I suppose, plenty people live here, who say, 'Me no guilty

of that!'" We say again in my heart, Ah! me no guilty.' Then you say, 'Did you never hate any person? did you never wish that such a person, such a man, or such a woman, was dead?' Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart and say, 'Me the same person!' My heart begin to beat, me want to cry—my heart heave so much, me don't know what to do. Massa, me think me kill ten people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus, how he take all our sins. I think I stand the same, like a person that have a big stone upon him head, and can't walk, want to fall down. Oh, maesa, I have trouble too much. I no sleep all night, (wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go hell forever."

Horrors of Heathenism.

Extract of a letter from Miss Selmer, at Ningpo, China:—"A cold rainy evening, some time ago, one of our women heard a faint wailing outside the street door; and, peeping out to see whence it came, found a babe laid there. It was brought in, and Miss Aldersley thus found herself the mother of a third adopted daughter. Had she not received it, the poor little one would have died by lying on the stone pavement on a winter's night, or have been devoured by the famished dogs which stroll about the streets, and are accustomed to feed on such prey, as the Chinese of the humbler classes do not bury little girls under three years of age; but merely wrap them in coarse matting, and lay them anywhere. Sometimes they throw them into the river; but often during my walks I have been filled with horror at finding, directly in my path, the corpses of infants shockingly bitten by dogs, the passers-by having taken no notice. It is a sight to which they are accustomed."

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