

# THE COMMISSION

VOLUME 2, NUMBER 3.

"Go ye into all the world and preach

the gospel to every creature."

RICHMOND, MARCH 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.*

For the Commission.

## The Departing Missionary.

We regret the necessity of abbreviating the following effusion of a heart devoted to the missionary cause.

The missionary on the deck

That bears him to far foreign lands,  
From his own loved and lovely clime,  
Wrapt in profoundest musings stands.

The calm that followeth the storm

Is in his heart; and now his eye  
Back glanceth where his life began,  
Forward into eternity.

The spot his infant heart called home,

In memory's ocean calm and bright,  
Springs up before his vision rapt,  
Like a green island of delight.

The murmur of the winds and waves,  
That charmed the fair and sunny dreams

Of infancy, are in his ear;

Beside his forest-home he seems.

Still held in the delightful dream,

He turns to seek the cottage door,  
And starts as with a rush comes back,  
"That home is thine, no, nevermore."

Like quivering arrows pierce his heart,

Those paiting agonies, again  
The broken sob—the trembling glance,  
Quenched like a star in gushing rain.

Adieu, O blessed ties of life,

'Tho sweetest, purest, tenderest!

A mighty grief, a mighty joy,  
Wrestle together in his breast.

A mighty joy, a wondrous might,

Of self-devoting fervency,  
Possessing all his yearning soul,

"For me to live is Christ," saith he.

'Tho' speed these sails his distant way

From parents, brethren, country—all,  
To him they seem as angel-wings

Bearing him to his Master's call.

E. A. L.

## We are God's Stewards.

From Dibble's THOUGHTS ON MISSIONS, we extract a paragraph, to which the attention of all our readers is earnestly invited. It contains a sentiment of unutterable importance, and yet it is one, concerning which, thought is seldom exercised. Many do not recognize the Divine Being as the Proprietor of all they possess, and of those who professedly admit the doctrine, how few act as if they believed it! Let all ponder well the following thoughts:

Suppose a steward, agent or clerk, in the management of your money, your estate or your goods, devotes only a part to your benefit and uses the rest for himself, how long would you retain him in your employment? Let us beware, then, that we rob not God. Let us be faithful in his business, and *fully occupy* for him the talents intrusted to us. God has an indisputable right to everything in our possession; to all our strength, all our influence, every moment of our time, and demands that everything be held loosely by us, in perfect obedience to him.

No less engagenedness certainly can be required of God's stewards, than *worldly men exhibit in the pursuit of wealth and honor*. Let us, then, look at their conduct and learn a lesson. They are intent upon their object. They rise early and sit up late. Constant toil and vigorous exertion fill up the day, and on their beds at night they meditate plans for the morrow. Their

hearts are set on their object, and entirely engrossed in it. They show a determination to attain it, if it be within the compass of human means. Enter a Merchants' Exchange, and see with what fixed application they study the best plans of conducting their business. They keep their eyes and ears open, and their thoughts active. Such, too, must be the wakefulness of an agent, or they will not employ him. Notice also the physician who aspires to eminence. He tries the utmost of his skill. Look in, too, upon the ambitious attorney. He applies his mind closely to his cause that he may manage it in the best possible way.

Now, I ask, shall not the same intense and active state of mind be required of us, as God's agents or stewards? Can we be faithful stewards, and not contrive, study, and devise the best ways of using the talents that God has intrusted to us, so that they may turn to the greatest account in his service? Is not the glory of God and the eternal salvation of our ruined race, an object worthy of as much engagedness, as much engrossment of soul and determination of purpose, as a little property which must soon be wrapped in flames, or the flickering breath of empty fame? Be assured, we cannot satisfy our Maker by offering a sluggish service, or by putting forth a little effort, and pretending that it is the extent of our ability. We have shown what we are capable of doing, by our engagedness in seeking wealth and honor. God has seen, angels have seen, and we ourselves know, that our ability is not small, when brought fully into exercise. It is now too late to indulge the thought of deceiving either our Maker or our fellow-men on this point. We can lay claim to the character of faithful stewards, only as we *embark all our powers in serving God, as worldly men do in seeking riches, or a name.*

Then, too, to be faithful, we must be as *enterprising* in the work that God has given us to do, as worldly men are in their affairs. By enterprise, I mean, bold, adventurous, resolute to undertake. Worldly men exhibit enterprise in their readiness to engage in large projects—in digging canals, in laying railroads, and in sending their ships around the globe. No port seems too distant, no depth too deep, no height too high, no difficulty too great, and no obstacle too formidable. They scarcely shrink from any business on account of its magnitude, its arduousness, or its hazard. A man is no longer famous for circumnavigating the globe. To sail round the world is a common trading voyage, and ships now visit almost every port of the whole earth. A business is no longer called great, where merely thousands of dollars are adventured; but in great undertakings, money is counted by millions. Such is the spirit of enterprise in worldly matters.

Now, I ask, are we not capable of as much enterprise in using the means ordained by Christ, for rescuing souls from eternal burnings, and raising them to a seat at his right hand? Had the same enterprise been required of men in some former century, they might have plead incapacity. But it is too late now to plead incapacity. Unless we choose to keep back from God a very important talent, we must put forth this enterprise to its full extent in the great work of the world's conversion.

## An Earnest Religion.

I now mention as an inducement to seek an earnest religion, the circumstances of the age, viewed in connection with the spread of Christianity, and as bearing upon the moral interests of the world. The church never was called to a greater work than she is at this moment, nor was the call of Providence upon her ever more loud, earnest, or unequivocal. There is no possibility of mistaking it, and there ought to be neither hesitation, delay, nor negligence in obeying it. That work is the conversion of the

world; and for which, all possible facilities in the way of means, instruments, and appliances have been, and are still being, collected.

Let us look at the sphere of operations open to us—let us survey the territory that is added to our foreign empire—there is nearly all Hindostan, with its hundred and fifty millions of inhabitants, nearly every portion of which, is accessible to our christian influence. Then, there are Burmah, Siam, Cochinchina, all beginning to receive missionaries. Next come our colonies in Canada, Australia, New Zealand, Van Dieman's Land, and the Cape of Good Hope. What a scope here for the energies and influence of the church! What a sphere to occupy, and fill with our missionaries, our Bibles, and our churches! Let us dwell upon that most marvelous and glorious achievement of modern times, the opening into China by five doors, which no power but that of Omnipotence can ever close; and through which, our religion may pass to the teeming millions of that vast hive of human beings.

JAMES.

For the Commission.

## The Cross.

Ever since man has lost the glory of his primitive sinlessness, strange infatuation! he has worshiped with a passionate idolatry—each in his proper self—that corrupted and degraded humanity. It is the blessedness of the gospel that, while it restores the spiritual man to that image of God which it lost in the first transgression, it at the same time releases it from that grievous bondage of self-idolatry and restores it to that child-like simplicity of humility which was the character of man ere he had erred. By this individual change, the work of regeneration proceeds, and must proceed, until by the renovation of the whole moral world there is "a new earth."

The centre of this glorious system of regeneration is the cross. That the incarnate Deity should have "poured out his soul unto death" for the sake of *his enemies*, must ever remain an inexpressible mystery of grace. Yet every child of redemption, as he emerges from the darkness and bondage of his natural estate into the glorious light and liberty of the sons of God, from the core of his purified heart, throughout all his new-born soul, *feels the living influence of the spirit of the cross, and comprehends with all saints, what is the length, and breadth, and height, and depth, and knows that love of Christ which passeth knowledge,*" and of which the death of the cross was the only adequate expression. Rejoicing to be free from the tyranny of sin and self, he yields a glad accord, that "forasmuch as Christ hath suffered for him in the flesh, he is to arm himself likewise with the same mind that he should no longer live the rest of his time, in the flesh, to the lusts of men, but to the will of God;" and in all the triumph of redeemed aspirations, exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"

Thus, as Jesus, by the cross, was sanctified to the work of the world's salvation, even so is he that believeth. He is filled with the "spirit of Christ," and as that blessed Saviour even gave himself unto death for the sake of the world, his follower also "counts it all joy," that he is permitted to sacrifice himself in the same glorious cause. "The same mind is in him which was also in Christ Jesus," and the benevolence which formerly concentrated in self and whatsoever bore reference to self, is now so expanded that, like the love and mercy of Christ, it embraces the *whole world*. A consuming zeal for the glory of God, glows in his heart, and his prayers, his tears, his unceasing toils, testify with what yearning earnestness he longs to see the kingdoms of this world become the kingdoms of God and of his Christ.

Will any venture to say, that not every one

who has found the cross precious to his soul hath this zeal! "If any man have not the Spirit of Christ, he is none of his." That spirit which led the Lord of glory through a warfare of tears, and toils, and death, is it a spirit of slumber, a spirit of selfish indolence, a spirit that denies every thing to the cause of God, save that which can be spared from its own ease and gratification? O blessed name of Christ! I blush to think what disgrace has been heaped upon thee by the selfish sloth of many of those who profess, yea, how loudly, how vehemently profess, that thy glory is dear to them! E. A. L.

Trenton, Tenn., Dec. 20th, 1849.

For the Commission.

## The Anti-Mission Christian, No. 1.

The heading of this article will probably excite no great degree of surprise in the mind of the reader. But suppose we had headed the article the Swindling Christian, or the Lying Christian, or the Cheating Christian; all would have been curious to know what the writer was thinking about. But why may we not as well speak of a cheating christian as an anti-mission christian? To speak of a cheating christian is a contradiction in terms. A christian is a follower of Christ, an imitator of the Saviour, a man from whose character one can learn the doctrines of his Great Master and Teacher. One who cheats, lies or steals, cannot possibly be a christian. By this I mean, one whose life is a continual course of conduct of this character. Occasionally a true christian may, for a period, be led away, and induced to do those things of which in his better moments he repents; and endeavors not to do again. But a habitual liar, a habitual cheat, or a habitual swearer, cannot possibly be a christian. This statement every one will admit to be true.

But an anti-mission christian—what is an anti-mission christian? He is a follower of Christ who is opposed to Christ. For was not Christ the great Missionary? What is a missionary? He is one sent to preach the gospel. Christ says of himself, "I came not to do mine own will, but the will of him that sent me." A christian opposed to Christ! Can such a being exist? Is such a thing possible?

What is the object of missions? Is it not to bring all the world to worship the one living and true God, and to acknowledge Christ as the Saviour of the world. Can a christian be opposed to such an object as this? An anti-mission christian! Who is he? A man who is opposed to the apostles. For if those who oppose missions are not aware of the fact, the terms missionary and apostle are synonymous terms—the one being derived from the Greek and the other from the Latin. Were the apostles bad men? If so, oppose them. Were their doctrines false? If so, reject them. But you surely must admit that they were christians. Can you oppose them and bear the name of christian? To oppose the missionary spirit is to oppose the spirit of the gospel. Whence do you derive the name of christian? What were you but for the gospel? Can you oppose its spread, and oppose its spirit, and still bear the name of christian? One might as well speak of the christian who hates the Bible, who is opposed to God, as to speak of an anti-mission christian.

The spirit of missions is the spirit of the Bible. It is not necessary to prove axioms. What are missions doing? What do they purpose doing? They are sending the light of the gospel to those who sit in darkness; they are pointing the worshipers of false gods to the one true Jehovah; they are pointing the way of escape from eternal wrath to thousands of condemned sinners. They intend, by the blessing of God, to send the gospel to "every creature" on the face of the habitable globe, to let the most distant parts of the world hear that it is a truth that God so loved the world that he gave his only begotten Son to die. Where is the man bearing the name of christian who is opposed to this? Opposed to the conversion of souls, opposed to the advancement of Christ's kingdom!

For the Commission.

**"Awake, Awake, O Zion!"**

Who especially of those that "lift up their eyes unto the hills," but perceives that he is standing amidst the dawn of a new and glorious era? Yet, while the beams of a golden promise stream around it, and the gladness of day in the heaven that canopies it—while the voice of divine command calls unto it, "Arise and shine, for thy light is come"—the Zion of God lies wrapped in an unseasonable slumber, and the breath of her sleep rises in clouds to blot the beauty of that "day-spring from on high," and "the brightness of His rising." "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments O Jerusalem, the holy city! Shake thyself from the dust, loose thyself from the bands of thy neck, O captive daughter of Zion!" How sayest thou yet "a little more sleep and a little more slumber, a little more folding of the hands to rest?" A thousand interests, "precious" in the sight of the Lord, from which Jesus looks to see of the travail of his soul and be satisfied—over which the angels watch with unutterable solicitude—are withering beneath the crushing weight of thy supine neglect. Canst thou hope aught but that God is ashamed to be called thy God? Is it not a burning shame upon thee, that the feeble voice of a feeble worm should be lifted up to urge thee to action, when He who gave himself to death for thee has said unto thee, "Go you therefore and teach all nations?"

Turn again, O Zion, and follow the earthly path of him thou callest thy Lord; yea, follow him—and through that pilgrimage through which his worn feet hastened—seest thou aught but poverty, and toil, and pain? "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." Before he thus condescended, thou wert bound by justice; but now by the irresistible claims of gratitude—to live a life of toil and poverty, if thus thou mayest glorify God. And is this the most stirring appeal that gratitude makes to thy redeemed nature? Nay, she leads thee to the contemplation of a more incomprehensible miracle of mercy. Stand entranced in grief and amazement before that cross where bleeds and droops in the agonies of that death thou hast purchased for him—the Lamb of God that taketh away the sin of the world. Stand and behold the wondrous spectacle, until it raises in thy bosom a tempest of grief and indignation against that ingratitude with which thou hast treated him. Thou has slighted and trampled under foot those precious interests which were to have been the reward of the travail of his soul. Wilt thou remain unmoved, as the rock that breasts the torrent, before the mighty eloquence of the voice that pleads from the cross? If thou wilt return, return saith the Lord. There is a veil between thee and thy crucified Lord; the vital reality of the story of the cross has passed from thy soul; it has become unto thee but "as a tale that has been told." Return, O Zion, to dwell on Calvary, that the world may no longer eclipse the cross from thy view; that that blessed cross may again become, as in the days of thy holy prime, thy glory and thy joy.

E. A. L.

**Anecdote—"All de Resolutions."**

Not long since, a missionary meeting was held among the negroes in the West Indies, at which the three following resolutions were passed: 1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. At the close of the meeting, a leading negro took his seat at the table in order to mark down the sum each came forward to give. A large number came and laid their contributions upon the table, some more, some less. Among the number who came up, was a rich old colored man, as rich as all the others put together, who threw down on the table a small silver coin. "Take dat back again," said the African receiver of the money seated at the table. "Dat may be accordin to de first resolution, but not accordin to de second." The rich old man accordingly took it up, and hobbled back to his seat in

a great rage. One after another came forward, and almost all giving more than himself, he was fairly ashamed, and again threw down a piece of money on the table, saying, "Dar, take dat." It was a valuable piece of gold, but it was given so ill-temperedly, that the man at the table again answered, "No, dat don't do yet. It may be accordin to de first and second resolutions, but not accordin to de last;" and again the old man took up his coin. Still annoyed at himself and all around him, he sat a long time, till nearly all were gone, and then came to the table, and with a pleasant countenance, (the man was a Christian) willingly gave a large sum to the treasurer. The receiver, as he marked down the amount, exclaimed, "Well, den, dat am accordin to all de resolutions!"

Who wishes to know how to give and be happy? Let him follow the example of the above rich old African. S.

For the Commission.

**Pertinent Inquiry.**

For who maketh thee to differ from another? and what hast thou that thou didst not receive?—1 Cor. iv: 7.

When we are told that the Chinese look upon their empire as the centre of the world, and regard the rest of mankind as "outside nations," "barbarians," &c., we justly laugh at their ignorance and egotism, but at the same time often display our own in an equal degree. Born and reared in a land of light and liberty; supplied with all the necessities and luxuries of civilization; the mind enlightened by science, and animated by virtuous and noble principles; enjoying peace and prosperity at home, respect and admiration abroad, we often speak of those nations not thus blessed, as *barbarians*, not susceptible of such enlightenment and elevation: thus attributing a natural superiority to ourselves. But the fact is, we are the descendants of barbarians, and owe our present elevated condition to the gospel alone. Christianity started in Palestine, and faithful missionaries brought it west, into Spain, France, Germany and England, while those countries were inhabited by barbarians. Some, on hearing the accounts of the degradation of the heathen of the present day, seem to think that it is not to be expected that such people can be enlightened and civilized like ourselves. But if such persons will make themselves acquainted with history, they will find that they are no more degraded than polished Europe.

If the barbarian forefathers in England could be elevated by the gospel, why may it not produce the same effect upon the heathen of the present day? That Christianity can have the same effect on the heart and conduct of the heathen now, as then, let a Kotha Byn and an African testify—yea, let the inhabitants of the Sandwich Isles, the Karens of Burmah and the thousands of converts at different missionary stations, tell what it has done for their social and moral condition. To be convinced that it is Christianity which causes us to differ from others, we have but to look at the social and moral condition of every nation which has ever existed, or now exists, without its light. Classic history testifies that Paul's description, in the first chapter of Romans, does not misrepresent even the most refined and enlightened heathen nations of antiquity, and our missionaries everywhere say that the same description holds good of the heathen in the present day.

Experience, then, as well as revelation, testifies that the gospel alone, can elevate, enoble, and dignify man. The reasons, too, are evident, because he is a fallen, depraved being—as prone to err as the sparks are to fly upward—and the gospel alone is accompanied by a divine agency which can change the heart, subdue the stubborn will, and turn man from the love and practice of vice to that of virtue and holiness. With these facts staring him in the face, we ask, what Christian can withhold his aid in extending the gospel to earth's remotest bounds? Reader, we ask you to weigh this subject in view of the judgment. Remember that much has been given you in this goodly land of Bibles and gospel privileges, and that much will consequently be required at your hands—"freely ye have received, freely give."

A.

For the Commission.

**A Good Example for Parents.**

Recently a mother of five sons gave me \$30, \$5 for herself and \$5 for each of her sons, for the foreign mission. These sons are taught to read the Bible, to respect religion, to cherish an interest in the mission cause. I have no doubt that some of those amiable sons will, at some future day, be seen laboring in the foreign mission field.

It would be well for parents, who contribute to the cause of the Redeemer, to allow some of their contributions to pass to the treasury of the Lord through the hands of their children. Too many allow their children to squander the gold and the silver of the Lord for trifles, and some for sin.

AN AGENT.

**THE COMMISSION.**

RICHMOND, MARCH 15, 1850.

**Our Responsibility.**

The rapid growth of Southern Baptist churches, within a few years past, is one of those remarkable facts which strikes the attention of those who diligently observe the signs of the times. God has placed the seal of his approbation upon the labors of his servants in preaching the gospel at home. That these churches so highly favored, have devolving upon them a serious responsibility to send out the word of the Lord in regions far beyond them, is as apparent as the fact to which we have alluded. In no period of the world's history have the opportunities of preaching to the unevangelized, been so encouraging. Hundreds of positions among the tribes of Asia may now be occupied. In China alone, we might at once send out a score of missionaries to advantage. The islands of the sea are accessible. Europe is open. In France, Germany and Holland, we may see the hand of God beckoning us to the work. We might plant the standard of the cross at a hundred points along the shores of Africa, to say nothing of the interior tribes. And then there is our own continent. Why should we not send, at once, two men to Panama or Nicaragua?

It is high time for us to arise and gird ourselves to this work. Our young men, and men of matured minds, should contemplate the circumstances of the age in which they live, and humbly ask, "Lord, what wilt thou have me to do? May I go upon the mission of love to the lost? May I be a proclaimer of the good news of salvation to dying heathen tribes?" And if the indications of providence are favorable, it should be accounted an honor higher than any which could be conferred by the chief magistrate of our nation. Looking at the privations, toils and sufferings incident to the life of a missionary, each, obedient to the will of the Lord, should say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

**Liberal Donation.**

We are happy to announce the receipt of more than three hundred dollars from brother John F. Wilson of South Carolina, the proceeds of a piece of land, sometime since given to the Board, to be equally divided between the China and African missions. Such instances of voluntary and liberal contributions are rare. We hope, however, to find them multiplying, as the objects and prospects of the foreign mission cause shall be more generally understood.

In this connection, it will be proper to refer to several contributions of from one to two hundred dollars each, received by the Board within a few months. May the blessing of the great Proprietor rest upon these brethren, and enable them, in their own experience, to appreciate "the words of the Lord Jesus, when he said, it is more blessed to give than to receive."

**The First Great Missionary.**

Jesus Christ was the great Missionary, sent of God, into our world. And what a missionary was he! He sought not high places among men, but appeared in the form of a servant and humbled himself. He who was rich, for our sakes became poor. He was a sufferer all his days—a man of sorrows and acquainted with grief. He went about doing good. At length he died, in agony and blood—he died for our sins. Such was the condescension and love of Him who came into the world to save the guilty and wretched.

This missionary is our great exemplar. Let us walk in his steps. Let us breathe his spirit. Let all be constrained to live not unto themselves, but unto him that died for them and rose again.

**Who Will Go?**

"Lo I am with you alway." What precious words are these! And for whom are they designed? By whom were they uttered? They were spoken by the Son of God, and are addressed to those who publish his gospel to the world. Every one who goes forth in his name, not counting his own life dear unto himself, but being ready to suffer and toil, will find the promised presence of his Lord. Surely such a pledge is sufficient to excite and encourage the heart of the missionary, in leaving home and living and dying in a heathen land.

With such a warrant, and such a promise, who is willing to go upon this service of preaching to the heathen the unsearchable riches of Christ?

**Mission to the Jews.**

A communication has been received from a brother in North Carolina, making inquiry respecting the expediency of attempting a mission to the Jews, to be under the control of the Southern Baptist Convention. By many of our readers, it will be remembered, that at our first triennial meeting in Richmond, a committee on new fields recommended the land of Palestine as worthy the attention of Southern Baptists.

Since the subject has been introduced to our attention, we have been much interested in looking at the proceedings of the forty-first Anniversary of the London Society for promoting Christianity among the Jews. If we are not mistaken, this Association was organized mainly through the instrumentality of our brother Frey, who, in the year 1805, began to preach in London as a converted Israelite. The Society has seventy-six laborers at thirty-two different stations in various parts of Europe and Asia. Thirty-eight of these missionaries are converted Jews. Nor have their efforts been in vain. Many have been brought to a knowledge of the truth as it is in Jesus. The subjoined extract is from the report:

Your Committee cannot conclude their report, without briefly calling your attention to some of the various instances which have occurred where the triumph of the gospel has been complete; the Lord granting peace in death to believing Israelites who have left a blessed testimony behind them, to the truth of the promises upon which they rested.

Some were far advanced in life before they were brought to a knowledge of the truth. Thus Heinrich Graf was eighty-five years of age when, in the mysterious providence of God, he was led to visit Amsterdam. He there found our missionary, Mr. Pauli, to whom he had listened thirty years before, as a teacher of Judaism. When he first heard of the missionary labors which were afterwards so much blessed to his own soul, "What an awful thing! Is there no Rabi who would Pauli?" At length, however, he determined to go and see and hear for himself. He was taught to believe in Jesus of Nazareth, whom he had not known before; he was baptized, and about three years after, he being seized with sickness unto death, solemnly declared that Jesus was his only hope, and prayed Jesus to receive his soul. He died in the faith of Christ at the age of eighty-eight.

Another English Jewess was seventy-two years of age when she was baptized. She lived

upwards of eighteen years after this, and gave abundant evidence by her love for the word of God, and by her whole conduct and conversation, that religion was not a name with her, but a living reality.

### European Mission.

Our attention has been called at different times, to the expediency of commencing a mission, under the direction of our Board, among some of the nations of Europe. An esteemed brother has indicated his purpose to contribute liberally, in the event of our having stations in France. Another large contributor to our treasury is deeply interested in efforts to evangelize Germany. We are satisfied, that if suitable men can be secured, it will be wise in the Board to engage in efforts to send a pure gospel to these interesting portions of the earth.

### The Commission and Journal--Effective Agents.

An excellent brother of the South-west thus writes:—

"We all to make an effort to circulate the Commission and Journal, they would be mighty agents; perhaps, the most efficient means of arousing christians. Every minister, and especially every pastor, can easily circulate them. It is his duty—his interest to do it. The extensively prevailing opinion, that the more a church gives to benevolent objects, the less liberal she is to her pastor, is not true. Send, then, the Commission on the wings of the wind. Southward and northward, eastward and westward. Let the Journal visit every christian family, and the mightiest machinery is put in motion. Without agents the work will go on. Men and money will be found ready to go to the help of the Lord against the mighty. The reports of the treasurer will double annually. Then there will be no friction to retard the work. All will go on smoothly. The Lord will bless them greatly, for he loveth a cheerful giver. I am as poor as any one, and cannot give much to the cause, (not as much by half as I desire,) but what I do, or at least a part of it, I shall give to the gratuitous circulation of the Commission and Journal; therefore, for this \$10 send me fifty copies of the Commission, and two of the Journal, and I intend to make an effort to get ten more subscribers to the Journal to commence the fifth volume. You shall hear from me again before long."

### OUR MISSIONS.

#### China.

*Letter from Brother Shuck.*

#### The Disciple Ahong.

I had the privilege of baptizing this brother some years ago at Hong Kong. He is a native of the district in which Macao is located, and it has been about twelve years since I first became acquainted with him. In early life, from some cause, I now know not what, he lost the sight of one of his eyes. From the time of his baptism to the present, as far as we know, he has been an amiable and correct man. He has been looking after his little business in various places, and such have been the upbreakings and changes since the time I left China for the United States, that Ahong and several other of the disciples, are not now actual members of any individual church. Many months ago, Ahong joined a trading expedition to the Northern ports of China. Nothing being heard of either vessel, crew, or passengers, we had supposed the vessel had foundered, and Ahong and all the rest, gone to the bottom of the sea. Two weeks ago, a man came to my house, and handed in a Chinese letter, addressed to me. On opening it, I found it was from Ahong, and dated Chappo, a large city lying between Shanghai and Ningpo. The vessel had had many mishaps, and had been driven into unwished for ports. He desires to visit me at Shanghai, &c., &c. I was truly glad to hear from him, and sincerely pray he may prove faithful unto death, and be among the finally saved. A few days ago, I received a letter from Doctor

Macgowan, dated Ningpo, in which is the following sentence: "One of your Canton church members, blind of an eye, called on me the other day. He seems to wear well—is going to return soon." He has a wife and two children at Macao. May he ever walk worthy of Christ, and in the end be found complete in Him.

If Mr. W. formerly of the United States frigate Brandywine, whom Ahong so well served during his stay in China, should happen to see these lines, he will be glad to hear a word of his old and faithful friend Ahong. J. L. S.  
Shanghai, Aug. 1849.

#### Journal of Brother Shuck.

August 13.—Yesterday being Lord's day, held four Chinese services. In the congregations were many interesting countenances. Oh! for the Spirit's outpouring! Mun Seen Sang attended at the out station, and on his return this morning, reports the teacher of the school as in an encouraging state of mind. He visited the house of the old inquirer Sen Seen Sang, but he had been absent on a visit for several days. He says the old man left word, that he hoped to visit Shanghai soon. I am anxious he should be present at the baptizing we expect to have on the first Lord's day in September, the Lord willing.

15th.—A good congregation at chapel last night at the Kong-zoo dong. We are encouraged to find numbers who begin to return, after having heard the gospel once. A great work is upon our hands. Who is sufficient for these things? To-day heard fresh accounts of unprecedented inundations of immense regions of the interior of this province. The people communicate from town to town, by wading in water half-log deep. This too is the month for high tides, which will increase the distressing situation of the people. In the counties of Shanghai and Nayway, the waters have measurably abated.

16th.—Added to all our other labors and anxieties, we begin to discover that our chapel builders have been endeavoring to impose upon us by lying and knavery. We are glad, however, to find them out.

18th.—Heard of the Romanist inquirer, who still seems determined to give up Romanism, for the religion of Jesus. Gladdened by letters and papers from our native land—only wonder why so few are sent to us. Did our brethren know how much we value a line from them, they would encourage us by writing to us oftener. Last night addressed a large and attentive congregation at our regular Friday night service at the chapel. To-day the Soo Chow inquirer returned to Shanghai, preparatory to final examination for baptism.

20th.—Left on Saturday night in the mission boat for the out station. The tide was so very high, that we were detained until day-light at one of the bridges. By breakfast time, however, we reached Oo-Kah-jak, and at half-past eight o'clock, held examination of the children upon the catechism, concluding with an address to them and the people who came in, and prayer. At 11 o'clock held another service. After this, went from house to house, and taught the people, all of whom continue friendly. It seems a most difficult thing to prevail upon them to give up all kinds of work on the Lord's day. The teacher says there are now ten of the families who keep the Sabbath, and that after a while, all of them will do the same. It seems sometimes an easier task to get them to abandon their idols, than to prevail upon them to keep holy the Sabbath day. During the whole of the day, I specially brought forward this subject. In the afternoon held a sort of conversational meeting. The women seemed to listen gladly, and with some interest. A Romanist was present from a neighboring village, to whom I particularly addressed the words of truth. He did not gainsay. I gave him a catechism. Upon inquiry, the teacher says it is his desire and intention to become a disciple of Christ. I was more than ever interested in him. He is an intelligent and pleasant man, and if a true christian, would with the Lord's blessing, wield a powerful influence in his village, where he is greatly respected. Of his own accord, he took up some of my remarks, and zealously explained them to the pupils and congregation. A blind man of the village also says he

wishes to be a believer in Jesus. We feel more than ever encouraged with the state and prospects of things at the out station. I am sure our brethren in America are praying for us, and sincerely trust we are beginning to see answers to their prayers. We have half of the money subscribed to erect a new school-house and chapel combined, here, and hope before a great while, to begin it; but the erection of the new chapel in the city is a heavy tax upon our time and strength. At night held another service, in which I endeavored to discourse of the creation and fall of man, and the reason of the Saviour's coming. Such was the state of the tide, and in view of having left a part of my family sick, I had to leave immediately after service. When I reached home, I found my little daughter had been seriously ill during the night, but now better.

#### Africa.

#### Bexley Station.

*Letter from Brother John Day.*

Some time last year, a Female Working Society was formed in the First African Church of this city, and a box of clothing made up for the children in our schools on the coast of Africa. The following is an acknowledgment of the donation:—

BEXLEY, WEST AFRICA, {  
October 18, 1849.

*Female Society of the First African Church, Richmond, Virginia:*

Christian Sisters,—It is with heart-felt gratitude, that I acknowledge the receipt of the very fine lot of clothing you sent to my school, by the packet before the last. They were divided between my school and a school of natives in New Georgia, taught by a man whom Lot Cary formerly employed to teach natives. It would have gladdened your hearts, and you would have felt abundantly rewarded for all your expense and labor, could you have witnessed the joy inspired by your truly valuable present. My poor little heathen boys sent up a thousand blessings on their unknown friends and benefactors; and whenever they put on their clothes, seem to rejoice that they are cared for in America.

I have 38 native children in my school, 17 of whom read well, and three of that number study arithmetic and geography. The rest read in easy lessons, some spell, &c. We have this year baptized 18 natives, and 2 more young men have applied for baptism in my church. I have put them back a little. The Lord has greatly blessed our mission, and although we have not the happiness to gather into the fold very fast, yet every thing seems to be moving onward.

You my dear sisters, can know but little of the discouragements of missionaries in heathen lands; the half is never told. We have old established customs to contend with, and a thick mental darkness to beat back before the futility of these customs can be seen. The work of christianizing heathen is almost necessarily slow for years. I allude to ordinary means and operations, when I say that. A nation may be born in a day, when God shall please. Will you pray for his converting power on our mission, my sisters? Will you carry the mission into all of your meetings? Will you get the old sisters interested? Some of them live very near the throne.

#### Cape Palmas.

The position at Cape Palmas is occupied by brother B. J. Drayton. In his report, he says:—

Since I last wrote, I have need to be thankful to my heavenly Father for all the blessings that he has bestowed upon me. He has gently led me along up to this hour, through dangers seen and unseen; and has graciously vouchsafed his blessing on my work. He is supremely good to me, and upon the strength of his all-powerful arm I lean.

I have preached, since my last, 24 sermons; lectured 9 times; attended 15 prayer meetings; visited 72 families; and endeavored to converse with them about the Lord and his salvation: all of which was gladly received. Distributed 258 copies of tracts, they were highly appreciated; traveled 46 miles. The above was attended with much perplexity of mind, Satan striving to obstruct the way as much as possible, by his insinuations. Notwithstanding all his attempts to

subvert the truth, had proved entirely vain, the Lord being on my side, and acting in defense of his cause! Sunday school and Bible class 70 scholars; day school 28; natives 9.

#### Sinou Station.

Brother R. E. Murray, of Sinou, employed by the Board, expresses himself as gratified with the prospects in his vicinity, and writes:—

I shall be able to devote much of my time to the natives. This subject has always been before my mind. I have had much to do with them since my residence here, and often lamented their degraded condition; they are dying for lack of knowledge. From my knowledge of their character, I am aware of the difficulties that assail me; but I believe the Great Head of the church will be with me, giving success to his own work.

I will, to the best of my ability, comply with your wishes, and answer in a satisfactory manner, the questions propounded.

#### Monrovia, New Virginia, &c.

Since the death of the lamented F. S. James, the Board have been without a settled missionary at the towns of Messerado county. Brother John T. Richardson has been giving them, in conjunction with brother White, a portion of his time. Several during the year have been baptized, and when the packet left Monrovia, the churches were enjoying a season of refreshment from the presence of the Lord. Brother Richardson writes Nov. 24:—

I will now inform you, that there has been a glorious outpouring of the Holy Spirit among all the churches in this county. There were among the 5 churches 50 persons added to our number: two-thirds of whom are natives. Ten were added to the Monrovia church: seven of whom are natives. May the Lord carry on the glorious conquest of the gospel of his Son.

#### Donations.

FROM JAN. 1, TO FEB. 1.

#### Maryland.

Rev. Daniel Cumming, Reister-	1 00
town, for African missions,	
Children of Hereford ch., for Afri-	3 50
can missions,	4 50

#### District of Columbia.

E. Street Bap. ch., Washington,	35.00
per A. Rothwell, tr.,	

#### Virginia.

Col. by Wm. Ford, Chesterfield	5 75
co., for Miss Baker's school,	
J. G. C., Cedar Hill, Sussex co.,	10 00
Wm. S. Parker, Prince George co.,	3 00
Mrs. S. K. Brooks, for China mis-	3 00
sions (also two gold rings),	
Goshen Bap. Asso., per Rev. L. W.	
Allen, to be appropriated for	
support of Rev. I. J. Roberts,	500 00
John N. Garnett,	5 50
Young member First Bap. church,	
Richmond, newyear's offering,	10 00
Amanda M. Garland and Clara L.	
Garland, each \$5, for Miss	
Baker's school,	10 00
	547 25

#### Georgia.

Dr. Wm. H. Turpin, a new year's	100 00
offering,	25 00
Rev. W. T. Brantly,	
Mrs. Buche, Savannah, per Rev. J.	
B. Taylor,	5 00
Talulah J. Pierce, per Rev. J. B.	
Taylor,	50
	130 50

#### Alabama.

A. E. Jarman,	10 00
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#### Mississippi.

Col. by Rev. Wm. M. Farrar, ag't,	120 00
	Kentucky.
Ky. Bap. For. Miss. Soc., per F.	
Smith, tr., from First Bap. ch.,	
Covington,	100 00
	947 25

#### BIBLE FUND.

#### Maryland.

Children of Reisterstown congrega-	3 00
tion, for Africa,	

#### Virginia.

Bequest of Fanny Young, Caroline	50 00
co.,	
Sarah Winston,	1 00
	51 00
	54 00
ARCH'D THOMAS, Treas.	

## Children's Department.

## Read This, Children!

In the Sandwich Islands a few years ago, the people were all naked savages—how they are greatly civilized. The Bible has been taken to them, and the gospel preached by good missionaries. They have large Sunday schools and many of the children are pious. Says one of the missionaries:—"We have just had a temperance celebration for all the Protestant schools in this district. Superintendents, teachers, parents, and children, were all assembled. Each school marched under its own banner, until they came to a beautiful grove in front of our house. Here the parents and friends had prepared a feast of all the best things in the land. The schools having arrived at the spot, with the superintendent at their head, stood in ranks, while all united in a song of praise to God; after which prayer was offered. Then all seated themselves in order, and partook of such things as were provided, while their parents served.

"The children having finished their meal, the parents next seated themselves, and did justice to what was left, while the children served. The whole number, including parents, children and friends, amounted to nineteen hundred or two thousand persons. It was a delightful day, and we had the silliest and most orderly feast, for so many children, I have witnessed. The children were also all clothed neatly, most of them in uniform. I could not but think how differently these children appeared, with their bright and happy faces, from what they and others did eight years ago, when I first came among them. Then there was scarcely a child in Kau who had a shirt, or any other article of clothing of foreign manufacture; and many of them were more destitute of covering than the beasts of the field.

"When all had feasted and spent a little time in pleasant social intercourse, we were marched to the house of God; where we had several short but very appropriate addresses on the subject of temperance. These were accompanied with temperance songs and instrumental music; after which we closed with prayer. The exercises were deeply interesting to myself and to all present."

For the Commission.

## The little Boy and the Jack Knife.

Last fall, while the friends of missions, at the Rehoboth Association in Georgia, were contributing their mites for the perishing heathen, a little boy, who had listened to a sermon on missions, had his feelings of compassion so much excited that he said to his uncle, as the hat was passed near him, "Uncle, I have a jack knife worth 25 cents, may I not put that into the hat for the poor heathen!"

How easy it would be for children to lay up their dimes or their 25 cents, for the mission box, which they spend for toys!

If those parents that prefer to be missionary Baptists in Georgia, were to talk to their children about the benighted heathen, these children alone could, and I believe would, contribute \$1000 this year.

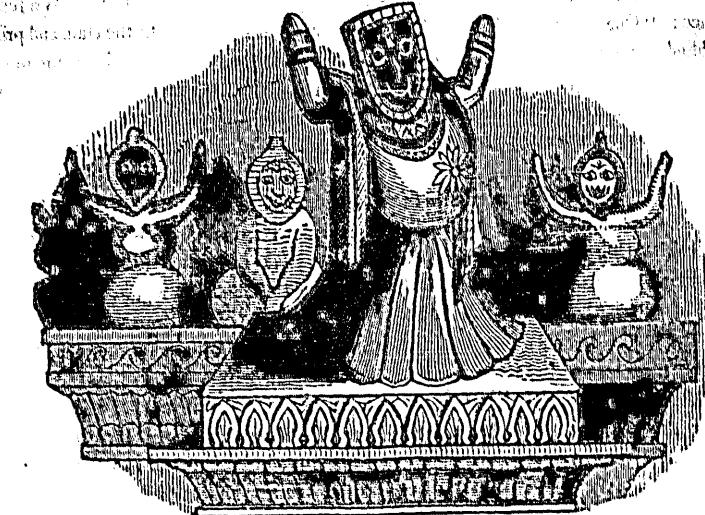
Will those, who may see this little scrap, try what they can do, and let the amount they raise from children be reported to the next Convention!

A FRIEND TO MISSIONS.

## The Good Little Boy.

A pious little boy, a few hours before his death, broke out into singing and sang so loud

as to cause his mother to inquire what he was doing? "I am singing my sister's favorite hymn, mother." "But why, my dear, so loud?" "Why," said he with peculiar emphasis, "because I am so happy." Just before his death, with uplifted hands, he exclaimed, "Father! father! take me father!" His father went to lift him up, when, with a smile, he said, "I did not call you, father, but I was calling to my heavenly Father to take me; I shall soon be with him," and then expired.



## Gods in India.

The above is a picture of several idols worshiped by the heathen of India. The largest is Juggernaut. We subjoin a brief dialogue taken from an old number of the Dayspring.

Mary. Have they many gods in India?

Mrs. Adam. Learned Hindoos reckon their gods to amount to *thirty millions!* But the Brahmins, or priests, assign the highest honor to BRAHMA, as the Creator; to Vishnu, as the Preserver; and to Siva, as the Destroyer of the world; and they are frequently represented in various forms. Siva, under various names, is however the most popular divinity in India.

Siva, as the destroyer, is principally worshiped in various forms, especially in the grand temple of Juggernaut, by which name he is sometimes called; and his wife Parvuttee is worshiped as Doorgha and Kalee, with various horrid rites; and Ganesa, the son of Doorgha, is also commonly worshiped. The festivals of Siva or Juggernaut are attended by hundreds of thousands, multitudes of whom perish on their long pilgrimages. Human sacrifices are offered. This worship is still continued. Doorgha is also still worshiped, and is a famous goddess. Mr. Ward states in his book that the father of King Nadeeyah, who lived when he wrote his work, sacrificed 65,535 animals at one festival to this false divinity; and that more than 2,000,000 dollars are annually expended in the worship of this abominable idol in Calcutta; sometimes also, in private, with human sacrifices!

Mary. Who is Kalee?

Mrs. Adam. She is another form for Parvuttee or Doorga, and is peculiarly the goddess of thieves and drunkards.

Mary. Then I suppose only the poor and wicked worship her.

Mrs. Adam. Mr. Ward mentions some of the wealthy, and even Rajahs, or native princes, who greatly honored the goddess Kalee. He mentions some of those princes who presented in sacrifices to this idol 80,000 pounds weight of sweetmeats, the same quantity of sugar, 1000 women's cloth garments, 1000 women's China-silk garments, 1000 offerings of rice, &c., 1000 buffaloes, 1000 goats and 1000 sheep. To defray these "expenses," this Rajah sold the greater part of his patrimony.

Read this account of another Rajah, living when Mr. Ward wrote.

Mary. "He also expended very large sums of money upon the worship of Kalee. He set up a stone image of this goddess, on which occasion he is said to have spent 100,000 rupees or £12,500. He also endowed this image with such a large revenue, that, at present, 500 persons are maintained by it daily. In the service of this goddess he has nearly reduced himself to poverty, though formerly from his rents, &c., he used to pay 52 lacs of rupees, £650,000, annually in the Company's treasury."

John. I think the heathen give more to maintain idolatry than christians do in support of christianity.

## Little Charles.

A Baptist minister, says the Youth's Friend, gives the following account of the self-denying spirit of a little boy, which many older people would do well to imitate.

A few weeks ago, I visited Mrs. W., a member of the church under my care. Her lit-

being books underneath." But as he was passing through the gate, one of the officers peeped into the basket and saw the books. Alas, for the young chief! He was thrown into prison, his feet were made fast in the stocks, and he was told that all the rest of his life he was to be a slave. His heart sank within him; and when he remembered his poor people among the mountains, he said, "Ah, who will tell them the good news that I was going to carry them?" But his friends applied to government for him, and he was set free. Still, before he could get home, he had to pass through the gate. What did he do now? Again he said, "I will not go, unless I can take books with me." Again he hid them at the bottom of his basket, and this time he was successful. And now he is busy teaching his neighbors to read the blessed gospel of eternal life.—*Dayspring*.

## Little Daniel.

In an account of a pious child, bearing this name, who died about four years ago in America, his pastor, who wrote it, thus mentions the interest which he took in missions:

At the Sunday school which Daniel attended, there is a collection made every Sunday for the support of a little African child at one of the mission schools on the Western coast of Africa. Daniel had always been much interested in this object. A little boy has told me that one Sunday, after the school was closed, he saw Daniel crying on his way home: he asked him what was the matter, when Daniel replied that he had forgotten his money, so that when the box came round, he could not put anything in. How many of my readers would cry, as he did, if for a single time they should forget to give their little mites to the poor children afar off in pagan lands! One Sunday, when a missionary visited the school, and told the children about Africa and the poor children there, little Daniel was highly interested, and thought more than ever of the weekly offerings.

When money was given him he did not spend it foolishly, as many boys do, but laid it up for the poor child in Africa; and when I called, the day after his funeral, his mother gave me what her little son had saved, with the request that on the next Sunday I would put it into the box. It was quite a large sum for so small a boy, and showed how much he thought of the poor heathen. On the next Sunday, I told the children all about Daniel's sickness and death, and how he had laid up money for the little African child; and it was a very solemn time when I put the money into the box. It seemed as though little Daniel had come from the grave to join once more with the children in sending the gospel to the benighted and lost. Many tears were shed; and I trust the dear children all felt that they would be more interested than ever in contributing their little sums for such a holy cause.—*Miss. Rep.*

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