

THE COMMISSION.

VOLUME 2, NUMBER 5.

"Go ye into all the world and preach

RICHMOND, MAY 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

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Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to ARCHIBALD THOMAS, Treas.
Richmond, Va.

For the Commission.

Christ Crucified.

Christ crucified! He is the solace of the christian pilgrim, whilst he is journeying through this world. Christ crucified! He is the theme of the christian ministry. Paul, the man of God, exclaims, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "We preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called both Jews and Greeks Christ the power of God, and the wisdom of God." Christ crucified! He is the only hope of the penitent sinner, "which hope he has as an anchor of the soul, both sure and steadfast." Christ crucified! He is the only refuge of a world lying in wickedness and exposed to the fires of perdition.

Now if Christ was not crucified, what a scene would Christendom exhibit! Look at the heathenish darkness of China, Burmah and Africa. What would you think of a mother who would take her dear little infant, bone of her bone and flesh of her flesh, and put it to death in some cruel manner? This is but a faint picture of the reality. The mind turns from such a scene horror-stricken. But still it would have been our condition, but for the doctrine of Christ crucified.

But was Christ crucified for Christendom alone? No; "God so loved the world," *the whole world*, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this Son of God said unto his disciples, when he was about to leave them, "Go ye into all the world and teach (that is, disciple,) all nations." Now does not Burmah, and China, and Africa compose distinct and separate nations of this world? And is not Christ crucified the hope and refuge of the whole world? But how shall they have hope in him of whom they have not heard? Then it becomes us, since we must meet those benighted heathen at the judgment bar of God, to be active in the cause of missions. We surely believe that God requires the salvation of the heathen at our hands; for the Lord Jesus Christ has said, "Go ye into all the world." He has given to each of us talents, and required of us to improve and use these talents for him.

But one may say, we cannot all preach. To this the answer is obvious. God does not require all to preach. Then it behoves us, brethren in the ministry, to whom is committed in trust the glorious gospel of the blessed God, to give this subject its due consideration. Daily as we approach the mercy seat, let us inquire, "Lord, what wilt Thou have me to do?"

It is very certain that some of us must go to heathen lands. And then, what must the rest of us do? Must we remain at home with our arms folded, and simply say, "Go, my brethren, and do the will of God," and give not the means wherewith that object may be effected? No; "God forbid!" It becomes us to support those who are willing to go, not only with our prayers, but we must put our hands into our purses, and say with humility and godly fear, in the language of pious David, "All things come of Thee, and of Thine own have we given Thee." And when this is done, the "desert will rejoice and blossom as the rose." Then will the "day-spring from on high appear, to give light to them that sit in darkness and in the shadow of

death." Then will the "Sun of righteousness arise with healing in his wings." Then, and not till then, will they know and feel of a truth that Christ was crucified for their redemption, and was raised again for their justification.

A. S. M.

Winnsboro, S. C.

For the Commission.

A Good Plan.

I have adopted a plan by which I obtain more money for benevolent purposes, than even an agent can in my church and congregation. I have a little book which I call my benevolent book, and put down at the head of the pages, Foreign Mission, Domestic Mission, &c. I then present it to all the members of my church, who have subscribed, so far, very liberally. Where all pastors do so, I believe the benevolent streams would swell to a much greater degree than at present. We cannot do without agents yet. But let pastors work, and agents, too, then much will be done. We have only 12 or 15 paying members, and we shall receive nearly \$200 for this year.

M.

For the Commission.

Latter Day Glory.

We are assured by God himself, that one perfected human being shall be invested with a glory before which the sun himself shall "pale his ineffectual fires." He shall shine, is the divine declaration, "above the sun in brightness." Now gather round the sun other suns, and go on with the process of aggregation until the whole concave of heaven shall be completely covered over with one continuous sheet of dazzling splendor. How poorly this material image represents the intellectual and moral glory which shall invest the perfected race of man! Indeed, all material images in this case, however magnificent, come infinitely short of an adequate representation of the reality, because one immortal mind in real worth of being, outweighs millions of suns. Now it is the high privilege of every one to contribute something towards this glorious consummation. The living exemplification of a single virtue, by the humblest individual, may be the centro of a beneficent influence expanding in concentric waves over a surface of unknown extent. The close net-work of relations which pervades, like the nervous tissue, the great mass of human kind, gives unlimited action to the law of influence; and such now are the increasing facilities for rapid and extended communication in every direction over the earth, that in a short time there will not be a spot on the habitable globe that will not be accessible to the influence of any individual who may choose to exert it.

He may put in motion agencies, originate and send abroad influences which, separating to the east and the west, shall hasten to meet upon the other side of the globe.

EATON.

For the Commission.

A Dialogue between a Missionary and an Anti-missionary.

I was in the family of an anti-missionary lady recently, and was amused while listening to the following dialogue:—

Missionary. You do not favor the missionary cause, madam, I suppose?

Anti-missionary. No, that I don't, these missionaries want too much money; their great concern is the money; they go for that. They have a great bank, I'm told, to which they go, and they are rich. I don't favor no such men. They don't get none of my money, I tell them.

Mission. Madam, you have stated what is not true about our missionaries. There is not on earth such self-denying, self-sacrificing men, as missionaries in general. They perform more labor for the good of men than any other men

the gospel to every creature."

ral-hearted American christian: and besides, this mission has a church, large enough to accommodate eight or nine hundred hearers, now in course of erection—likewise the gift of one wealthy American merchant who prefers that no one but himself should put a dollar in the building. The English *Church Mission Society* has put up a building for its missionary—and has furnished him also the funds for a church, which is now going up within the walls."

For the Commission.

Correspondence with Missionaries.

Since preparing the suggestions to the churches with reference to direct correspondence with their foreign missionaries, I have seen a late English paper in which it is stated that the very same plan is gaining favor with the Baptist churches in England; that members of churches have already written to the missionaries; and that the plan promises to awaken much interest

and do much good. It would be to me a matter of devout thankfulness were our churches to take hold of this matter.

Anti-miss. Well, if a merchant lay in his goods for cash, and then his customers come and pay their money for them, I don't see where he is to blame.

Miss. Well, suppose your minister should lay out his money in purchasing gambling cards, or billiard tables, or any thing else that would promote half as much sin as ardent spirits do, would you imitate him? Are men not accountable for promoting sin?

Anti-miss. I don't know, but I go against missionaries.

Miss. So did Diotrephe (3 Jno. 9, 10;) so did the Pharisees.

Here the dialogue ended, and I retired to bed, thinking of the evil, of the sin of covetousness.

For the Commission.

A Worthy Example.

Elder — has given to three of his sons at school, three copies of the "Commission." One of these amiable sons has interested himself in the cause of missions, and has obtained from his school-mates \$7 for our Board. Here is a specimen of spontaneous benevolence flowing from the warm bosom of a youth to bless a heathen world. A father's example, and the spirit stirring pages of the "Commission," have given direction to charity which would never have been called into existence in an anti-missionary family, nor by a miser's fireside. Who will imitate this noble example?

OBSEVER.

For the Commission.

A thought for all who have Property.

In conversing with a friend to the foreign mission cause a few days ago, he said, "I have often asked myself what I ought to give to the mission cause. I have recently been thinking and asking myself, *WHAT I OUGHT TO KEEP?*"

This is the question every christian ought to ask himself. We may keep so much of God's property, which he has put into our hands, as is needed for sustaining life; we may keep *some of the comforts of life*, but are not at liberty to indulge in luxuries and give little or nothing for spreading the gospel. For the use we make of money, "every one of us must give account of himself to God." Let every one ask, "how much ought I to keep?"

ELI BALL.

Shanghai Mission.

The Rev. Mr. Taylor, of the Methodist mission, thus writes: "The various denominations of christians represented by the missionaries now at Shanghai, have all commenced the erection of churches. The *Southern Baptists* have just put up a mission house, given out the contract for a church, and will soon commence a second missionary residence. The *London Mission* has half a dozen missionary residences, a hospital, and within the city walls, a church. The *American Episcopal Mission* has a spacious building for residences and school—besides the substantial house just finished for Bishop Boone at a cost I learn of \$4,000—the magnificent gift of a libe-

Shanghai, 16th Oct., 1849.

The Poor love to Give.

It is pleasing to observe the willingness with which many, even of the poorer classes of society, contribute to Bible and Missionary Societies. A minister in the country, who had formed a penny-a-week society in his congregation, gives the following account:—I am happy to inform you, that my success has far exceeded my expectations. If our subscriptions continue, the annual amount will be considerable. One hundred subscribers were obtained the first day. The account which the collectors give of their reception among the poor is really affecting; they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them with their money, saying to the collectors, "Pray do not neglect us because we are poor."

A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her that owing to her poverty she did not expect anything from her. "O," replied the poor widow, "I cannot, poor as I am, refuse giving a penny-a-week towards promoting the cause of that Redeemer who has given me the hope of heaven." This poor widow has entirely to support five fatherless children; and yet she, of her penury, thus cast into the missionary treasury. Indeed, from this, and many other pleasing occurrences, it is evident that the poor consider themselves favored by being thus called upon. The collectors declare that they could not have been better received had they gone to distribute money, instead of receiving it.

Chinese Sayings.

Some of the ordinary expressions of the Chinese are sarcastic enough. A blustering, harmless fellow they call a "paper tiger." When a man values himself overmuch, they compare him to a "rat falling into a scale and weighing himself." Overdoing a thing, they call "a hunchback making a bow." A spendthrift they compare to a rocket which goes off at once. Those who expend their charity on remote objects, but neglect their family, are said "to hang a lantern on a pole, which is seen afar, but gives no light below."

THE COMMISSION.

RICHMOND, MAY 15, 1850.

The Financial Year.

The financial year has just closed. The Treasurer's account up to the first of May, shows a gratifying increase in the missionary spirit, the average amount per month contributed by the churches being greater than in any preceding year since our organization. A corresponding increase for the future will enable us to enlarge our plans. New missions may be established, and reinforcements sent out to those already in existence. We shall earnestly look and actively labor for this result.

New Fields of Labor.

The last Southern Baptist Convention assembled in Charleston adopted a report on new fields, suggesting that attention should be directed to the numerous openings for missionary labor in heathen lands. This has been the aim of the Board. Although it would be unwise to expand our operations beyond the means supplied by the churches of the South, or in such degree as to weaken missions already established, yet it is our solemn duty, as rapidly as possible, to send out the glad tidings among the wretched of our earth. Not only does this duty spring from the express command of Christ, but from those ample resources which he has placed in our hands. Our churches are numerous. In intellectual and pecuniary strength, we are qualified to furnish a large force to carry on aggressive movements against the powers of darkness. If we were only awake to our obligations, how easily might the 220 missionaries for heathen lands, recently proposed, be found, and the funds necessary for their support be secured. Nor would our moral efficiency in the home field be thereby diminished. Spiritual enjoyment among the members of our churches would result in proportion to the interest felt in the triumph and glory of their risen Lord. The exercise of self-denial and benevolence on behalf of the heathen abroad, would be returned in large measures of peace and prosperity in the churches at home.

The Board are, therefore, called upon to aim at a judicious expansion of their missionary operations. A standing committee has been appointed to consider and report on new fields of labor. Several points in the great field are under consideration, some of which in all probability will be selected. In the meantime let the churches be earnestly engaged in prayer for wisdom to direct in these inquiries.

Answer to Prayer.

We have taken occasion several times to press upon the attention of our churches the necessity of praying the Lord of the harvest for an increase of laborers. The appeal has not been unheeded. We are mistaken if this necessity has not been more deeply felt. Earnest supplication has ascended to the throne of grace, and we have looked for answers to the pleadings of God's people. We are gratified to be able to state, that from unexpected quarters replies have been received to the call of the Board for recruits in the missionary service. Let us be encouraged. Let prayer still increase and abound. Let all our churches wait upon God and expect the tokens of his favor in the multiplication of good ministers of Jesus Christ for the foreign field.

The Widow's Mite.

How seldom is the widow's mite put into the Lord's treasury! It is indeed very often *professedly* offered. But rarely is it really seen by Him who "sat over against the treasury and beheld how the people cast into the treasury." A disciple who, ought to appropriate one-tenth of the avails of his business or labor to benevolent uses, presents, perhaps, to an important object, a fifth or one hundredth part, and because it is a pittance of which he has reason to be ashamed, he calls it "the widow's mite." But is it so? She of her penury, "cast in all that she had, even all her living." Her's was a

heart full of love.—Her's, the generous, uncalculating spirit of devotion.

We have been reminded of the widow's mite, by a note received when recently collecting funds for foreign missions in the city of Baltimore. It contained four dollars, with no signature, but was traced as proceeding from a colored sister, the servant of one of our brethren. In her own hand writing was contained the beautiful words so often sung:—

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue."

The Great Necessity.

What is our great necessity in the movements to spread evangelic truth among the nations? We need men and money, but these are far from being the chief objects we should desire. We need more piety in the churches. The fruits of the Holy Spirit, in greater abundance and more vigorous fruitfulness, are above all other things wanted. We need among our brethren a nearer and a clearer vision of eternal things in all their endearing reality. A more abiding faith in the unending joys of heaven, the insufferable pangs of hell, the value of the soul, the desirableness of God's favor and the terribleness of his wrath. *This is our great necessity.* We need a higher appreciation of Christ and his salvation; a more simple, hearty, fervent love to him; and a more cheerful, entire consecration to his service and glory. This is what we need. Will not each pastor say, "This is the prevailing necessity to be deplored among the people of my charge?" Does not the heart of each reader respond, "this is my need!"

How shall this necessity be supplied? The answer is at hand. Let us all repair to the cross of Jesus. This is the great centre of spiritual light and heat. To his feet let us betake ourselves, as in the day of our early love. Gazing upon him, our suffering Saviour, as having been "baptized in tears, and sweat, and blood," as dying for our sins and rising again for our resurrection, let us recognize his claim to our devotion. Then shall we begin anew to *live for him.* Then will our labors, contributions, sacrifices, prayers—all, appear as the natural, spontaneous tribute of a full, loving heart. Then will many run to and fro, and knowledge be increased, and many a desert, at home and abroad, rejoice and blossom as the rose.

Will not all our readers, in view of our great necessity, unite in offering up the prayer of the 67th Psalm.

Do Thy Work Quickly.

Each christian has his appointed work in the vineyard of the Lord. He is required to share in the instrumentality of diffusing the light of gospel truth among the nations. He can not only pray to His, without whose Spirit's influence all exertions are vain, but he can himself labor in some appropriate manner to promote the salvation of the heathen. He may go himself as a preacher of the word, or he may contribute of his substance to send and sustain others. Every disciple among all our churches may do one or the other of these things. The year 1850 is rapidly passing away. Reader, is thy work in this respect done? Hast thou rendered thy free-will offering for the cause of missions *this year?* Christian minister, hast thou performed thy duty in the appropriate excitement of thy brethren in the church? Has the proper appeal been made, and thus is their contribution "ready as a matter of bounty and not of covetousness."

Shun delays, they breed remorse;
Take thy time while time is lent thee;
Creeping snails have weaker force;
Fly thy fault lest thou repent thee;
Good is best when soonest wrought;
Lingering labors come to nought.

New Scheme.

In the last Tennessee Baptist we find a proposition to establish, in the city of San Francisco, a Baptist Publication Society and denominational periodical, "with the view of co-operating with our missionaries and the east generally, in the mere efficient prosecution of the missionary en-

terprise in that vast and inviting field." This scheme was proposed at a meeting held in the city of Nashville at the office of Dr. J. W. King. A committee to consider the subject was appointed, and an elaborate report subsequently presented, was adopted by the meeting and ordered to be printed.

Some position on the Pacific shore is doubtless to become a great centre of influence in the conversion of the world. That shore will soon be lined with towns and cities, and far into the interior an immense population will find their way. Its contiguity to Asia and the islands of the sea, will give to it the opportunity of dispensing the gospel to many pagan nations. Besides, the whole coast down to Cape Horn is to be evangelized, and indications favor the belief that that coast will soon be accessible to a scriptural influence.

Whether it will be wise to establish a press in California for printing tracts and books for China is questionable. Printing may be engaged in Chinese offices, and beautifully executed, at a very low rate and to any desired extent. But a Society at San Francisco might secure a portion of the golden treasure now so abundant in its vicinity to be expended by our missionaries in China.

Embarkation.

On Thursday the 25th ult., brother I. J. Roberts and his lady embarked from the city of New York for their field of labor in the city of Canton. The "Joshua Bates," in which they sailed is a large and comfortable ship; and we trust that He who hath measured the waters in the hollow of his hand, will safely bear them on to their "desired haven."

Youths' Auxiliary Societies of Grace St. Baptist Church.

It was our privilege a short time since to be present at the annual meeting of the Young Ladies' Sewing Circle of the Grace Street Baptist church, Richmond; at which time also the Young Men's Missionary Society connected with that church held its anniversary. The reports indicated a zeal and fidelity in the leading members of these societies, which are worthy of universal imitation. More than three hundred dollars were secured by them and are ready to be paid over for the support of brother Bowen of the Central African Mission.

A Worthy Example to Medical Men.

A medical brother thus writes:—"I conceive that it is not only a *privilege* and *duty* to give of our substance, with our prayers, for the advancement of the Redeemer's kingdom, but to do every thing that lies in our power to arouse others to reflection, and to stimulate them to action. From this consideration, I have been induced to write this letter. If it shall awaken concern in any of my professional brethren similarly situated, and ultimately be productive of good, my purpose will have been attained."

"I have been engaged in the practice of medicine for several years, and, as a matter of course, the sick required my professional services on the Sabbath days as on any others. This I never doubted was entirely consonant with the scriptures. The example shown us therein by our Great Head, is sufficient precedent. But the question frequently arose in my mind, was it right that I should appropriate to my *secular affairs* that which I earned on the Lord's day? For a while I was perplexed to know what course to pursue. Desiring to ascertain my duty, I made it a subject of prayer. After mature reflection, I determined on the plan about to be stated.

"I keep an account of my Sabbath practice, and when collected, it is to be appropriated to the different benevolent institutions. I propose to distribute it principally to the foreign and domestic missions and Bible fund. This plan I have adopted, and expect to *continue it as long as I shall practice medicine.* I do not consider what I make on the Sabbath day, when paid out, as a *donation of mine*, but that I am acting as the

steward of my Master, and that the fund properly belongs to the Lord's treasury. I trust I shall have the pleasure of assisting the good cause from my other proceeds before very long.

"I herewith enclose you \$5, a small part of my earnings on Sabbath days since I have adopted the foregoing rule, and could I feel willing to delay a short time, I might be able to make a more imposing show, but I have just a few days ago received this bill, and hasten it on its errand of mercy, knowing that while we are delaying, thousands are passing from time to *eternity*, without the knowledge of our God and our blessed Saviour."

New Chapel in Shanghai.

The new chapel at Shanghai by last advices was nearly completed. It will contain about nine hundred persons. Ere this, we suppose it has been opened for public worship.

Our Periodicals.

A brother of Tennessee thus writes: "I have been led to contemplate with lively interest the vast importance of the missionary cause, especially since I have been a subscriber to the *Journal and Commission.* What efforts should be used at this time, and especially by ministers of the gospel, to extend the circulation of these mighty agents in God's hand to arouse *christians* to their duty! They should reach the fire-side of every family among our churches."

Is it so?

Can it be that those described in the following extract of a letter from a friend are to be found in our churches? We fear it is too true: "It is a very erroneous opinion that some professors of religion entertain, that it is entirely optional with them whether they give of their earthly substance to promote the cause of God. I fear that such fail to raise a voice of supplication for the advancement of the glorious kingdom of our Lord and Master. How can they pray for the cause and withhold their *money*?"

OUR MISSIONS.

China.

Shanghai Mission.

EXTRACT OF A LETTER FROM BRO. PEARCY.

By last mail, brother Pearcey thus writes:

I received your kind letter of Aug. 25, 1849. That letter brought me the first intelligence of my dear mother's death, though, from letters previously received from my brothers, I was prepared to expect such an event. When I parted with her last, though her health was good, I did not expect to meet her again on earth. I believe she also thought we should not again thus meet. It was like a last farewell on earth. Now again a thousand tender sympathies are awakened within me. I look up and bless God for such a gift, and that he spared her life so long. I do expect, through grace, soon to meet her in that bright world. Till then, I wish to be more like my Saviour than I have been. I should thus accomplish more for him. I feel that I need nothing so much to qualify me to *live anywhere*, and especially to do the work of a missionary, as the sanctifying influences of the Holy Spirit. If we can have this, we shall be blessed as a mission; if not, you need not expect to hear any thing good from us.

I have nothing to write you concerning our missions of an interesting character, except what you already know, i. e., we have one of the most interesting mission fields in the world, and many rich promises that all shall be blessed if faithful.

Letter from Brother Shuck.

Writing concerning their operations, brother Shuck remarks:—

By brother Tobey I send a copy of each of the seven *original* publications we have issued since we have been in Shanghai, composing one million two hundred and sixty-six pages. This does not include "Two Fields and Parts of Genesis."

sent you per Tartar three bricks, such as used in the construction of our new Gothic chapel. The largest was used from the stone foundation about ten feet up; the second size used for the walls generally; and the smallest size for the turrets, parapets, and heads of buttresses, &c. By the Howqua, a year ago, I sent you a wofing tile, with a goodly number of other little odds and ends. I sent you a brick also of a different size, such as my house is built of. Our new chapel is nearly completed, and being the highest structure in Shanghai city, has a commanding and truly beautiful appearance. I am well satisfied with it, and so is brother Yates, who, from the first, has taken a deep interest in it, and managed his share, much the largest half, with marked efficiency. We hope to open it by the Chinese new year. A bell is greatly needed, the tower being all ready for it. The congregations at the old chapel continue large, and so we shall soon have two large congregations upon our hands within the walls.

Canton.

LETTER FROM BROTHER WHILDEN.

We regret to learn by last advices that sister Whilden was severely ill. Brother Whilden thus refers to the trial:—On yesterday and night before last, my dear companion was so low that if it were not for the consideration that God could hear and answer prayer, I must have despaired of her recovery. She is better to-day, but is extremely weak. I still trust in God. Never have I been led to lean with more confidence upon him than during the last two days. If I had my choice of a physician in the whole world, I would not have expected to have found a better than my kind-hearted, worthy Dr. Parker, but I began to feel that it was God that must rebuke the disease and not man. My dear brother Taylor, I could write more, but I must restrain. You can enter into the feelings of one who is care worn and divided between hope and fear. If it had not occurred to me to prepare my reports three weeks since, I should certainly have been prevented. I would have sent them as they are, without writing any thing, but it would have necessarily appeared very strange not to have written to brother Thomas and yourself, and perhaps it would have been deception. My dear brother Taylor, I may be mistaken, but I seriously fear that Mrs. Whilden could not survive another attack, such as she has recently had, and such as she has had on former occasions. Though, perhaps, her disease may be complicated, yet I suppose the physician would call "dysentery" her principal cause of suffering.

Africa.

Letter from Brother Cheeseman.

In a communication received from brother Cheeseman by the last arrival, he writes:—It would be truly painful to you, as it is to every intelligent and observing christian, to travel through this country and witness the various effects of ignorance and superstition.

In every town of importance, nay, in almost every village, small huts are erected, in which are kept numerous *grec grec*, or more properly, idols, consisting of snail shells, goat and sheep horns, filled with a compound mixture perfectly black, which is prepared with great ceremony by the *grec grec man*, who is very generally rewarded well for his services. To these are added also the skulls of baboons, the palace of the termite queen, sculptured wood, stones, &c., &c. These things are regarded by such as have not been otherwise convinced, as possessing superhuman power, and capable of destroying the effects of witchcraft, the belief of which prevails to an alarming extent, averting wars, famines, or pestilences. Until within a few years it was regarded as unsafe for a man to leave home without first consulting his *grec grec* and taking one along with him, either on his arm, neck or head. Such is the real state of most of the interior tribes even now. But among the natives around us, who are brought more immediately under the influence of the gospel and civilization, these things are being abandoned. With the

interior tribes, I am persuaded these things cannot remain. The thick gloom which has overspread this vast continent will soon be dissipated by the light of revelation, and "Ethiopia shall stretch out her hand to God."

This part of Africa has greatly improved within the last twenty years, and I am firmly convinced that African colonization and the missionary cause are the two great levers, destined by the blessings of God, to raise Africa from her miserably degraded condition. For Africa, the land of my fathers, I weep; my heart yearns over her; and every effort made to restore her to her long lost glory, produces in me a sensation which cannot be expressed. Could you have seen Africa twenty years ago, and now behold what has been done to spread the light of civilization and christianity on these dark shores, you would not be astonished when we exclaim, "What has God wrought for us!" "The Lord has done great things for us."

Letter from Brother Day.

Referring to schools, and the importance of regarding mainly the instruction of the heathen, Brother Day observes:—

It is, in my opinion, proper that all that is possible should be done for the poor natives. And it strikes me that one hundred dollars appropriated to every school where it can be safely lodged, will be good economy. I deeply regret the great necessity of missionary labor among the colonists. Those who send manumitted heathen to this colony, should be liberal contributors to our Board, or they will fix an insupportable incubus on the Republic, and clog the benevolent designs of the Board toward the heathen tribes around us. I wish every preacher of ours to be required to devote himself almost exclusively to the natives, and merely do what is necessary for colonists. If they are not urged to devote themselves to the natives, but little will be done for them, if it is fair to judge by what has been done by others. I want to get all our preachers to form a missionary society in each of their congregations; deliver stately missionary addresses, &c., and stir up a missionary spirit in and through the colony.

I wish the Board would take the suggestion of boarding native children in the different schools under consideration.

OTHER SOCIETIES.

European Missions.

From the Watchman and Reflector we extract a reference to remarks of Rev. Mr. Parker, at a public meeting in Boston, with reference to the Baptist missions in Europe:—Rev. J. W. Parker spoke of his purpose in going abroad to recruit wasted health and of visiting our European Missions. It was the 18th of May that he reached France, just after the inauguration of Louis Napoleon. He soon after visited the mission at Donay, in the north-east of France, where labors Mr. Willard, and with him he visited the stations under the care of Mr. Lepoids and others. At the station under Mr. Lepoids, he was present at the examination and baptism of fifteen persons, nine males and six females. Mr. Lepoids was the administrator. The company were baptized in a small canal in the presence of some thousand spectators. The first aspect of these lookers on, was that of scorn and contempt, but this gradually gave way to expressions of earnestness and tenderness. Mr. Parker was also present at the ordination of Mr. Feullon, and the baptism of eight candidates at the same time. One old man who had known the word of God but five months, was among the number. Mr. Lepoids and Mr. Feullon, have more solicitations to preach than they can possibly meet. They and others engaged with them, are faithful, earnest, judicious, strong men. No man is more feared by the Papists in all Northern France, than Cretin at Verberie. If we had 500 men they would all find openings and work in that Republic.

From Hanover Mr. P. went to Hamburg, and visited the notable mission here in its many ramifications. The chapel at Hamburg is not very like the one where we are assembled. But there

praise goes up from warm hearts. The preaching of Oncken and Kober, is all on fire. They are unlike, but both mighty men, as is Schausler, though he is less ardent than the other two. The church in Hamburg numbers 400. Eight were baptized the second Sabbath after his arrival in the city. Over the entrance of the chapel there is the inscription: "Hitherto hath God helped us." Of these 400 members, about 250 are present at the communion. The remainder, to the distance of a score of miles, are engaged in labor as Sabbath school teachers, tract distributors and in other active labor. The fruits of these christian laborers are gathered in every month.

Dr. Gutzlaff.

The Friend of China thus alludes to the labors of Dr. Gutzlaff:—"Dr. Gutzlaff is about to visit Europe, after an absence of twenty-three years passed in China. Perhaps no foreigner of the age has more identified himself with the people; their literature, religion and government, history, social and domestic habits, have been investigated by a mind which finds pleasure in study. Even in personal appearance, the learned gentleman has in a degree become a Chinese. * * * Few persons are aware of the extent of his labors; and few constitutions could support it for a term of years. Some time ago we were induced to make inquiry on this point—not from a desire to meddle with any man's private pursuits; but from conflicting statements which were common. The result of this inquiry was, that at an early hour of the day (day light) Dr. Gutzlaff left his private residence to meet a class of respectable Chinamen at his office, (many of them men come from a considerable distance,) and that three or four hours were passed in teaching them before the office opened. In the evening, a class was held at the teacher's house; and from being at that time a neighbor, the writer knows that class was composed of from twenty to thirty respectable Chinese. On Sunday, he was away at the dawn of day; ere his countrymen in Hong Kong had returned from their morning ride, he had crossed the Cowloon hills, and was preaching the gospel in Chinese hamlets, which had never been entered by any other foreigner."

A Dying Heathen and a Dying Christian Contrasted.

March 25, 1849.—I have scarcely ever had so many members sick as at present. For the last two weeks most of my time has been consumed in going from one scene of affliction to another.

Among them was a heathenish old man from Bathurst,—one of those transgressors of whom a few remain in each of the older stations. His children—grown to manhood—and friends being christians, felt very much concerned at his going down to the grave as a heathen. For some time past they have been very urgent to have him baptized. They have used every means to save him. They have exhorted, entreated, and prayed with him much, and had succeeded so far as to shake his confidence in his dumb gods, and to make him wish to see a minister. At their request, I have frequently visited him; but alas! I sat without any avail. He was too far gone, and his understanding and heart were too dark, to embrace "the truth as it is in Jesus." I could not see sufficient evidence of turning unto God in repentance and faith as to authorize me in administering that rite. What with the nature of his disease, and his indifference to eternal things, he would fall asleep while I was talking with him. When awake he would acknowledge himself a sinner, and assent to every truth, but in so indifferent a manner, that I could not bring my mind to believe he was in earnest. I fear he died as he had lived, without hope.

How great the contrast between the last scene, and the hopeful believer! I next called in to see a suffering saint, in the person of one of my member's daughters. She had learned to know her Creator in the days of her youth. From negligence in her confinement a disease has been planted which threatens to put down the earthly house of her tabernacle. In reply to my inquiries after her health, she said, "Sir, I am happy in my Saviour. I feel that I am his, and am happy in his love. I have much pain, and am so

weak that I cannot enjoy any thing in this world. I am confined to my bed, but I have still the presence of my Saviour, and am not anxious as to what my Father will do with me." There is a reality about all she says, and a confidence in God, which cheers and encourages one amid the gloom of spiritual death which hangs around.—Rev. J. Beale.

A Heathen Grave-Yard.

Did you ever think what would be your feelings to go into a heathen grave-yard, and look at the long rows of heathen graves? One of our missionaries in China describes his feelings thus: "It is a sorrowful thought as we look upon the countless graves that throng every hill-side around us. Not one of these myriads around us ever heard the name of Christ. Where, now, are their souls? It was a pleasant thing, in my native land, to go to the grave-yard on Saturday evenings, or the Sabbath morning, and sit upon the tombs and think of heaven; but I cannot do that in China. No, for the Bible says, 'Without holiness no man shall see God.' The heathen had no holiness—they die as they live, without God and without hope. Had they called upon the name of the Lord Jesus, they might have been saved. But how could they call upon him, in whom they had not believed? and how could they believe in one of whom they had never heard? and how could they hear, as no one went to preach to them while they lived?" Let us think, then, of the many millions still living there, who have not yet heard of the Saviour. The dead are gone. We cannot help them now. Their state is fixed forever. We must answer for our neglect in not sending the gospel to them while they lived. But we cannot reach them now. Our business is with the living. And we must haste, or they, too, will be gone. They die as rapidly as we do, and more so. Every moment, perhaps, one after another drops into the grave. As often as the clock ticks, some poor heathen soul gives up the ghost, and goes—where shall I say? Alas! where can they go but to the pit! since they know not God, nor his Son, whom he hath sent to save, even to the uttermost, all who call upon his name? What we do for them, must be done speedily. They will not tarry till we all get as rich as we desire to be. They must have the gospel now, or they will never hear it. Will we not, then, remember the words of the Lord Jesus, "Freely ye have received, freely give?" If God has so graciously bestowed upon us the gospel, with all its rich blessings, surely we are bound to do all that in us lies, to send the same blessings to others.—*The Foreign Missionary.*

Donations.

FROM MARCH 1, TO APRIL 1.

Virginia.

From Enon church, Essex co., per Wm. Sands,	4 00
Col. for foreign missions, by Rev. N. C. Baldwin,	17 00
Two females of Four Mile Creek Church,	2 00
Maria and Sally Munford,	1 00
Weekly cent deposits of 3 children,	25 01

Kentucky.

Frankfort Baptist church,	23 00
Georgia.	
Martha Rambo, Augusta,	10 00
Mrs. Dr. Twiggs, "	5 00
	15 00

Alabama.

Council Crow,	1 75
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Mississippi.

Collected by Rev. Wm. M. Farrar, agent for foreign missions,	68 00
	132 76

BIBLE FUND.

Mississippi.

Col. by Rev. Wm. M. Farrar, agent for Bible distribution,	32 00
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AMER. TRACT SOC.

For Canton mission,	100 00
For Shanghai do,	200 00
	300 00

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ARCH'D THOMAS, Treas.

Children's Department.

The Druids of Ancient Britain.
The children who read the Commission, will see by the above picture in what a dreadful condition our fathers on the island of Great Britain were, before the gospel was preached to them. They were in the habit of making a large frame in the shape of a man, putting into it human beings and burning them alive. This was a part of their religion. The gospel was taken to them, they put away their cruel, wicked practices, and became the worshipers of the true God, and now we their children are a civilized and happy people. We wish you to read the conversation between Mrs. Adam and her children, John and Mary, on this subject. It was first published in an English paper:—

John. It sometimes seems to me that the heathen are so stupid and foolish and wicked, that they never can be made like our people and become christians.

Mrs. Adam. You must have no such doubts. The change to be wrought is indeed very great, but the word and Spirit of God can accomplish it; and he has assured us that it shall be done. Besides, have not stupid idolaters enough been changed into intelligent christians already, to show that such a change is possible?

John. I know that many individuals among the heathen have been converted, and live and act like good men, but when has this great change been wrought in a whole nation?

Mrs. Adam. You ought not, as a descendant of the ancient Britons, to ask such a question. Christian missions to our heathen forefathers originated all the advantages which are now enjoyed by society in our beloved country, above those of our Druid ancestors; and we are, therefore, under the greatest obligations to send the gospel of God our Saviour, to diffuse the same blessings in every nation of modern heathens!

John. What were the practices of our Druid ancestors?

Mrs. Adam. Julius Caesar, who, about fifty years before the birth of Christ, first subjugated our ancestors to the power of the Romans, as you have read, describes their shocking customs as regards religion. You can read this passage in his "Commentaries":

John. "They who are dangerously ill, or daily conversant with the dangers of battle, either offer human sacrifices, or devote themselves to the altar. They have public offerings of this kind, which are committed to the care of the Druids, who have the large hollow images bound about with osiers, into which they put men alive, and setting fire to the case suffocate them! Thieves, highway robbers, and other offenders, they believe are most grateful offerings to the gods; but when honesty has rendered these scarce, the innocent are forced to supply their place."

Mrs. Adam. Prisoners taken in battle were thus sacrificed in the most barbarous manner. The victims being stripped naked, and their heads adorned with flowers, were tied to oak trees, when the Archdruids, invoking their senseless gods, plunged the fatal weapons into the bowels of the sufferers, while the people shouted their savage approbation!

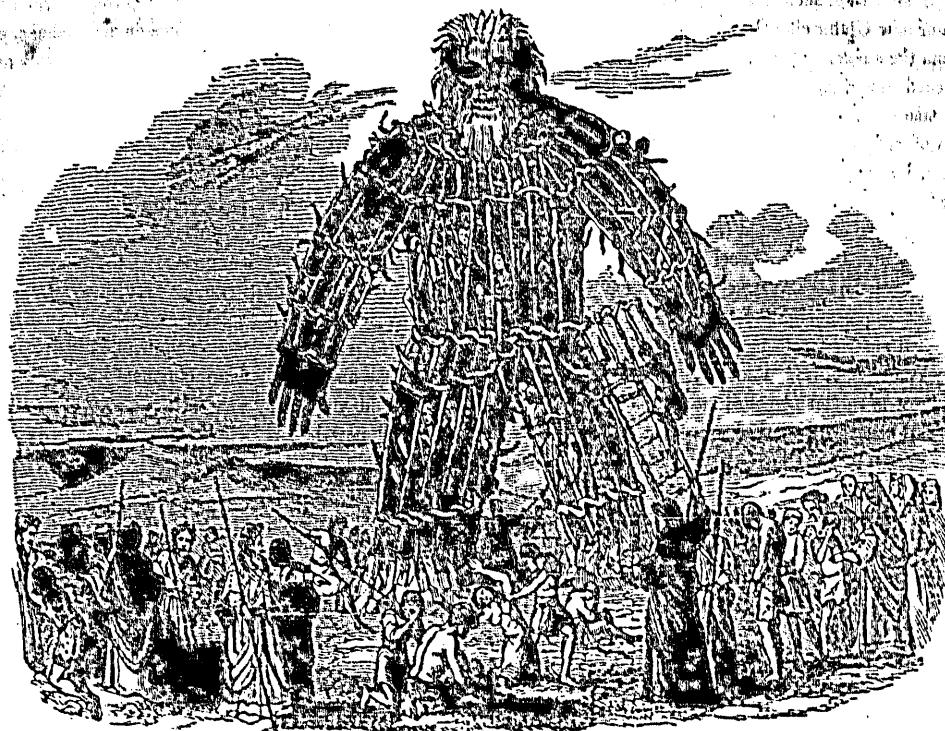
Mary. Oh how different must have been the condition of women and children among the Druids of Britain, from what is now under the blessed influence of christianity!

Mrs. Adam. It is difficult to make the comparison, as many of their customs were too abominable to be named. Read this short paragraph, which gives a striking comparison, from the pen of a good writer:

Mary. "What was the condition of our country in the time of the Romans? Look back and consider;—see its ancient tribes, brave indeed, but savage, fishing in its waters, or hunting upon its mountains—their bodies painted in all the fantastic colors of barbarism—their minds still more disfigured with the stains of cruelty, impurity, and falsehood—the slaves of DRUIDICAL IDOLATRY—bending the knee to some demon—holding their wives as the slaves of their caprice and tyranny—and sacrificing the children whom God had given them at the shrine of the devil!"

THE COMMISSION.

May, 1850



OUR INDEBTEDNESS TO THE GOSPEL.

"What is our country now? Its inhabitants are settled into civilized and domestic life—the sciences cultivated—the arts advancing—the fields waving with heavy corn—the most ingenious manufactures produced—the human intellect acknowledging but one God all-gracious and mighty—tyranny over the female sex abolished—and the cruel immolation of children altogether unknown!

"How has this wonderful change been produced? By the revelation of Jesus Christ! Human society will no doubt of itself make some progress towards civilization; but civilization without christianity is barbarism. Is China civilized, with her infants exposed to the dogs or to the vultures? Is Hindostan civilized, with her widows self-immolated with the bodies of their deceased husbands, or her aged inhabitants exposed alive by their own children on the banks of the Ganges? Are Mahomedan countries civilized, with their females kept in almost constant confinement, and made the subjects of the most intolerable oppression!—The mountains of our country show their features as rough as they did two thousand years ago,—as in the days of Druidism; but how changed are the inhabitants! Barbarism and cruelty have, like the snow before the sun, disappeared before the beams of christianity!"

John. If christianity can do all this for the heathen, and has done it for our forefathers and for us, then I am sure we cannot do too much to send it to all the heathen nations. We are bound to do it, not only as christians, but as friends of the great human family.

Mrs. Adam. It was the noble declaration of a heathen, that he considered nothing human as alien from him; but when we, who possess the light of the gospel, reflect on the fact, that, as the apostle Paul declared to the heathen Athenians, "God hath made of one blood all nations of men for to dwell on all the face of the earth," we cannot but regard all mankind as one vast family—children of one common parent, and therefore brethren. No man deserves the character of human, who does not feel and show that he is desirous of promoting the welfare of all his fellow-creatures. This indeed is the meaning of our Saviour's interpretation of the second table of the law of God.

Mary. I often admire that beautiful interpretation of our Saviour's: "Thou shalt love thy neighbor as thyself!"

Mrs. Adam. That, my dear Mary, inculcates the essence of true humanity; and its lovely spirit is indeed a part of the sacred profession of every christian.

The Hindoo Sisters.

One day, a person found two little girls begging in the streets of Calcutta, and took them before a magistrate. The youngest of them was a fine, healthy looking child, and her bright eye and pretty form delighted all that looked upon her; but the oldest was weak, thin, and sickly, and seemed almost starved to death. The mag-

istrate asked her how it was that she was so thin, and her sister so stout. "O," she answered, "I do not often get much to eat; for when any food is given me, I always give it first to my little sister, and she eats her fill, and, if any is left, then I get it; sometimes it is only a very little bit I get, and often she eats it all, and then I have to go without."—*Juv. Miss. Mag.*

For the Commission.

What could the Children of Baptists do for the Foreign Mission?

Brother Taylor.—Since I have been in Georgia, collecting funds for the foreign mission, a number of dear children have come to me, some with their 10 cents, some with 20 cents and some with 25 cents, for the mission. A few have been prompted by their pious parents, and some by their own kind feelings for those who have no Bible and no knowledge of Christ. These contributions I delight to receive and to record.

If parents of children should advise those in their families to contribute their dimes to the cause of the Redeemer rather than for trifles, a large amount might be raised, and the children would be benefited by the cultivation of their sympathies for the perishing heathen.

There are in Georgia more than 50,000 missionary Baptists. Our best statistical writers suppose that there are 6 adherents to one communicant. This would make an aggregate of 300,000 holding Baptist sentiments in the State. If the communicants be subtracted from the aggregate, there would remain 250,000. Now if we suppose, what is assumed to be true, that one-fourth of the whole population are under 15 years of age, there would be 62,500 children in families, holding Baptist sentiments, in Georgia.

If each of these would give 10 cents, they alone would raise, for the foreign mission \$6,250. If pastors of churches would bring this to the notice of their congregations, something could, something would be done by children. Who will begin?

ELI BALL.

How much shall I Give?

Some children, as well as older people, seem sometimes to be perplexed to know how much they ought to give to deliver the heathen from darkness and ruin. How much do you value your own Bibles, and Sabbath schools, and other christian privileges? And if you were deprived of these, how much would you wish others to give to put you in possession of them? How much, do you think, the soul is worth? But more than all, how much did your Saviour give to redeem you from sin and death!—*Dayspring.*

The Little Girl and the Cheap Schools.

Mr. Poor, who has been more than thirty years a missionary of the American Board in India, was lately addressing some children in one of our New England towns, on the subject of schools

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Story of Jarcha, a Heathen Convert.

North of Bengal lies a country called Cassee. An English missionary there gives a very interesting account of a youth named Jarcha. This youth came one day to the missionary and said:

"Sir, do you know I have given myself away to Jesus! and I have come now to tell you that I wish to give myself to his people. I cannot stay any longer, and I think at present that no one can stop me; by God's help, I feel certain." Mr. Lewis then asked, "But when did you give yourself to Jesus?"

"Only a few days ago."

"And how did you give yourself to him?"

"I felt my sins, and confessed them all to him, weeping. I kept nothing back. What would be the use of that? for Jesus knows every corner of my heart. O, I fear much to be deceitful. When by myself also, by prayer and meditation, and through faith in all the words that speak of Jesus, I trust I believe quite fast that I am his."

"Did Jesus accept of you?"

"O, yes."

"How do you know that Jarcha?"

"O, sir, my soul is brimful of peace and pleasure; for I have found my sins, and an Almighty Saviour. My pleasure runs over to my Cassees; for I want very much to do them good. Sir, I stand with all my soul on the word of Him who cannot lie: 'For the Son of Man is come to seek and to save that which was lost.' I am lost, and cannot save myself, and did not know that till lately; so are we not fit for each other? That word I like much also, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' O, that has been for a long time now a very sweet and spicy word to my soul."

Jarcha was afterwards received into the church.

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