

# THE COMMISSION.

VOLUME 2, NUMBER 7.

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

RICHMOND, JULY 15, 1850.

## Southern Baptist Convention.

### Correspondence of the Foreign Board.

Communications relating to the general business of the Foreign Mission Board, may be addressed, *post paid*, to

JAMES B. TAYLOR, *Cor. Sec.*  
Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to

ARCHIBALD THOMAS, *Treas.*  
Richmond, Va.

For the Commission.

### What am I to do?

I learn, clearly, from the Scriptures that Christ's church is a missionary church, and that the spirit of christianity is essentially a proselytizing one. I am not to consider myself as sent into the world merely to get wealth and enjoy myself. I am the servant of Christ, and must do my Master's work. I am bought with a price, and am not my own, and must yield myself up to my Divine Proprietor. I am a soldier, and I am put in requisition by Him to whom I belong. I am called out to service. The trumpet bids me to take my station round the standard, and join my comrades in arms to fight the battles of my Lord. The world is in rebellion and hostility against Christ, and I must take the field, and endeavor to bring it in subjection to him. I am but one—but I am one. I cannot do much, but I can do something; and all I can do, I ought to do, and by God's grace will do.

JAMES.

For the Commission.

### The way the World is to be Converted.

I have recently become acquainted with a man who says, that after he pays his debts, he intends to give *all* his clear gains to the cause of benevolence. Now, I ask, did not Christ, who was rich, for our sakes become poor, that we through his poverty might be made rich? Did not the apostles give all? Did not many thousands of christians in the apostles' days give all? Do not our modern missionaries give all—money, time, talents, influence, ease, comfort; yea, every earthly enjoyment? Suppose every christian in the world was willing to do everything in his power for the spread of the gospel; how long would it be before the millennial sun would rise in all his glory, and dispense light, and love and heavenly joy throughout the habitable world?

The brother spoken of above has a competence. He has the wisdom to perceive that he needs no more, and the piety to desire no more. When will we all have that much wisdom, and that much piety? That day is coming. The truth about the matter is this:—The world is Christ's harvest field. All true christians are Christ's servants, sent into Christ's harvest field to labor,—not for themselves, but for him. He is willing, while we work for him in his field, that we should have an ample support. But when we make the accumulation of property, or even the support of our families, our principal object, we leave Christ's work, and go to work for ourselves.

The way the world is to be converted then, is, by the entire consecration of all the powers of the church to that noble cause.

J. R. H.

For the Commission.

### The Blind Girl's Offering.

A minister in England once received from a poor blind girl a liberal sum of money, which she desired might be applied for sending the gospel to the heathen. Somewhat surprised, he enquired how she was able to contribute so large an amount. She replied that she was employed in a factory, and worked part of the night.

Night being to her as light as day, she was able to dispense with candles, and by this means had saved the money which she handed him.

This was a touching instance of glorifying Christ by infirmities. Her soul's eye had beheld Christ in all his tender relations of brother, friend, Redeemer and Intercessor, and she was prepared to make her very deprivations the means of honoring him. Mournful fancy, aided by the missionaries' tale and the light of inspiration, had shewn her the heathen groping to the tomb and perdition with a spiritual blindness the most intense and dreadful, and she was ready,—her mind illumined by eternity's clear light, with some conception of that world, where this faculty never shall perish,—ready to make her blindness and suffering the instrument of conveying to their minds the light of life, and of pointing them to the way of righteousness. Who will not imitate the blind girl, in devotion to the Lord and pity for the miserable heathen!

Who that looks with the natural eye upon the bright sun in the heavens, that has had his heart cheered and warmed by the genial rays of the sun of righteousness, and looks with the eye of faith to that world of blessedness and light beyond the grave, will not say, "Here Lord I give myself to thee." Henceforth be my property, talents, time, person, all thine,—all obedient to thy blessed will.

X. Y. Z.

For the Commission.

### Arduus and Laxus.

"My dear brother," said Arduus, "our church is in a wretched condition; it is swallowed up in lukewarmness and supineness. Long enough have I borne my sorrows in silence; long enough in secret wept over the unfruitfulness and spiritual destitution of our decaying Zion! Every day urges upon me some new indication of a fearful resolvedness in its opposition to the cause of Christ! 'I cannot but speak of the things I have seen and heard.' For a length of time it has been my labor to endeavor to enlist the sympathies of my professing brethren, so as to win from their profusion a few cents for the aid of the missionary cause. I have not in one instance prevailed. Great God! can there be a more determined enmity against thee, than that which refuses to the poor Lazarus of thy cause, even the crumbs which fall from its superfluous abundance? He who lifted up his eyes in torments for having clothed himself in purple and fine linen, and fared sumptuously every day, never dreamed of equaling the iron-hearted, all-engrossing selfishness of such an avarice!"

"You astonish me Arduus!" replied Laxus: "I see nothing in the state of our beloved church to warrant this bitter severity of accusation. It seems to me to be enjoying a large share of peace and harmony; and its membership from time to time enlarges. I am free to admit that it is not sufficiently engaged in works of active benevolence; but then great allowances must be made; you must know this is a time of present and of greater anticipated pressure."

"Is it possible! I thought they must be enjoying the most abundant worldly prosperity. Never as of late have I seen in our congregations such a profusion of velvets and broad-cloths, and silks, and muslins, and feathers, and flowers, and laces, and scarfs, and streamers! My dear sir, does not such a gorgeous show put to the blush the faintest complaint of *hard times*?"

"Ah well, Arduus, you know they had almost as well use what they have freely, while it lasts, as to be scrimping and hoarding it together."

"But, my dear sir, has no other alternative ever presented itself to your imagination? Was it, indeed, ever given to them to be debased to these sordid uses (*abuses* I should say)? Are not these gorgeous apparellings the idolatrous robes put on to celebrate the worship of the world? Could not the means they and their kindred indulgencies absorb, be sanctified to a more

appropriate end in being given into the hands of the servants of the Lord, to aid in bringing poor ruined souls, perishing in their nakedness, to be clothed in fadeless, ever-enduring robes of bliss and righteousness?—If so be, that being clothed they might not be found naked.' There is Scripture-grounded reason to fear, that they who do not so estimate the preciousness of that divine 'wedding garment,' as to desire to see all that are naked clothed therein, have not themselves proved the blessedness of its pure and heavenly security."

"All that I have to say," replied Laxus, moving away, "is, that it seems to me that you take such exaggerated views of everything connected with religion! Your conceptions of christian duty quite transcend the capacity of such poor weak beings as us frail mortals: my trust is, that God is more merciful than you. At such a rate as this, you would soon unchristianize half the professing world."

E. A. L.

To be continued.

For the Commission.

### "How does a Missionary's wife spend her time?"

A short time ago, a friend's letter contained the above inquiry. Such questions manifest a degree of interest in the missionary work; and the hope of increasing that interest makes it pleasant to give the desired information. But as I sat penning a reply, I wondered how the querist was spending *her* time;—and now it occurs to me to ask all your readers, large and small, how they are spending *their* time! Dear friends, which has the largest share of your time, anxieties, efforts, hopes and fears; selfish and worldly attainments, or the welfare of souls and the glory of God? Look closely and candidly over the days and months and years of your life, since you professed to forsake all things for Christ, and let the honest voice of conscience be heard.

The general impression is, that missionaries and ministers of the gospel are under peculiar obligations to devote their time to the service of God. And so they are: but look at all God's gifts to you,—from the gift of his Son to be a sacrifice for *your* sins, down to the daily blessings of food and raiment, peace and rest,—and see if your obligations are not more than you can count or measure. Suffer me, then, to press the question:—"How much owest thou unto my Lord?" And do not imagine that the work of doing good is to be left entirely to ministers and missionaries. Every disciple of the Lord Jesus may,—nay, *must*, if *duty* be performed, take part in the great work of the world's conversion. Some of you have more talents and wealth than others; but all are "stewards of the manifold grace of God;" and to each one of you he says, "Freely ye have received, freely give." "Why stand ye all the day idle? Go ye *also* into the vineyard." Look around you, and abroad upon the estate of the world; open your ears to the cry which resounds on every hand—"Come over and help us," and remembering that "you are not your own, that you are bought with a price, even the precious blood of Jesus Christ," be no longer conformed to the world. No longer waste your time, talents or money, upon the fleeting, unsatisfying vanities of this short life; but be ye "steadfast, immovable, *always* abounding in the work of the Lord," so that when required to give account of the manner in which your time has been spent, you may do it with joy and not with regret. Affectionately, &c.

E. M. Y.

### Baptists in New Grenada.

We clip from the New York Recorder the following interesting reference to a good work which has commenced in New Grenada. It will be remembered that this country embraces the region through which the California emigrants

pass from Chagres to Panama. Our Board have regarded this as one of those new fields of labor which the providence of God called them to occupy:—

"We are constantly receiving testimony to the value of sailor converts as faithful and successful laborers in the cause of Christ; a fact which speaks volumes for our Bethel operations, and ought to enlist the interest of any who have hitherto been indifferent. A sailor belonging to a Baptist church in New York, while lying at an island on the coast of New Grenada, took a deep interest in the spiritual condition of the Catholic inhabitants, and labored to bring them to the knowledge of the truth. God blessed his efforts, a revival followed, and some eighty or ninety were converted. In this condition of things they naturally looked to him as their spiritual leader and teacher. Intelligence was communicated to the priesthood on the main, and one of the order visited the island to persuade the people to renounce their heresy, but they were firm in their adherence to the truth. The sailor took passage for Jamaica, to get advice from the Baptist brethren in that island. The result of the visit was, they ordained the sailor brother, who returned to his New Grenadian brethren and organized them into a Baptist church, of which he is the humble pastor. Thus God has planted an evangelical church on the borders of that Papal country, from which may go forth an influence that will bring that priest-ridden people to a knowledge of the truth."

### The Reflex Influence of Christian Missions.

The influence which the foreign mission enterprise has exerted on the prosperity of the churches engaged in it, is one of the decisive proofs that it has the divine sanction. The churches opposed to this work, so far as we are acquainted, are, without an exception, declining in numbers, efficiency and influence. We cannot affirm that there are no flourishing churches of this class; but it must be admitted, by all intelligent and candid observers, that churches and associations of this stamp are rapidly tending, with rare exceptions, to extinction. Were we required to select the most prosperous churches, we should select precisely such as have made the most generous sacrifices in the cause of missions. Not only are their numbers increased, but their discipline is strictly maintained, and they exert a strong and extended moral influence. They "shine as lights in the world, holding forth the word of life."

Whence springs this marked difference between the condition of the mission and the anti-mission churches? It must be ascribed to a principle plainly revealed in the Scriptures. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

If individuals or churches cherish a selfish spirit, and act from contracted views, a blight will be upon them; but if they possess a generous, self-sacrificing spirit, and aim to promote the salvation of men, and the glory of Christ, God will bless them. If all the money which has been spent by the Baptist denomination in the foreign mission cause, had been spent in maintaining the gospel at home, we do not believe so much could have been accomplished, in multiplying and extending our churches, as has been done. The ignorance, corruption and wretchedness of heathen nations, spread, by means of religious periodicals, and the addresses of returned missionaries, before the christian world, have stirred their deep sympathies, and called forth their generous contributions; and the fountains of liberality being once opened, have poured forth many a stream to refresh and fertilize our own land. Those who cherish a concern

for the salvation of the heathen, will not be unconcerned about the salvation of their countrymen. Those who give liberally to plant the gospel in Asia or Africa, will not be the last, or the least generous to contribute for the spread of the gospel in their own land. Those who are the most conscientious in aiding to fulfill the Redeemer's last great command—"Go ye into all the world, and preach the gospel to every creature,"—will not be the least attentive to the various duties by the fulfillment of which Christ's cause and glory are promoted on earth. The foreign mission enterprise has given legitimate birth to the various Bible, Tract, Domestic Mission, Education and other Societies, whose object is the promotion of the cause of Christ in our own country.—*Jeter.*

## THE COMMISSION.

RICHMOND, JULY 15, 1850.

### Death of Rev. Hervey Goodale.

It becomes our mournful duty to announce the death of our beloved brother Goodale. The letters which reached us by the Liberia packet, dated March 31st, prepared us to apprehend the event, as both the white brethren were then very ill. More recent communications, dated May 6th and 9th, bring us the dreaded intelligence that one of them has been removed. He died at Sama, four or five days journey from Monrovia. The following is the affecting allusion to this event, from brother Bowen, who, though convalescent, was almost too feeble to write:—

"The first and most painful subject to which I allude, is the death of our beloved brother Goodale. He was attacked of fever on the 10th of March, but the disease appeared to yield readily to medicine, and he was soon out of bed. We rejoiced to believe that he was now safe; but he suffered two relapses, the third attack being a complication of fever and dysentery. The latter was checked after about three days, but the fever continued. About the 10th of April, on feeling his feet, I found them for the first time becoming cold. This was a heart-rending discovery. I thought he might live through the day. Next morning, I think it was, he began to shew some aberration of mind, which continued to increase. He spoke often of the poor heathen, and exhorted us not to falter. Frequently he spoke as if he had been perfectly in his senses. On Friday night we expected him to die, but he lay insensible till next day about half-past two P. M., the 13th of April, when he breathed his last. Surely no one can conceive the loneliness of our mud hut in that sad hour. Our poor brother was buried without a coffin, about twenty paces from the south-east gate of Sama. We wrapt him in a shroud and a mat, and covered the vault with poles, leaves and boards."

It will be remembered that brother Goodale was first designated to the Canton mission. Soon after his marriage, and just before his expected embarkation, his wife suddenly sickened and died. This prevented his departure, and he contemplated a few months agency in Tennessee. On the way to his field, he remained a few days in this city, and for the first time met bro. Bowen. His heart became deeply interested in the contemplated mission to Central Africa. All the appeals which for a period of twelve months had been made to secure a co-adjutor to accompany brother Bowen, had been vain. Conversations occurred between these brethren, which resulted in the purpose, with the sanction of the Board, to make Africa rather than China his field of labor. The resolution adopted by the Board in the case was conditional, and left the disposition of the question with him. They were desirous of securing a right-minded man for this new position, but they would not, under the circumstances, assume the responsibility of a peremptory requirement.

Our departed brother was eminently gifted in the possession of a warm, benevolent heart. His devotion to Christ was sincere and unreserved. We have seldom seen one who had less of selfishness in his nature. He was energetic and indomitably persevering in the fulfillment of his designs. His constitution was not vigorous,

but he expressed the opinion that it would not be unadapted to a tropical climate. We hoped he might have passed through the acclimation safely. But he has gone—gone to a world where sickness and sorrow will never more disturb him. He was soon called away, but not too soon for himself—he was ready.

### A Strong Reason.

When Jonas King had been many years laboring in a foreign land, his aged father was asked, if he were ever sorry that he had given up his only son to the perils and sufferings of a missionary life. The old man took from the table his family Bible, and read from the third chapter of John: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;"—and shall I keep back my son from the work of making known this love? No, never!

### Mrs. Whilden.

We have been much interested in reading a sermon delivered before the First Baptist church, Charleston, by its pastor, Rev. J. R. Kendrick, occasioned by the death of Mrs. Whilden. The text, "signifying by what death she should glorify God," was peculiarly appropriate. Some of the closing remarks we append, because they express the very sentiments which we thought to present our readers:—

"1. *No death can be properly considered untimely, which glorifies God.* The life is not short which attains life's great end, and that is not properly long, however protracted, which has failed of attaining this end.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best."

"So the death that honors God, especially if it terminates a life that has honored him, comes at the right time and in the right place. When we behold one whose 'sun has gone down while it is yet day,' who is hurried into the grave while in the very beginning of usefulness, we should not indulge feelings of disappointment, as if such a life had proved a failure from its abrupt termination. The life of sister Whilden was in one sense brief; in another it was long. While with us she sought to glorify God. Her heroic devotion to Christ made her desire a distant and more perilous field of labor. She went there, and when she thought to enter upon a course of toil, she entered upon her rest. She finished her course, and her life, though a short, was still a completed and rounded one.

"2. This subject may serve partially to disperse the clouds and darkness which often hang about the deaths of God's servants, and disclose to us the wisdom and mercy behind them. *It may serve to reconcile us, if we need such reconciliation, to our missionary's early decease.* At first sight the event looks dark—dark exceedingly. A little less than two years since, amidst our tears and anxieties and prayers, we sent her forth, in accordance with her long-cherished and earnest wishes, to recruit, in company with her husband, an afflicted mission. She had been amongst the heathen but little more than a year, and had just become competent to perform her anticipated work. She was laying her plans for usefulness when death broke them all up by his sudden intrusion, and she now sleeps in a Chinese grave. Her smitten husband is now, doubtless, on the voyage to America, bringing back his motherless children and depriving the mission of his valued services. But God is in the cloud, dark as it is, and at least fringing it with light. He has taught us that he is glorified in the death of his servants. What great results may come forth from this death, we cannot understand. It is not for us to say that she has not done more by having died for the cause of missions, than she could have done by living for it. God may have high and benevolent purposes to subserve by calling her away. If her death should awaken others to thoughtfulness and anxiety in reference to the heathen, and be the means of sending them out to China to supply the places which it has vacated, we should see at once the

design of God in this providence. She felt that good would come out of her fall, and rejoiced that she had gone to China, though it were just to die there."

## OUR MISSIONS.

### Africa.

#### Extract of Letter from Br. Bowen.

When brother Bowen last wrote, he was at Monrovia. He will probably remain there until the fall, and then proceed by the best route to the interior. He thus describes the country on the coast:—

"Western Africa is hilly and undulating, much like Virginia, for forty miles above Richmond. The streams are numerous, rocky or sandy, and clear; prevailing rocks, amorphous trap and iron ore; soil generally of second and third quality, rather stubborn, owing to the presence of innumerable pimples. The interior is good for corn; cotton is very inferior; sweet potatoes bad; wild fruit abundant, but not often eatable. The whole land is covered with a tangled thicket of bushes and vines. There is abundance of timber, some heavy and desirable, some tough as hickory, but I have seen no fine wood. Cam wood is scarce, so is ivory.

"To natives and acclimated persons Liberia is as healthy as the southern States. But the settlements are in the very worst locations, being near the juncture of salt and fresh water. There is very little swamp in the country. If villages were built thirty or forty miles back, and surrounded by plantations, I have no doubt that the health of emigrants would be two or three hundred per cent. better than it is. When the country is cleared and cultivated, I believe the climate of Liberia will no longer be a terror.

"I was on Gebby island, in St. Paul's river (see map to Alexander's History of African Colonization). All this region is a noble, elevated country, almost free from palm trees, and with various other indications of wealth. The stream east of the island is about eight yards wide, the other about two hundred. The river is full of rocks and rapids.

"I have not been long enough in the country to learn much about the state of the churches. There is no ordained minister in the Monrovia district.

"The principal native tribes in this section are the Golahs (very extensive); the Veys (principally on the coast from this to Gallenas); the Kroos, on the coast, and the Deys, who are now weak. They are all barbarians, but by no means so stupid as we have heard. In fact they are shrewd, and capable of great improvement. The Golahs, Veys and Deys live almost wholly by agriculture and trade. The Kroos are watermen and fishermen. The re-captured Congoes are every way superior to other natives. Numbers of them are church members. They have regular military drills like the Americans, and are in fact next door to actual citizens. They say Congo is a large and healthy country. It produces abundance of corn, &c., &c., but no rice.

"All this country is missionary ground. Even in Monrovia, scarcely any direct efforts are made for the heathen. This fact surprised me, and perhaps you are not aware of it. Monrovia is a good place for a station. A house and a large garden or small field might be prepared about half a mile from the town, between the high promontory and the sea, a few hundred feet above the water. This location is surrounded on three sides by the sea, and is entirely sheltered from the breeze which comes in the morning from a large Mangrove swamp and sweeps through the town. Missionaries located here could be of great advantage to the Liberian churches, and the heathen also."

#### Letter from Brother John Day.

BEXLEY, March 20th, 1850.

Rev. James B. Taylor:

Dear Sir—In a sort of journal I send, you will see what has been going on in Meerserado county, and at my station in Bexley. You will see from sketches I have taken from the church letter, the number of members in each church,

the number baptized last year, and the state they say they are in. I have had no reports from our missionaries this year, and can say nothing of them. I suppose they will write to you.

Affairs at my station are increasingly interesting. There are now in my day school forty-three natives boarded, twenty-nine of whom read the Bible. Several have left the school, among whom are four girls. Although it is to be regretted that any should leave, yet the anxiety of others to be received in their places atones. About twenty colonists, you will see by their names, attend the day school. About sixty natives attend the Sabbath school, and say twenty-five colonists. From eighty to ninety natives, including my school, attend worship in my chapel. Almost the whole of my school appear to be seeking a better life. Three of my native boys, I hope, are converted to God. The natives weep when they attend preaching, and I hope I shall soon be able to write of great things done by God among them. Their interest in preaching is increasing. Some of their women weep because they have not clothes to attend in. Others attend church with two yards of cloth wrapped around them. I noticed nine one day clad in that way, and although they appeared to be interested, I thought they felt uncomfortable, while they saw other women neatly dressed, and wished I was able to give each a frock. My wife has clad several, but we cannot clothe all. The men mostly attend in their usual dress.

This is not the first of my seeing natives attend church. I have seen them attend, expecting a dinner, or a dash. But for the word's sake I see something new in Bassa. The old head men, who were once our friends, ostensibly, are now aroused, and say to younger ones, "You fools, you must not leave the fashions of your fathers. Wait till you see old men mind this thing. I hear them people preach, they dash me, but I don't turn fool." This is the language of King Soldier and King Ben. But the hook is in too fast. The young ones break through all restraint, hear the word, and say they pray. How different from their former hypocritical pretensions are present appearances of the natives. Then they listened with apparent attention, now with apparent eagerness. Then they were called to church, now they run to church. If they hear singing, and thereby find they are late, they run to church, press in, sit and kneel, and behave as orderly as people in America.

Frozen is that heart, seeing what my eyes behold, which could suppress the thought—Glory to God in the highest! I am now on the pinnacle of earthly glory. I have a good mind to call it heavenly. For it makes heaven of earth, to see and feel what I do. My prayers are being answered I hope, for I am told the influence is extensive. My assistant tells me there is much feeling among the natives when he preaches.

Bless the Lord, O my soul! O, the joy of pointing heathen to Christ, and saying behold! behold the Lamb.

Yours, &c., &c.,

JOHN DAY.

#### Letter from Samuel G. Day.

The author of the following letter is a young native African, brought up in one of the schools, a member of the church, and now engaged as an assistant.

EDINA, April 12th, 1850.

Rev. Jas. B. Taylor:

Dear father in the Lord,—I wrote to you by the last packet, but have not as yet heard from you; though, by the never-failing mercy of God, I am spared again to drop you a few lines.

Sir, you are aware, as I told you in my first and last letter, that I am a native of Africa, born, like other natives, under the influence of superstition and sin; but God, who is merciful, has graciously brought or sent his word among us, and I, with other youths, was taught to read it, and now feel that his word has been blessed to me. Having enjoyed these blessings myself, I feel anxious to see my brethren and kinsmen, according to the flesh, enjoying them also. It is a source of great joy to see my brethren brought into schools and taught the word of God. Here I attend every day, and take much interest in

teaching the scholars and watching their steady progress. Those boys who were brought in last year, are not only reading small books, but the sacred book of God. How pleasant it was to me, when first they began to turn over the sacred pages. They recite their catechism in Sunday school. The Sunday school is large, and there are many who act as teachers, and seem to take much interest in it. Yes, Christ our Saviour is pointed out to my brethren, and they can learn how they may be saved. I hope, by the blessing of God, to be able to bring in many of my countrymen, as well as my own kindred. I have brought many of my own brothers and sisters in school.

Please pray for me, that the Lord may make me one of His instruments, remembering my brothers and sisters, and all the Ethiopic races, in your prayers; and please write to me.

Your most obt serv't,  
SAMUEL G. DAY.

China.

Extract of a Letter from Brother Shuck.

10th March, Lord's day.—Chinese Bible class at nine in the forenoon. At 11 A. M., preached at Kong-shoo-dong. In the afternoon, at three o'clock, preached at Sung-way-dong, (the new chapel,) to the largest congregation of Chinese I have ever yet been permitted to preach to, there being present, it is said, nearly one thousand souls! Will not the churches make special prayer to the Lord, that the truth spoken to these immense crowds of perishing heathen, may indeed be accompanied by the all-powerful influences of the Holy Spirit? Specially do I appeal to the numerous contributors toward the erection of this chapel, for their prayers. The completion of the chapel, its admirable position, and the large listening assemblies in attendance, are indeed most encouraging circumstances in themselves, but we are not satisfied. We wish to reach men's hearts. And of all hearts, a Chinese heart seems the hardest. To sow is indeed a good work, but we are most anxious to do a little reaping also. Brethren, pray for us. Often do I think that our lack of reaping is in great part owing to our own lack of *tearful heartiness* while we are attempting to sow the seed. "Those who sow in tears shall reap in joy." At 5 in the afternoon, united around the table of the Lord, to commemorate His dying love,—services in English and Chinese. At night, preached to a large and attentive assembly at the Kong-shoo-dong. As soon as we are able to purchase lamps for the new chapel, we design to have service there at nights also.

Other Missions.

An Incident.

Mr. Bronson, a returned missionary of the Northern Baptist Board, while on a steamer, by request, made an address, in which he stated many important facts upon the condition of the people of Burmah, Assam, &c., &c., which were listened to with much attention. He spoke of the superstition, the idolatry, and the terrible moral and physical degradation of the heathen. He spoke of the toils, the privations, the sacrifices, and the self-devotion of the missionaries, and of the prejudices against them, not only in heathen but in christian lands.

After Mr. Bronson closed his remarks, a gentleman arose and said, "he was a layman, a stranger to all present, and belonged to a different denomination from the gentleman who had just addressed them. Some twenty years ago he was in Burmah, and in other heathen lands, and he would most cheerfully say, that he had seen with his own eyes the moral and physical degradation of the heathen, as stated by Mr. Bronson, and it gave him pleasure to affirm all, and in particular the statements made by Mr. Bronson in regard to the superstition and idolatry, &c. of the heathen. He knew the facts stated were true. And he would also state that he, when he went abroad, was a decided opponent and enemy of foreign missions; but on heathen shores he was changed from an enemy to a

friend of missions, because he had seen the influence and the benefit of their labor of love among the heathen—had seen idolaters changed to humble and consistent followers of Jesus. He knew the missionaries were a class of devoted, self-denying, estimable men and women, who were doing, far away from all the endearments of home, and country, and friends, a great work for Humanity and Religion. He commended the missionaries, and the great cause in which they were engaged, to the attention and support of the christian world.

This incident produced much good feeling, and gave evident pleasure and satisfaction to all present. Upon inquiry, I learned that the gentleman who had thus affirmed the statements of the Rev. Mr. Bronson, was a Dr. Morris, of Philadelphia, a delegate to the late Medical Convention held in Cincinnati.

Orrissa Baptist Mission.

Rev. Amos Sutton, missionary to India, said that his field of labor had been on the western side of Bengal. This mission had commenced its operations in the year 1822. When he first went there he had been instructed to commence his labors where it would interfere with no other mission. They have at present fourteen native churches, about five hundred communicants, and fourteen native teachers, with auxiliary schools, &c., and an institution for the training up of young men for the ministry. He said there was every encouragement to persevere, and he rejoiced that he was on his way back to the field of his former labors in India.

Assam Mission.

Rev. Mr. Bronson, missionary to Assam, related several touching incidents connected with his mission. He said that he would prove recreant to his charge, and do a wrong to his associates, if he did not ask them to look on *them*, in their perishing condition. What should we see if we could look over the ocean at those little churches, planted by your hands? We should see little knots bending in the attitude of prayer; and what should we hear? "God bless those American christians who have spread the blessed gospel over our dark and benighted country;" for it is the practice of all the native churches to spend a portion of time in the months of May and June in prayer for American christians, and for this Board, and that you may have the power to do more than you have ever been able to do heretofore. A little while ago, who would have thought that from those dark and benighted shores, there would be a cry going up to God that there should be the means sent them of educating their sons and their daughters in the way of truth; and all over the Eastern world, wherever he had been, he had found a willingness to listen to the truth, and he would ask if any one could sit here without feeling the strong appeals of that interesting nation?

In another address he said, it had not been his privilege to be connected with fields that had been cultivated so long a period of time as the brethren who had preceded him. The system of religion which he had to meet in Hindostan, had been carried into that country but a few years ago, and although of so recent origin, was the all-prevailing religion of that widely extended territory: it is a system resembling very much the Roman Catholic religion of this country. He was happy to say, that they had been enabled to circulate, in the native dialect, the whole of the New Testament. He would bear witness to the encouragement and assistance rendered by those British officers who were stationed there. He would say, that they were receiving every token of encouragement to persevere; that the *Caste*, which had so long fettered them, was beginning, through the agency of the schools, to give way, and that before long they would be able to throw off the influence of the priesthood, and showed that important revolutions were taking place, giving increased encouragement to persevere in their efforts. He had the pleasure of visiting the schools of Calcutta on his return to this country, where twelve hundred persons were receiving instruction, in a manner surpassed nowhere but in our own country. That there were forty

thousand youths receiving instruction in that country. And who can calculate the results that are to accrue from this as it opens to our consideration? He would ask christians to help in this work of carrying the truth to the heathen, until its light should take possession of this entire country. He here presented to the meeting a native youth, whose touching history he related, and he would say that this young man would be able to tell them for himself what the Lord had done for him.

Missionary Union.

This body held its last annual meeting at Buffalo. We rejoice to know that its affairs are in a prosperous condition. Until within the last four or five years the South shared in the contributions and labors of this body, then the Triennial Baptist Convention. We copy from the report on the German Mission:—

"It is with emotions of mingled pleasure, and with unfeigned gratitude to God, that we learn that the same eminent success which attended the first efforts of our beloved brother Oncken, to preach the gospel to his countrymen, still continues to be enjoyed by himself and his coadjutors; and that the mission shares largely in the divine favor. In many respects this may be regarded as the most important mission established within the present century.

"Acting in the very heart of Europe,—characterized by thoughtfulness, integrity, perseverance, an unconquerable love of literature and vastness of learning,—the German mind is fitted to exert a controlling influence over the nations of continental Europe.

"In reading the history of the German churches, the labors of the missionaries and pastors, the persecutions endured by some, and the self-denying and self-sacrificing spirit manifested by private members, we are reminded of the history of the apostolic churches.

"A distinguishing feature of this mission is the fact, that the general intelligence of the people renders unnecessary much of the preparatory labor required among ruder nations. Our missionaries are not obliged to begin their work with the alphabet of literature, and perform a tedious amount of preparatory instruction, before men can be sufficiently enlightened to comprehend the truths of revelation. And though we now find access chiefly to the humbler classes of society, the truths of the gospel are powerful enough to subdue the most cultivated minds that now sway German thought, and through that the thought of the world. Such a result, though it may be far distant in our sight, is not beyond the vision of faith.

"The millions of Germany are now accessible to missionary labor; and to human perception, men and means are only needed to emancipate them from the power of a transcendental theology, and to work a reformation as spiritual and as perfect as that of Luther was political and incomplete. Men they seem to have among themselves, and this is one of the most encouraging features in the mission; but though their liberality is truly apostolic, their means are very limited. How fervently, therefore, ought we to pray the Lord of the harvest to raise up faithful men and send them into this ripened field, and to incline the hearts of his people to sustain them.

"Present appearances indicate that Asia is to be converted to the truth through the agency of German christians. Rare facilities also exist for carrying the gospel into Hungary, Prussia, Silesia, Denmark, Holland, and other continental countries.

"While brother Oncken, the pioneer in this interesting mission, and his successful and indefatigable fellow-laborers are worn with toil, calls for help are multiplying, new fields are opening daily, and the fruits of their labor are abundant and glorious."

The Bible in Greece.

Rev. Mr. King, in a letter dated January 7th, 1850, published in the Missionary Herald, states that he sold or gave way, in 1849, more than 4,000 books and tracts. Of the books, more than 600 were Bibles and Testaments. One-third of them were in the Italian, and they were sold

to refugees from Rome and other parts of Italy. Mr. King deems the fact of the sale of so many books to Roman Catholics worthy of notice. Some of the purchasers were men of distinction in Rome, holding under the republic high offices, civil and military. "For more than a quarter of a century," says Mr. K., "I have labored in these regions, and never before have I seen among Roman Catholics such a desire to obtain the word of God."

Religious Persecution in France.

The French people enjoy far less religious liberty under the republican government than under that of Louis Phillippe. We learn, also, that colporteurs, in several cases, have been arrested while distributing evangelical tracts, and under a similar application of the law, have been thrown into prison.

Wesleyans in France.

The Wesleyan Methodists have, in France,—chapels 48, preaching places 78, missionaries 24, Sabbath school teachers 115, local preachers 39, full members 950, Sabbath school scholars 1,099, attendants on public worship 6,160.

Choctaws and Creeks.

The Indian Advocate contains letters from brethren Potts and Buckner, of April last, in which the former reports the baptism of nine Choctaws, and the latter three Creeks, into the fellowship of the Muskoke church, showing that the Lord is working among these peeled and scattered tribes. Jewels among these poor Indians will shine as bright in the crown of the Redeemer, as those taken from the circles of the polished and refined.

The Church of England Miss. Soc.

It appeared by the report read at the late anniversary, 51st, held in Exeter Hall, the 1st of May, that the attendants at worship in the different mission stations is 107,000, communicants 13,000, children under education 40,000, income about \$100,000,—some \$40,000 of it raised in India.

Noble Charity.

A Mariner's church has just been erected at Detroit, through the beneficence of two sisters. The house cost fourteen thousand dollars. The church is free from debt, with a handsome annual revenue for church expenses.

Donations.	
FROM MAY 2 TO JUNE 1.	
Maryland.	
Balance subs. High St. church,	
viz: C. M. Featherston \$1,	
Charles Sloan \$1, Wm. T.	
Foster \$1, Miss Jenks 50c,	
Miss Jones 50c, Mrs. Robinson	
50c, C. Byrd 25c, cash	5 00
Virginia.	
Va. Bap. For. Miss. Society—	
Female Miss. Soc., First Bap.	
church, Richmond, for salary	
Yong Seen Sang,	150 00
Mrs. Ann Shelton, Buffalo	
Springs,	1 75
Per Dr. Wortham, tr.,	69 75
	221 50
Georgia.	
Baptist State Convention, per	
Rev. Eli Ball agent,	2,507 00
Mississippi.	
Liberty church, Desoto county,	5 00
Alabama.	
James Haden, Talledaga,	5 00
Col. by Rev. J. R. Haggard,	3 75
Col. by Rev. J. R. Haggard for	
African mission,	4 00
	12 75
Florida.	
From "A Floridian," Jackson-	
ville,	5 00
	\$2,756 25
ARCH'D THOMAS, Treas'r.	



## Children's Department.



We give this month the picture of a heathen god. It is partly a man and partly a brute. How stupid must the people be who worship such a god! Why are we not as stupid and foolish! Because we have the Bible. Every little child, in this country, knows that it would be silly to bow down and pray to such a thing. But this is because the children of America have been taught better things. If the children of the heathen were instructed—if they could hear the gospel—if they had the Bible, they too would know and do better.

Well, we are trying to send the gospel to the heathen, and many of the children contribute. The children of one family have sent twice in one year their cents and small silver pieces, amounting to about two dollars. Another family of young persons sent us about six dollars. We want all the children to do the same. Let them save a part of their money, and send it to our Board. If they consult their parents, they can learn how to forward it.

## The Holy Coat.

From the American Messenger, we present, somewhat abridged, an account of the Holy Coat worshiped by the Catholics at Treves:—

"Children, have you heard about the holy coat?"

"Holy coat!" you will exclaim. "I know about coats, but not holy ones; we don't call coats holy."

"I mean the holy coat which, the Romanists say, cures lame, and blind, and sick people."

"No, indeed! A coat turned doctor! a new thing indeed! a coat cure sick folks! what can you mean! There is no such coat really, I am sure; is there?"

"Let me tell you about this coat, said to be so wonderful. There is a Roman Catholic city in Germany called Treves—perhaps you had better find it on the map; it contains a large Roman Catholic church many hundred of years old, with an archbishop at the head of it. A few years ago the bishop was out of money, and how he should get some was a very important question. I suppose he was in the same plight pope Leo was, three hundred years before. The pope was poor, and wanted money. Do you know what plan he hit upon to fill his purse? 'I will make people pay me for pardoning their sins,' said he; 'a pardon for small sins, I will sell cheap—large sins must cost more.' Now the Bible was a very scarce book; so the poor people were ignorant, and believed the pope could pardon their sins. A great many pardons were sold, and the pope became very rich. But the affair made a great stir in some quarters, and well-nigh overturned the pope's authority. The archbishop of Treves did not like to play that game over. 'Ah, I'll show the holy coat, and cause the people to come and confess their sins to that and get healed,' said he, 'yes, and pay for the sight too.'

"The holy coat, the Romanists declare, is the seamless robe which Jesus Christ wore when he lived upon the earth, and which the soldiers cast lots for at his crucifixion. You remember about it, do you not? The archbishop said he had that very coat sacredly stored away in the church. So he caused it to be published, far and wide, that in the summer of 1844, the holy coat was to

be exhibited over the high altar of the great church, and that whoever desired to be blessed by looking at it, or cured by touching it, must come ready to pay for so great a privilege. It seems strange to us that people could believe in such things, even from the mouth of a bishop. But they did, because their minds were blinded by idle stories, instead of being enlightened by true Bible knowledge. As soon as the news passed from village to village, the men could think of nothing else; they began to leave their farms and work shops, the women their houses and babies, and scraping together all the money they could, flocked towards Treves. The roads in all directions, east, west, north and south, were crowded with pilgrims—some sick, some lame, some infirm—all eagerly longing to behold the holy coat, and all expecting to be made better by the sight. The city was filled. At certain hours the great doors of the church were thrown open, and the people marched in solemn procession up to the altar, where the robe in a glass case was hung up in broad view. On casting their eyes upon it, 'Holy coat, hear us,' 'holy coat, save us,' 'holy coat,' issued from their lips: they stop a moment, look anxiously at it, then fling down their money to a priest who stands near to receive it, pass around and go out. So great was the press that the church was open from morning to midnight, and every day there was an enormous heap of money collected, which showed that the coat was a very profitable one at least. It was calculated that more than a million of men, women and children, paid a visit to this relic, and a great many stories were told of the wonderful cures wrought by touching it; but I believe it was always very difficult to hunt up the cured people: they were not to be seen, as those were whom the Saviour cured in so sudden and wonderful a manner. If you asked 'Where are they? I want to talk with somebody whom the holy coat has healed,' you would be told, 'Away off somewhere; could not say certainly just where.'

## REMARKS.

Now children, it is to save millions of our fellow-creatures from the imposition of wicked men, who, like the papist bishop of Treves, make poor ignorant Catholics, Heathens, and Mohamedans, believe that they can be saved by looking at a coat, or a hair, or by purchasing a piece of wood, or going to a particular place a great many miles off, that faithful missionaries are sent into so many parts of the world to preach the pure gospel. Would you not like to help forward this great work! Suppose all the little boys and girls in the South were to give all the cents which they get as presents, to the missionary cause; how many good men, and good women, do you think they could send out into the world to teach poor sinners the way to heaven! I cannot say exactly how many, but I am sure a great many. Let me see. They could send one to Palestine; that is the country, you know, where Jesus Christ was born, and where he suffered and died for us. That country is now governed by wicked men, who bitterly hate both Jews and Christians; but still they are not unwilling for American Christians to send ministers to preach to them; which you know is a very great thing, and for which we ought to be very thankful to our Heavenly Father, who can turn the wild dispositions of men as he pleases, and make them, even against their will, help forward his cause. Now suppose all the little children in the South should fix upon Palestine as a missionary field which they will cultivate, that would indeed be very delightful. Next month I will talk to you again upon this subject.

NHL.

For the Commission.

## An Example for Little Boys.

A little boy came to me one day and said, "Do you ever go to the place where they send off missionaries from?" I told him I did not often, but that I could write to that place any time. He handed me a dime, and said, "When you write again, send this to help support the missionaries with." A few days ago he told me he had another dime for me.

Some boys give all their dimes for toys, or for something that will be of but little use. Some,

miser-like, lay away all the money they can get, where it can do neither them nor anybody else any good. But this little boy, as soon as he gets a dime, he lays it away for the missionary cause. Thus he is lending the Lord all the money he can obtain. If money given the poor is lent to the Lord, what might we say of money squandered away upon trifles, or given for things that were of no real benefit? May we not say, it is loaned to that wicked one, who is called the devil and satan! Which of these do you suppose would be the best pay-master? Decide honestly, and act accordingly.

J. R. H.

## A Word from the Missionary Box.

He heathen perish! O arise,  
And hasten to their aid!  
How quick the time to help them flies:  
How few the efforts made!  
Each day, each hour, how many die who Jesus never know—  
Oh! listen, favor'd children, while I plead their cause with you.

My duty's clear, it is the same,  
As when I first was made;  
I wait, I plead, for offerings,  
But few to me are paid.  
Come on me look with pride and scorn,  
While many pass me by:  
Come little from abundance give;  
Some much from poverty.  
I'm still resolved to do my part,  
And silently I'll plead:  
Oh! for a tongue to plead aloud  
For such as truly need!  
No selfish motive would I prompt—  
I give all I receive—  
A dying world, and heathen lands—  
For these I plead—I give.  
Remember such, my children dear,  
And then remember me;  
You plead with God, "Thy kingdom come"—  
Then give that this may be!

Bright days shall dawn for Afric's sons,  
And for the poor Hindu;  
On them, distilling silently,  
E'en now there's heavenly dew:  
Halted high, truth's banner floats on many a distant shore;  
Much needed to uphold it is—'t'extend it still,  
much more.

\* Kings xii: 9. † Luke xxi: 1-4.

For. Missionary.

## The Little Tract Writer.

Dr. Barff, of Wirtemberg, when a little boy, wished to be useful to his school-fellows. At the age of ten years he wrote a tract, and as he had not money enough to get it printed, he wrote out twenty copies to give to them. He has since spent a great part of his life in writing and publishing tracts and books; which have been very useful, and several hundreds of thousands of them have been printed in different languages. If we wish to be very useful when we grow up, we must begin when we are little.—Related at the meeting of the London Tract Society, 1841.

## Cruelty of Heathen Parents.

When a Chinese father has one girl born, and then another, he begins to think whether it will pay to bring them up—whether he shall get a good price for each of them; and he often kills one or two, or even three of them, that he may be spared the expense of rearing them. How very wicked and cruel! My friend was one day walking in China, and he saw two high towers, and asked what they were. His guide took him to a door in the side of the towers, and showed him a great many poor little infants, bound up in baskets, lying dead at the bottom of the towers, inside: their wicked parents had cast them in there to die as soon as they were born.—Church Miss. Juv. Instr.

## Self-Denial.

Rev. Septimus Tustin, of Hagar's City, Md., in a letter enclosing five dollars for the treasury of the Presbyterian Board of Missions, stated

that it was the contribution of Miss Maria E. Smith, a little girl who has been sorely afflicted for the last three years. She is confined to her bed much of the time, and is in severe pain, but while in that condition employs her needle to earn something for the cause of benevolence and religion. This is an instance of self-denying toil which cannot fail of its reward.—Macedonian.

## Little Magdalene, the African Girl.

A French missionary at Beersheba, South Africa, in writing to a Juvenile Working Society, tells the following interesting story of a very little African girl who seems to have learned something about the state of her heart.

I met a very tiny girl this morning, and asked her what there was in her heart. She looked very serious, and said, "Bad things." I asked what the "bad things" were, and she answered, "Obstinacy, envy, and many more which I do not like to speak of." I then inquired what she intended to do with such a heart, and she replied, "I bring it to Jesus every day." "And what," said I, "can he do with it?" With a happy look she exclaimed, "He can wash it! He can put good things into it. Then I shall fret no more." Another little girl cried out one day, "Oh, my heart! my heart! it is quite lame. It will not go in the good ways!" Little Magdalene went with me into the garden. There she saw a rose, and smelled it, and said, "I wish my heart sent forth such good odor as that." She helped me to dig, and while doing so, she exclaimed, "Ah! ah! this ground is just like my heart, dry and hard."

These are the children of cannibals, and only a short time ago they were all wild and wicked, as their fathers had been.

## 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!

Day-Spring.

## A Good Thought.

"Mother, what is this?" said a little girl, as she cast her eyes on one of the beautiful certificates of membership in the Missionary Union, which had just been framed and brought home. The mother read it, and said, "You see that it is a certificate, or something which says that your father is a life member of the Missionary Union." "Why! did father pay \$100 so that he might work for them as long as he lives?" The mother did not try to give the little girl a better definition of life membership, but proved to her that the object of the Union was worth paying a hundred dollars to work for all one's life.

This conversation pleased me so much, that I send a report of it to the Macedonian, with the suggestion that we henceforth regard the \$100 as a price paid for the privilege of working for the cause of missions as long as we live.

Macedonian.

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