

THE COMMISSION.

VOLUME 2, NUMBER 6.

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

RICHMOND, JUNE 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.
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For the Commission.

The Militant Zion.

"Arise, arise—for thy light is come,
And the glory of the Lord is risen upon thee."

Daughter of Zion, awake from thy slumber,
For now is the time of thy victory come;
Jehovah is pleading his cause with the nations,
And is it for thee—these alone to be dumb!

Where is "the garment of praise" and of gladness,
"The cup of salvation, the crown of pure gold,"
That he gave thee, beloved, in the day of thy glory,
When he's cross as a sceptre he gave to thy hold!

Alas! for thy "garment, with the flesh it is spotted,"
Thy loom had the cup of salvation bath shed,
Thou hast cast off, disdaining the crown of thy glory,
With flowers of pleasure to garland thy head!

Return, O beloved, with weeping and mourning,
And let thy soul rest and grow strong in the Lord;
For Him thou hast grieved will receive thee with mercy,
And crown thee again with the grace of his word!

"How beautiful are thy glad feet on the mountains,"
Thou "that bringest good tidings, that publishest peace,
That bringest good tidings of God and salvation,"
That makest the sorrow and "warfare to cease!"

"Lift thine eye, up round about thee, and see
Thy sons and thy daughters, they come from afar."
"The Gentiles are come to the light of thy rising,"
For "on thee he" "seen the bright morning star."

"The sons of thy flock, they come bending unto thee,"
In glad, quick submission, before thee they stand.
To God is the glory, who gave thee this glory,
Thou wilt not the might of the sword in thy hand.

E. A. L.

For the Commission.

"None of these things move me."

Acts xx: 24.

The apostle having, without ceasing, in a long and glorious course of toil, been "testifying repentance towards God and faith towards our Lord Jesus Christ," in co-agency with other soldiers of the cross, in labors more abundant, in stripes above measure, in prisons more frequent; of the Jews having received five times forty stripes, save one; having thrice been beaten with rods, once stoned, thrice suffered shipwreck; having been a day and a night in the deep; having suffered in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings, in hunger and thirst, in fastings often, in cold and nakedness; yet, once again, arming himself with the sword of Christ, the ardor of a self-consuming zeal, the spirit of self-devotement and sacrifice, the spirit of the cross, once again he nerves his faith and zeal, and animates himself to the christian conflict. And now, he says, I go, bound in: the Spirit, not knowing the things that shall befall me, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. "But none of these things move me." What wonder if such an enthusiasm of christian heroism and endurance should thrill the soul with a sentiment of profoundest admiration, nay, even a 'most of awe'! Yet is there not, yes even in this present age of decline and deterioration, a prouder boast of heroism, a more wondrous might of endurance than even that which signalized the illustrious Paul? Yes, it is but recorded of him that he looked in a rapt indifference upon but the sufferings of one man—that man himself; it was but in reference to the sufferings of one man that he exclaimed, "None of these things move me!"

But there is in this very day a wondrous magnanimity, a marvellous strength of fortitude in the heart of a man that can look, untouched, unmoved, upon the agonies of MILLIONS; that can point to all the unnumbered, innumerable miseries of whole nations unwarned, though wandering away from the centre of all joy and peace; and to the far more exceeding and eternal weight of horrors, beneath which those miseries must terminate—can point to all these with a supreme indifference which even the fortitude of a Paul, strong in faith, might have envied, and say, "None of these things move me." Is it in the hearing of the prayers of all the true servants of the living God, urging him, as in one voice, by all the bleeding interests of universal humanity, to press forward; the audible agonies of the whole creation, groaning to be delivered from the bondage of corruption into the glorious liberty of the children of God, can he stand? Is it upon "the general assembly" of the first-born which are written in heaven, the innumerable company of angels, the spirits of just men made perfect, awaiting in intensest solicitude the glorious restoration "of all things?" Is it upon the cross, where, beheld suspended the Son of God, pouring out his soul unto death, a ransom for the world—he can look and say, "None of these things move me!" Is it the song of the holy angels, rejoicing over the return of one sinner as the pledge and earnest of the entire, eventual recovery of the alien world to Christ? Is it the weeping gratitude of redeemed thousands just emerging from the deathly shadow of heathen darkness, exclaiming, "Thanks be unto God for his unspeakable gift!" Is it the exultation of "the ambassadors of peace" rejoicing in far away regions where hitherto "death hath reigned" in the power of the prince of eternal death—that if "through the offence of one, many be dead, much more the grace of God and the gift by grace which is by one man Jesus Christ, hath abounded unto many?" Is it the voice of the blessed Jesus himself saying, "Come ye blessed of my Father, inherit the kingdom!" Is it of these he can persist, "None of these things move me!" Then know, O ye that thus despise the great mercies of God, in "that day" that ye will vent your anguish in weeping, and wailing, and gnashing of teeth, the terrible voice of that eternal Justice which can be reconciled only by the riches of redemption ye have opposed—(yes, though professing yourselves to be of Christ—virtually opposed,)—will unite your hearing with the fearfully just and righteous reiteration, "None of these things move me."

E. A. L.

For the Commission.

The Conversion of the Churches.

The late celebrated Dr. Hamilton of Leeds, (England,) once exclaimed, "As soon as God shall convert the church, the church shall convert the world!" And does the church indeed need conversion? Yes, verily. Who that has carefully looked into the condition of the Southern Baptist churches will deny their need of a more thorough conversion? What, some will say, have our churches, pastors and people, no faith, no self discipline, no devotion, no plans of usefulness? Yes, they have faith, but they need a stronger and more practically developed faith, a self-discipline more scripturally strict, a devotion more diligent and systematic, and plans of usefulness more disinterested and determinate. There must be more prayerful confidence in God, and more unflinching zeal in starting and prosecuting godly enterprises, both at home and abroad, and a vastly higher condition of every day piety must obtain. Business men in the churches must be uncompromisingly governed in all their transactions by "high souled integrity and honor." A more wholesome religious household regimen must obtain in the families of church members, unexamined family prayer

being observed every night and morning. Deacons must be more ready to do the work of deacons, to perform the duties of their office by more diligent looking after the poor and the sick, and by more attention to the salaries of the pastors, and by taking a deeper interest in benevolent enterprises. The congregations as a general thing need better meeting houses, and require to be more constantly and efficiently supplied with christian literature. Pastors need an energy more elevated, more spiritual, and views more enlarged upon a true scriptural basis. Missionaries who are sent forth must possess more of the spirit of holy patience and trust, more of the spirit of self-annihilation, self-sacrifice, and more christian manliness in contending with discouragements, disappointments and exhausting toil. Alas! brethren, we all need another conversion, yea, need to be created anew in Christ Jesus. Do we wish our own souls to receive the impress of a living christianity? Do we wish to behold the glorious workings of systematic efforts and liberality which shall bless the world. Then let searching, impartial judgment begin with us at home and abroad, who have put on Christ. Let us aim at a new conversion, for be assured as soon as the church becomes converted, it will not be long before earth's mountain tops and valleys will ring with the echoing praises of a world converted unto God. Hasten it, O Lord!

J. L. S.

Kentucky Baptists.

We have been much pleased with the leading editorial of the Baptist Banner of Kentucky, from the pen of brother Waller, who has just assumed the duty of conducting that valuable paper. He refers appropriately to the reason of that prejudice and indifference to missions which have prevailed. We insert the following quotation:—

"For five years, as the columns of the Banner will then show, we struggled hard in defence of the single principle, that a brother ought to be allowed to give his money for missionary or other benevolent purposes. Resolutions, declaring 'non-fellowship for all missionary societies, kindred institutions, and their supporters,' were adopted in many churches and Associations. The most liberal Associations and churches could do no more than barely resolve, that an individual's contributing or not contributing to missions, &c., should be no bar to fellowship. On these resolutions, protracted and severe was the conflict. No one was bold enough, or rather rash enough, to make a proposition directly recommending missionary and kindred institutions to the prayers and support of the brotherhood. These things seem strange now. No doubt these remarks have already induced some of our readers to smile at the ignorance and simplicity, or to sigh at the folly and depravity, as they suppose, of the brethren then. No intelligent Baptist now opposes the preaching of the gospel and the circulation of the scriptures in all lands. But still, we have not mentioned these things by way of reproach or censure. The conduct of the churches and the Associations was all natural enough under the circumstances. They were not informed respecting their duty on the subject of missions and the support of the gospel. Their teachers had not instructed them. It may be said, to the praise of the Baptists, that they will not engage in any work, unless first convinced it is right and scriptural. Satisfied of this, and no danger can deter, and no persecution can hinder them from the discharge of their duty. This their whole history attests.

Nor have we much to boast of in the way of superiority over our brethren of the times named. We have advanced but little beyond the point, that christians may contribute, as the Lord has blessed them, to the support and the spread of the gospel. It is by no means a question settled in the minds of all, that they ought thus to contribute. That is the great question now before the brethren. They are investigating it, and asking for light to enable them to determine it correctly. That question settled according to the

scriptures—as it will be settled—and our denomination, now the first in numbers and wealth, will become the first in every good word and work. We must strive to learn our duty. We cannot shut our eyes amid the splendors of noonday, and then complain that there is no light. Important interests have been confided to our charge. In no state of this Union—no where in the world—have the Baptists more power for good than in Kentucky. They are called upon by the highest and the most solemn considerations, to enter energetically upon the cultivation of the fields committed to their charge. The Lord has wonderfully blessed them in the last fifteen years. They have enjoyed many glorious revivals. Their numbers have been more than doubled. Much has been given to them, and of them much will be required."

Scriptural Views.

From the pen of the venerable Hartwell, now of Arkansas, we insert a few sentences expressive of the views he entertains of the great cause of christian missions:—

It was put into the heart of Carey, Judson and many others, to go to India, Burmah, China, and other heathen lands, and thousands on thousands of precious, immortal souls have been brought to trust a crucified Saviour. Multitudes of the red men of the West have buried the tomahawk, and taken the sword of the Spirit, and are engaged on Emanuel's side. The unexpected success of missionaries in all parts of the world, leads us to exclaim, "What hath God wrought?" "It is the Lord's doing, and it is marvellous in our eyes."

Instances have occurred, in modern times, as well as ancient, that ministers have been sent, where, at first, they met not only a cold reception, but even violent opposition, yet that opposition has melted away, and in many instances, those opposers, like Saul of Tarsus, have become friends of Jesus, and able advocates of the cause they once sought to destroy.

Will any one condemn this work? Will any one, when he hears what God is doing, be able to gainsay or resist? Will not every christian hold his peace and glorify God, saying, "Then hath God also to the Gentiles (the heathen,) granted repentance unto life." Will not the feelings of Barnabas, when he went to Antioch, pervade every breast? "When he came, and had seen the grace of God, he was glad, for he was a good man, and full of the Holy Ghost and of faith."

Will not every one say, "Lord what wilt thou have me to do?" How much of my talents, or of my property shall I devote to the spread of the gospel? What field shall I occupy? Where shall I labor to make known to the ignorant and destitute, the unsearchable riches of Christ?"

The injunction is, "Freely ye have received, freely give."

May God in infinite goodness direct our hearts into the truth, and lead us to obey his commands.

A Plain Truth.

We have not lately seen a more important truth, couched in more appropriate language than the following, from the pen of brother Chambliss, the esteemed editor of the Alabama Baptist:—

In our honest judgment, there is no man in the community who enjoys a less prospect of heaven at last, than does a miserly, covetous christian. Christian, did we say? We recall it. It is a contradiction in terms, to say a christian can be miserly and close-fisted. If any man have not the spirit of that Christ, who though he was rich yet for the sake of a lost and perishing world became poor, he is none of his. If men at the last day will be driven away into everlasting punishment, because they fed not the hungry, nor clothed the naked, nor visited the sick, nor came unto those in prison; how much more terrible will be the end of that man who withholds the bread of life, the robes of righteousness, the balm of salvation from the souls of the dead and

the dying! When the Grecian philosophers, who had but a faint knowledge of the existence and perfections of God from the light of nature, failed to communicate that knowledge to the people, the apostle charged them with holding, or rather with withholding the truth in unrighteousness; what then shall be said of the unrighteousness of church members who withhold the clearer light of revealed truth from those who are perishing for lack of it! It is usual for men to take all means to spread to the four winds the news of every important discovery, especially if they put much stress on its value: what value, then, can that man himself attach to the love and death of Christ, who takes no pains to communicate the knowledge of it to all the world? Interest, love to Christ and to souls, consistency—all require that we should put forth a more vigorous and united effort to give the gospel to the nations of the earth.

THE COMMISSION.

RICHMOND, JUNE 15, 1850.

Annual Meeting of the Board.

The Board of Foreign Missions of the Southern Baptist Convention held its fifth annual meeting in the town of Hampton, Va., during the Baptist anniversaries which convened on Friday, the 31st of May. On the afternoon of that day, before a large congregation, the report was read. A deep interest was manifested by all present in the statements and arguments of this document.

On Monday afternoon the Board met for business. The session was occupied in contemplating the question of new fields. It was the manifest opinion of all that, as speedily as possible, arrangements should be made to commence operations in one or more of those inviting portions of the earth which are now accessible to the christian missionary.

At night the Board re-assembled, the house being densely thronged. The President, brother R. B. C. Howell, called the Board to order. The 25th chapter of Isaiah was read by the Corresponding Secretary, and after singing Heber's missionary hymn, the congregation was led in prayer by brother Cumberland George.

Our returned missionary, brother Tobay, then addressed the assembly on the importance of prosecuting the mission in China, with redoubled energy. He referred to some of the trials through which the Board and missionaries had passed, but pressed the consideration that *China needed the gospel*, to awaken and give a proper direction to the benevolent principle—to elevate the female character—to purify their systems of morality—and to save those hundreds of millions from the pit of perdition. He dwelt upon the encouraging prospects of success with which the brethren at Shanghai are engaged in their work.

Brother A. J. Huntington, of Lexington, Va., presented and urged a resolution in connection with the claims of the African mission. The obligations of Southern Baptists especially were considered, arising from the numerous colored members which are found in their churches. He also pressed the responsibility which all God's people are under as *his stewards*, and the danger of unfaithfulness to their solemn trust.

Brother Huntington was followed by Dr. Lugenbeel, for several years colonial physician on the coast of Africa. Beside presenting the consideration that Africa, by prophecy was destined to a happy disenthralment from her spiritual woes, he referred to the missions of our Board as exerting a happy influence, not merely upon the colonists, but the native tribes. He was, he said, intimately acquainted with our missionaries, and some of them he numbered among his intimate friends. They are an active and devoted class of men.

Brother Samson, of the city of Washington, next addressed the assembly on the subject of new fields. Alluding to the great moral divisions which separate the tribes of men, he dwelt principally upon the condition of those who are fettered by the chains of a corrupt christianity. Much valuable information was furnished in re-

gard to the various forms of error which distinguish a large proportion of the professing christians of Europe and Asia. The Greeks, Armenians, Nestorians, Copts, and other christians which people the East, in unnumbered thousands, were all brought in review. It was urged by the speaker that American Baptists were called upon to enter this field, from the fact of their democratic form of church government, and their views of baptism. These eastern christians are immersionists, and although they practice infant baptism, the Lord's supper is administered to children as well as adults. The Board were urged to make immediate efforts to send missionaries to Syria, or Palestine. With almost unbroken attention the speaker was listened to, until a late hour of the evening, when, after a collection, the assembly was dismissed by benediction.

The influence of this meeting we trust will be long seen and felt.

The New Year.

We have just entered upon the new financial year. It is worthy of inquiry—may it not be the best year in our history? Is not the God of missions ready to hear prayer, and will he not pour out a blessing upon us if we honor him with our substance, and wait upon him in unceasing and believing supplication? We invoke the attention of Southern Baptists to this subject. Every day let each disciple, as he approaches the throne, remember the instruction of his Master, and pray, "Thy will be done on earth as it is done in heaven."

The Board need direction from above in the selection of new fields, the appointment of missionaries, and the collection of funds. Our missionaries also need to be sustained in their trials and toils, by the prayers of their brethren. Let all, then, wait upon God.

Reinforcements.

The annual report of the Board thus refers to the subject of reinforcements:—"The fields already occupied by the Board are as yet but scantily furnished with laborers. It will be important if we prosecute the work with any thing like appropriate vigor, to send out additional men. Indeed a judicious economy will render this absolutely indispensable. For the China mission we ought, during the financial year upon which we have just entered, to provide at least six additional missionaries, two of whom might proceed to Fuh Chow Fuh to establish a mission there. The African mission also will demand, at the earliest period, a large reinforcement. Several new stations within the limits of the Liberian colony ought to be occupied. Our brethren now on the coast are beseeching us in earnest tones to multiply the number of laborers. And how shall this demand be met? Will these Macedonian calls remain unheard? Can the churches of the South, with all their pecuniary and intellectual resources, remain indifferent to the woes of these millions, whose spiritual wants we might easily supply? Where are the men of strong purpose and ready hearts, to volunteer in the blessed agency of sounding out the glad tidings in pagan lands? Surely a new impulse will be given in this work. We are happy to state that several brethren have recently announced their readiness to preach the gospel to the heathen. But still more are needed. The Board cannot too urgently impress upon their brethren of the Southern States to pray the Lord of the harvest for an increase of laborers, as well as to seek out and recommend those who are qualified for the work."

New Fields.

With regard to new fields, the report states: Such has been the solicitude of many to have brought under the supervision of the Board other portions of the great heathen world, that it was deemed expedient to appoint a special committee to enquire and report on the subject. This committee after serious consideration "selected France, Germany, Switzerland, Palestine, Mexico, and Central and South America, as important points to which the attention of the Board might be profitably directed. Considering the

above section of the missionary field with the almost incredible facilities which are now afforded for immediate and secure occupation, the paucity of missionary stations with which it is studded, the numbers and ample resources of the churches of which the Southern Baptist Convention is composed," the committee expressed the belief "that it is the imperative duty of the Board to adopt prompt and suitable measures to occupy, with faithful and competent missionaries, one or more of the places above indicated."

In accordance with these views, the Board have referred the whole question to a standing committee, whose duty it will be, by correspondence and otherwise, to obtain all the information necessary to judicious action. This committee are prosecuting their inquiries. If it should be ascertained that a new mission in any part of the world is expedient, it will be promptly made known, and measures adopted to consummate the plan. In the mean time we call attention to these opening and inviting fields, and beseech our brethren in the ministry, with humble heart, to inquire, Lord, what wilt thou have me to do!

Virginia Baptist Anniversaries.

These meetings have just closed. They were held in Hampton, and were numerously attended. It was a season of high spiritual joy. The various Societies passed through their business with nothing to disturb the harmony, or mar the enjoyment of the brethren. We mistake, if a new impulse has not been given to the cause of truth and righteousness in our State.

Georgia Baptist Convention.

The Georgia Baptist Convention held its last annual meeting at Marietta. We are happy to advert to the fact, that the contributions of our brethren in this State to foreign missions, have greatly exceeded any preceding year since the organization of the Southern Baptist Convention. For this we thank God and take courage. The Baptists of Georgia are capable of doing a great work in the evangelization of the nations. It will not be long, we trust, before they will furnish valuable men to go out as preachers among the heathen.

Liberian Baptist Churches.

The Minutes of the Providence Baptist Association, on the coast of Africa, from 1846 to 1849, have just come to hand. From the report of the last Association, which was held at Monrovia, December 13, 1849, it appears that eleven churches were represented. Sixty-two were baptized during the year; total in fellowship, four hundred and twenty-nine. The following is a part of the circular letter recommending the subject of missions:—

"The present age is unparalleled in history for the many benevolent institutions in operation; and among them, the missionary cause stands pre-eminent. While others are engaged in so laudable an enterprise we see no reason why the subject should not be a matter of deep consideration with us. It may be truly said, that we, as a denomination, placed upon these shores, are numerically weak, and incapable of accomplishing much; still it must be presumed, that something may be accomplished by us, by making a vigorous effort. That we have sufficient inducements to make such an effort is obvious. Around us are thousands of poor benighted heathen destitute of the knowledge of divine truth, and while our brethren across the Atlantic, are taxing their intellects and purse, to aid in raising a people among the heathen to praise the Lord, may we not with our small pitance, assist as auxiliaries in the great enterprise. Again, the duty is obligatory upon us as christians nearly allied to this people, to shew our interest in them, as well as to promote the cause of the Redeemer. Further, it becomes our duty now to begin the work, and though at first we may not be able to do a great deal, still we may accomplish something, if we but confidently rely upon Him, who is able to bring strength out of weakness;—ever remembering the old adage, that he that will not help himself, shall have help from nobody.

Let the churches once begin the enterprise, and a lively interest will be awakened, and soon we will see our most sanguine expectations realized."

Referring to the ministry, the letter proceeds: "The ministry being of importance, the churches should never encourage any to undertake it, unless they have gifts and graces, which will render them truly useful. The standard of the ministry is lowered as soon as any person, whether qualified in any degree or not,—whether his general deportment will warrant it or not,—is allowed to enter the sacred desk. Let churches be careful how they license persons. We may not expect a learned ministry for some time yet. Our means will not allow us such facilities as would secure us such a ministry; but we may have pious and devout men."

Doctrinal Sentiments of Liberian Churches.

We insert the preamble to the Constitution of the Providence Baptist Association, as illustrative of the doctrinal views of our brethren on the coast of Africa.

"We the Baptist Churches of Christ in Liberia, believing in the one living and true God, creator and upholder of all things, possessing every possible perfection and in whose divine nature are three persons: the Father, the Son and the Holy Ghost; and that by a mysterious union, these three persons are one God. Believing the holy scriptures contained in the Old and New Testaments, are a revelation from God: that holy men of God, wrote and spoke as they were moved by the Holy Ghost; and contain all that is necessary to know for the proper regulation of faith and practice. Believing that God created man after his own image, and placed him under a righteous law; that man fell by transgression from his primeval rectitude, and exposed himself to the penalty of God's violated law; that God seeing man exposed to endless woe, so loved the world that he gave his only begotten, well beloved Son to die, that all who believe in him should have everlasting life. Believing that ever since the fall of man, his heart has been wholly alienated from God; that a radical change of heart is absolutely necessary to prepare man for the service of God and the enjoyment of heaven; that the change must be effected by the Spirit of God on the heart, and that when this change is wrought, it is manifested by a godly life: that all thus changed by the Spirit were chosen in Christ before the foundation of the world, that they should be holy, and that such are kept by the power of God through faith unto salvation, and that it is the privilege and duty of such to make progress in piety and holiness. Believing that there will be a resurrection of the just and the unjust; that God will judge the world by Jesus Christ; that the wicked will be punished with everlasting punishment, and that the righteous will receive eternal happiness. Believing it is a duty to preach the gospel to every man, and to offer salvation freely. Believing that Christ has instituted for his glory and the good of the church, two ordinances, Baptism and the Lord's supper; to be observed with sacred regard to his authority and example; that immersion only is baptism: and that baptism is a pre-requisite to the Lord's supper. Agree to associate ourselves together under the name of Providence Association; and adopt the following constitution."

Good Example.

The Bethlehem Female Working Society, Chesterfield county Va., have forwarded the sum of one hundred dollars for foreign missions, this amount having been contributed by them for several years in succession. The same fact may be stated in reference to the Brington and St. Stephen's Female Missionary Society, King & Queen county. Will not many of the ladies throughout the South make arrangements for a similar effort?

The Indian Advocate.

We are happy to see this well conducted sheet enlarged and improved. Success to the cause it pleads.

Pastoral Influence.

We take the liberty to insert part of a letter received from a devoted brother in South Carolina. It illustrates the importance and utility of pastoral influence in the collection of funds:—

“I have been again engaged for one month in the cause of foreign missions among my churches, and I am made to rejoice from the fact that I find the spirit of missions greatly increased since last year, and their contributions I have no doubt will be larger this year than they were last. Their cash contributions I think are more than doubled. I have pursued the same plan of last year, i. e., we set apart the month of May for missions; during which month I endeavored to bring the subject before them in as clear a light as possible, proceeding at the same time to take cash contributions when I could, and subscriptions payable at any time from May until the first of November next. I am now satisfied that all that is wanting in South Carolina for our treasury to be filled with the free-will offerings of Baptists, is for the subject to be brought properly before them; and this may, and ought to be done by the ministers laboring for them. I inclose to you now sixty dollars.”

To Pastors and Parents.

We have recently received numerous little contributions from children. They have been interested in reading the Commission, and have appropriated from the gifts they received, to send the gospel to the heathen. Will not our pastors and the heads of families encourage these benevolent impulses. The influence upon the character of the young will be of the happiest character, while no small amount may be secured to aid the cause of missions.

OUR MISSIONS.

Ghina.

Shanghai Mission.

The following is a reference to the baptism of three professed disciples, who were received into the Shanghai Baptist church last fall:—

A little to the north of brother Shuck's dwelling is a beautiful grove. Near this is a quiet pond, upon whose surface are reflected the shadows of the trees, as they are gently moved by the summer wind. Near this pond a little band stood, whose presence attracted the attention of all the passers-by. Why so early in the morning had these foreigners come to this spot? And yet they were not all foreigners, for with them were native Chinese. Many were attracted to the place, and looked on in silent amazement. They had never before witnessed the ordinance of the baptismal rite. The pastor of the little Baptist church in Shanghai went down into the water and baptized three of their fellow-countrymen. How unlike any of the ceremonies of heathenism! How simple and yet how expressive! This is the first occasion of the administration of the ordinance of baptism, as taught by our Savior and his apostles, in this large heathen city. Many who saw the administration of the ordinance, in all probability, thought it was a small matter. But we whose eyes are opened know that it is not a small matter. To-day three immortals, formerly subjects of Satan, have publicly renounced their allegiance to him. Three who formerly knelt in worship before images made by men's hands, have to-day, in the presence of a goodly number of witnesses, repudiated and rejected idolatry in all its forms. If really converted men, what a peaceful day is this to their souls! If sincere followers of Christ, how rich the dews of heavenly grace which to-day fell upon their spirits! They have put on Christ by baptism. They have announced their determination to live for him and for the glory of his name. Trials they must expect to meet. Temptations many and varied are in their path. The heathen may rage, and their fury may be directed to these lambs of the flock. May the Great Shepherd gently lead them, and protect them. May He who never slumbers nor sleeps guard them from the dangers before them. May they ever find him present in their time of trou-

ble. The three to-day baptized with the three brought from Canton, swells the number of native disciples to six. If each of these is as faithful as Ko-Thak-Byu, the Karen, and is equally blessed, what a faithful harvest of souls will be gathered! Pray for us that this may be the blessed result.

Canton Mission.

DEATH OF MRS. WHILDEN.

The painful event of Mrs. Whilden's death is thus referred to in a letter from her deeply affected husband, dated Canton, Feb. 23:—

“I wrote to you by last mail of my dear companion's illness, and now it seems hard for me to believe it, when I write that God has called her to himself. This day one year ago we reached Canton, and only day before yesterday, I followed her mortal remains to the grave.

“I will not undertake to give you an account of her sickness, for Doctor Parker will inform you on this subject. My feelings, as you may well suppose, are indescribably painful. Bereft of the partner of my life, I feel that I must sink under the stroke, were it not for the consolations of the gospel. My hopes had been raised, and I was looking forward to her restoration to health, but when I was the most encouraged, then did God see fit to remove her hence. But as severe as is this dispensation, I do not repine. ‘What I know not now I shall know hereafter.’ I have endeavored to cast my burdens on the Lord, knowing that he will sustain me.

“She was insensible in the hour of death. I spoke to her, but she either did not recognize my voice, or the power of speech was gone. It was indeed a sore trial for me to hear no words of affection from her dying lips—to receive no farewell token of her love. But though insensible then, yet on days previous to her death, she spoke of her change with resignation and composure. She was willing to live for the comfort of her husband and children, and especially for the good of the heathen; but yet she could say, ‘the will of the Lord be done.’ She has had the wish which years since she indulged—she has her grave in a heathen land. Nothing seemed to give her more pain than when I have at times suggested to her that she could not stand the climate, and that I thought it would be necessary for her to return to America. For the heathen she was willing to live, and among them she was willing to die. She had at times expressed a great wish to go and see the graves of the missionaries buried at Whampoa, and I had expected to go with her when she recovered. She never saw these graves. I never saw them until the day of her burial. It was to me a most painful thought; but in the midst of my grief I was cheered, when I remembered that she was gone to that land where there are no grave-yards—where there is no corruption, no death.”

Central African Mission.

It has been our privilege to hear from the brethren who are associated in the enterprise of attempting the establishment of a mission to Central Africa. Letters from brother Bowen up to the 31st of March, have been received from Sama, the point at which they were remaining. He had been sick, but was recovering. Brother Goodale was ill with the fever. The following extracts from brother Bowen's letters will be read with interest by our readers. One is dated Montrovia, Feb. 14, 1810.

“Soon after sailing from Providence, we learned that the Smithfield would not carry us to Badagry till she had sold out her cargo. We arrived at this place on the 8th inst. on the 53rd day of our voyage. Here we met with the supercargo, who informed us that we should not sail for the leeward coast till he had gone to Cape Palmas, and then to Sierra Leone, which would require 40 days. We then despaired of reaching Badagry before the rainy season. While consulting what was best to do, we learned that there is a large town called Boporah, about 100 miles back from this place, in a well watered, healthy, mountainous region, where we should meet with Mandingoes and Foulahs. We were

also assured that the people are kind to strangers; that numbers of them can speak English; and that Boporah is in direct communication with the interior. We have concluded to go back to this place and try to live till we become inured to the climate, by which time we can collect information and ascertain the best means of proceeding. In the mean time we hope to study either the Mandingo or Foulah tongues, either of which will enable us to preach all the way into the heart of Africa. As soon as we get farther information, it will be communicated.

Another letter from Vonzaw, Feb'y 25, thus refers to the people whom they had seen:

“We have been waiting here more than a week for carriers to come from Sama, three or four days walk interior. They have arrived, and we set out in the morning. My health is much improved. The brethren are well.

“We have met with numbers of Mandingo men. They surpass our highest anticipations of the civilized people of Central Africa. It is not uncommon for them to read and write Arabic, with facility. The specimens of their iron and other manufactures which we have seen, are good. They are Mohammedans, but love thus far to hear the gospel, which I have preached twice through our interpreter, who is a good one. After the first talk, I heard them conversing on the subject among themselves a time or two. At least I heard them call the name of Christ. Some of them came one day to enquire the name of his mother, which they had forgotten. They are punctual in their Mohammedan prayers, and sometimes they pray so loud as to be heard all over town. Their dress is a robe and short breeches and cap. We have seen a few who wore sandals. They are the most handsome and intelligent men I have seen. Some of them reside here, but there are numbers at Sama and Boporah. Their country is several days journey interior, and their language extend very far, perhaps almost or quite to Haussa. I begin to question whether we had not better begin with the Mandingoes. The Foulahs are in a few days of us. The people here say they have long hair. If the Lord spare us we will collect all the facts we can.”

SPECIAL REQUEST.

Many of our subscribers are in arrears for the present volume of the Commission; and we earnestly request all such to remit by mail the amounts due. Those who owe only 25 cents, might procure other subscribers to the amount of \$1; or they might pay for five years in advance; and send a note in a letter.

THE PRESENT MONTH

Is a favorable time to procure new subscribers to the JOURNAL and the COMMISSION.

The fifth volume of the JOURNAL commences with the June number, which has just been issued. It is the organ of the Foreign and Domestic Mission Boards of the Southern Baptist Convention. The July number of the Journal will contain the annual reports of both Boards. Terms, one dollar per annum, in advance.

Subscribers to the COMMISSION may begin their subscription year with the July number.

Will not the pastors of the Southern Baptist churches make renewed efforts to circulate these periodicals? Thousands in our churches would subscribe, if the matter were brought to their notice.

Orders for the Journal or Commission may be sent to H. K. ELLYSON, Richmond, Va.

Items.

MISSIONS OF THE SCOTTISH FREE CHURCH.—There are 37 European missionaries and agents at the different stations in India and Africa, and 57 native ministers or other agents, including converted Hindoos, Abyssinians, Mohammedans and others, with about 6,000 children at the schools in connection with the missionary institutions of this branch of the christian church.

SABBATH SCHOOLS.—The number of Sunday school teachers in England is estimated at 250,000, about 200,000 of whom are from the laboring classes; the number of scholars is estimated at 2,000,000. In this country there are probably a total of about 500,000 teachers and 3,000,000 scholars.

Donations.

FROM APRIL 1 TO MAY 2.

Maryland.

First church, Baltimore, viz:—
James Wilson \$100, two members of church and congregation for African mission \$30, a female member for ditto \$5, a member for ditto \$6, colored member for do \$4, Nelson Clark for ditto \$15, Ro. P. Brown \$15, 175 00
High Street church, Baltimore:—
Public collection \$10 60, Eliza Uscherson \$5, concert collections \$24 38, cash 25, 40 29
Seventh Baptist ch., Baltimore:—
Win. Crane and Son \$100, J. G. Rous \$25, G. W. Norris \$5, Mrs. Criss \$1, two female members \$15, C. D. Slingluff \$20, Mrs. Ball \$1, Mrs. Tuttle \$1, A. W. Poulkins \$5, W. W. Laurason \$10, L. P. Bayne \$25, A. D. Kelly \$25, G. T. Norris \$2, Jno. W. Ball \$20, M. Lewis \$5, J. Mason \$2, W. H. Perkins \$10, H. Wood \$10, W. H. Ryan \$10, D. Chase \$10, Elizabeth Crane \$10, public collection \$30 33, J. Schultz \$2, A. J. Hampson \$5, Mrs. A. P. Crane \$5, Master Willie Crane 70 cts., A. R. Leveing \$25, Geo. Ervin \$5, A. E. M. \$1, female member \$10, monthly concert collections \$60 15, 450 18
Huntington ch., Baltimore co.:—
Concert collections, 23 75
—C95 22

District of Columbia.

F. Street Baptist church, Washington:—
Youth's Miss. Soc., for support of African boy \$25, concert collec's \$22 10, 47 10
Virginia.
David Lipscombe, esq'r, \$10 of which is for German mission, 20 00
Rev. I. J. Roberts, in settlement of his ac't, 6 00
—26 00

South Carolina.

A. T. Morrell, 1 00
Georgia.
Second Baptist church, Savannah, per Rev. T. P. Tustin, pastor, for foreign missions, 105 00
First African church, do, for African missions, 43 17
Second do, do, 30 00
Third do, do, 28 35
Miss Screvin of Athens, 50 00
—256 52

Alabama.

Alabama Baptist Convention, per J. S. Reynoldson, 41 00

Tennessee.

W. T. M. Outlaw \$5, Jonesboro church concert collection \$2, 7 00

Texas.

Miss C. White's Sunday school class, Galveston, 6 00
Galveston Sunday School Miss. Society, 11 50
Col. by Rev. Jonas Johnson, in Texas, 7 75
Balance due by him in last remittance, 1 00
—25 25
\$1,098 67

BIBLE FUND.

Maryland.

Seventh Bap. church, Baltimore:—
Col. for Bible distribution, \$52 67
ARCH. THOMAS, Treas.

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Children's Department.

Hymn.

Who are they whose little feet,
Pacing life's dark journey through,
Now have reached that heavenly seat
They had ever kept in view!

"I from Greenland's frozen land;"
"I from India's sultry plain;"
"I from Afric's barren sand;"
"I from islands of the main."

"All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portal of the sky."

Each of the Saviour's "Welcome" waits—
Conquerors over death and sin:
Lift your heads, ye golden gates!
Let the little travelers in!

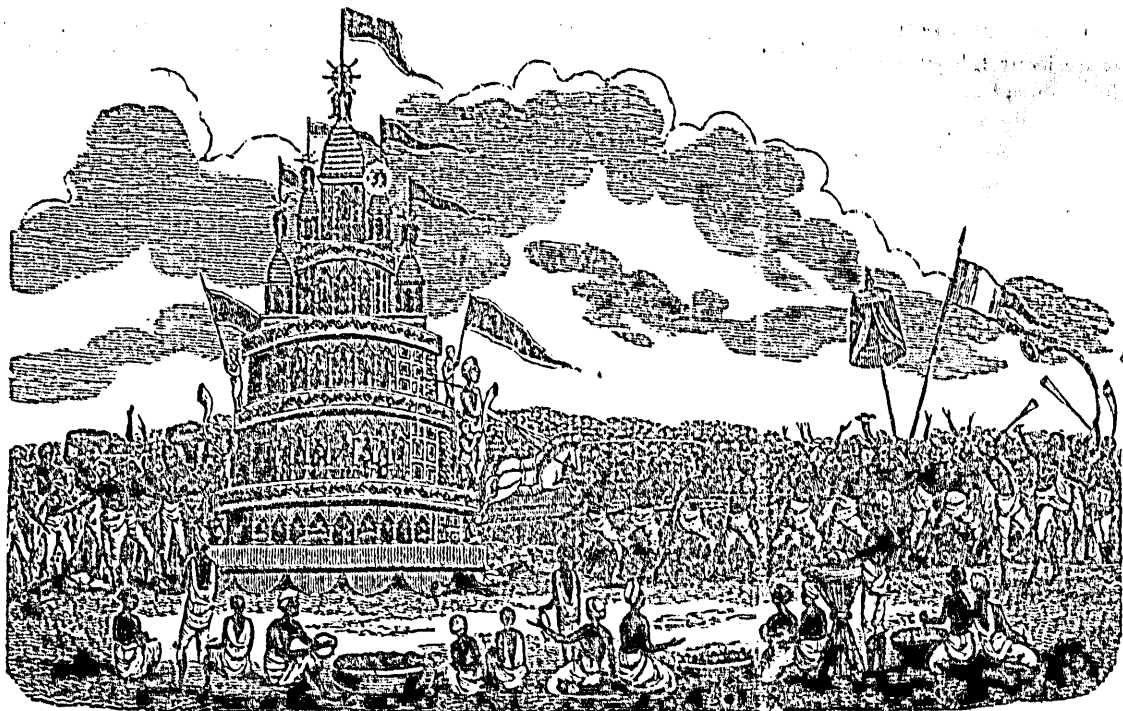
*Matt. xxv. 31.

The Hindoo Mother.

Among the stories which Mr. Bateman told was one which greatly affected the little boys and girls. It was about a Hindoo woman who threw her little baby into the river Ganges. Some of you have very likely heard that there is a river in the north of India called the Ganges, and which the poor, ignorant people there foolishly worship. They look upon its waters as very sacred, and fancy that if they drink them, they will get a great blessing from them; or if they wash in them, they will come out quite cleansed from their sin; or if they die in them, will go, all bright and glorious, to Paradise. The great value they thus set upon the Ganges makes them offer to it very costly things; and sometimes they will throw into it all sorts of precious jewels, in the hope that the goddess who rules over it will do them good. Even little children are sometimes thrown thus into the river.

One day a young Hindoo mother was seen going down to the Ganges, carrying a sweet little baby in her arms, which she was loading with her kisses and bathing with her tears. The person that saw her thought, "Ah! poor Hindoo woman, she is going to throw that child to the Ganges;" so he watched her. When she got down to the river, he saw her lay her lovely babe upon the grass, and then, going to the edge of the stream, gather some of the long reeds or flags that grow there; these she plaited together so as to make a sort of little raft. She then gathered a number of the beautiful flowers of the lotus—a sort of water-lily, and with these she made a wreath all around the raft. Then lighting a little lamp, and placing it in one corner, she lifted up her babe, again loaded it with kisses, placed it in the midst of the flowers, and then pushed all off upon the surface of the stream, a beautiful offering to the goddess. She thought that the stream would bear away her gift quite out of sight; that by and by her darling babe might, perhaps, fall off the raft and be drowned in the sacred river, and that then, as its blest spirit rose to paradise, the goddess would pardon her sin and bless her soul. But it so happened that she did not push it far enough, and the eddies of the river brought back the little raft underneath the over-hanging branches of some bushes at the side. The little babe held out its hands to its mother, and cried for her to take it up; but no, she had given it up to the Ganges, and she dare not take it back. At last, as it passed under a branch, the little thing caught fast hold of it, and lifted itself up a little from the raft. The moment the mother saw that, she was seized with fear, that, perhaps, after all, it might escape, and then a curse, and not a blessing, would fall upon her spirit. So she rushed down to the spot, and, scrambling out to the end of the branch where her little child clung, she seized hold of it, wrung its little neck round and round, and then threw it out into the river, where it sunk to rise no more.

"O, cruel Hindoo mother!" you all of you cry out; but I would rather say, "O, ignorant Hindoo mother!" Poor woman! she did not know that God had given his Son to die for her, so she gave her babe an offering to the Ganges.



Had she known what you know of God giving his Son for her sins, she would not have acted as she did. O! let us send her word of the glorious gospel of God, and tell her she need not throw her child to the Ganges, for God has given up his Son, and "His blood cleanseth from all sin."—*Jur. Miss. Mag.*

Heathenism in India.

The children who read the Commission will see above a picture of the car of Juggernaut. THERE IS A MAN THROWING HIMSELF UNDER THE WHEELS OF THE CRUSHED TO DEATH! Dr. Scudder, who has been many years a good missionary in India, thus describes the dreadful practice. We hope that while the young people will endeavor to help us send missionaries to the heathen, they will also take Dr. Scudder's advice, and be ready themselves for heaven.

At every large temple there is at least every year one grand procession. The idol is brought out from its inclosure, and placed on a great car or chariot, prepared for this express purpose. This stands upon four wheels of great strength, not made like ours, of spokes, with a rim, but of three or four pieces of thick, solid timber, rounded and fitted to each other. It is sometimes forty or fifty feet high, having carved upon it images of a most abominable nature. I must not tell you anything about them. The car, when finished, presents somewhat the shape of a pyramid. On the day of the procession it is adorned with painted cloth, garlands of flowers, green shrubbery, and precious stuffs. The idol is placed in the centre, loaded with jewels and so forth, to attract the attention of the people.

Having fastened ropes to this enormous car, six or seven or eight or nine hundred or a thousand people catch hold of them, and slowly drag them along, accompanied with the awful roaring of their voices. At certain periods they stop, at which the immense crowds collected from all parts of the country set up one universal shout, or rather yell. This, with the sounds of their instruments, and numerous drums, produce much uproar and confusion. Sometimes the weighty car comes to a stand from the dampness of the ground, or in narrow streets, when the tumult and noise are redoubled.

One of the principal idols of the heathen of India is named Juggernaut, the meaning of which is, "the Lord of the world." (See picture above.) At Orissa this idol is very celebrated. It is supposed that more than a million of people go every year to worship it. Some of these measure the whole distance of their journey with their bodies lying on the ground, as a carpenter lays his rule on a board, over and over again, till he gets the length of it. The aged and the sick undertake it as a remedy for all evils. Thousands die on their way to and from the temple. For many miles around it the roads are strewn with the bones and skulls of the poor pilgrims. Dogs, jackals, and vultures live on their bodies; especially do the pilgrims die in large numbers on their way from the temple. Their route may be traced by the bones, which lie where the jackals and vultures leave them after eating the flesh. The country near the temple seems as if it had been visited by pestilence and famine—dead bodies are seen in every direction! When Juggernaut is placed on his car, and drawn around the temple, poor deluded pilgrims throw themselves under the wheels, and are crushed to death. Not long since, five or six persons thus threw themselves under his wheels, and were killed. The god is said to smile when this is done.

Near the city of Juggernaut are to be seen crowds of deluded creatures, some remaining all day with their heads on the ground, and their feet in the air; some cram their eyes with mud, and their mouths with straw; others are extended in a pond of water; one has his foot tied to his neck; another has a pot of fire on his breast, or is enveloped in a network of ropes.

Thus, my dear children, you see what sufferings the poor heathen are willing to undergo with the hope of obtaining heaven—a hope which, I need hardly tell you, is utterly vain. God requires no such sufferings. All which he requires of you is, that you should repent, and accept of Christ as your Saviour. And have you done these things? If not, let me entreat you to do so without delay. Death and eternity are drawing near, and remember, that if you are once lost, you are lost forever. It is my earnest desire to meet you all in heaven. Who is there among you that will refuse to meet me there!

Missionary Story.

From the Foreign Missionary is extracted the following, for the children who read the Commission:—

In the last paper we related a story of the early missionaries, who carried the gospel to our pagan ancestors in England. We will now give you one about another party of missionaries, who went to some little islands in the Pacific Ocean; they are on the opposite side of the world from England. It is only about thirty years since these missionaries went out. Some of them are still alive, and will probably read what I now write. They went from this country. They had many kind friends whom they loved very tenderly. Some of them had very pleasant homes, and might have lived in ease and luxury among their own friends and countrymen. But they had heard of the wretchedness of these poor islanders. They were in the deepest darkness and misery, and had no one to instruct them. The missionaries, therefore, resolved to leave all, and go and dwell among them, and do all they could to improve their condition. They had a long journey to reach them. For five or six months they were tossing and floating upon the billows of the great deep. At length they reached the islands in safety. But O, what a spectacle do they behold! The people are more savage and wild than any they ever saw. Some are naked—some have grass mats rolled about their bodies for a dress—some make a kind of paper from the bark of trees, and roll it around their persons. Their houses are miserable and filthy beyond any they have ever seen. Their idols are many and frightful. Human beings are often sacrificed to them. Children are destroyed by thousands, by their own parents. There are no churches, nor schools, nor books; not one person in all the tribes there, has learned

a single letter of any language! What a task the missionaries have before them! They must first sit down and learn the strange barbarous tongue spoken by this people. They reduce the language to a written form. They now begin to translate the Bible, and prepare other books. They then collect the people into schools. The whole nation has to be educated. The parents and children often attend the same school, and sit in the same class! They are taught to read the Bible. What a wonderful book it is to them! They read about the creation—about our first parents in the garden of Eden—about the Fall, the Flood—of Abraham, and Moses, and David, and Daniel in the den of lions! They come to the birth of Christ, his life, his death on the cross, his rising from the grave and ascending into heaven. They learn that he was the Son of God; that he came into the world to save sinners; that he died for just such sinners as they; that he came "to give light to those who sit in darkness, and in the shadow of death!" They now cast their idols to the moles and bats. They pray only to God, they trust no longer in graven images, but in a crucified Saviour. Mothers now spare their children. Some of them, with streaming eyes and bleeding hearts, now confess to the missionaries the bloody deeds their hands have performed. One poor distracted mother acknowledged that she had put to death no less than fifteen of her own children! A father confessed that he had destroyed more than twenty of his, and was then childless! O how distressing to have lived among such a people! And yet how delightful to see them turn from all these cruel, barbarous practices, and become like civilized and christian nations! All this some of the missionaries have lived to witness.

You now see the whole face of their islands changed. The wilderness has been made to bud and blossom, and the desert to rejoice. The idol temples have crumbled to dust, and churches to the true God are erected in their place. The Sabbath is now kept with even more solemnity than in many parts of our own country. Churches, and Sabbath schools, and prayer meetings, and Bible classes, are attended there as regularly as here. Human sacrifices are no longer allowed, nor the cruel destruction of their children. But in all respects they are becoming just like other christian nations, civilized, intelligent, industrious, kind, happy, and prosperous. How think you do those missionaries now feel! Have they not a rich reward for all the sacrifices they made? Would they not sacrifice a hundred lives, if they had them, to see such results as these they now witness! And would not you, my young friends, be willing to sacrifice your lives to do the same thing for other heathen nations, who have not yet received the gospel? What these devoted missionaries have accomplished in the Sandwich Islands, some of you might perform for other nations. And O, what a reward might you not thus secure! A part of this reward may be obtained by every little child even, who reads this paper, simply by doing all you can in every way to help on this great work. Every one can do something. And it is only to offer up our fervent prayer, or give one little dime in a month, or a year, if this is all that he can do, it is all that God requires of us. And he will reward us as richly for this, as the missionary who has turned multitudes from darkness to light, and from dumb idols to the living Saviour.

W. S. R.