

# THE COMMISSION.

VOLUME 2, NUMBER 8.

"Go ye into all the world and preach

the gospel to every creature."

RICHMOND, AUGUST 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.

## Call for Missionaries.

Many of our readers will recognize, by the style, the author of the following communication. Brother Bowen writes from a full heart. When shall his earnest appeals be heeded!

"More than fifty years ago, when a call was made for missionaries to go to Tahiti, thirty persons offered their services. They embarked in 1796, at London, and reached their destination in about seven months. At first they met with many difficulties, but were at length successful, and the once savage Island of Tahiti is now a civilized nation.

Last year an earnest appeal was made by the Southern Baptist Board for men to carry the gospel to the partially civilized and highly interesting people of Central Africa. Only two white men and a colored assistant could be procured. They sailed last December, and one of the missionaries, Mr. Goodale, died soon after reaching the coast. His surviving colleague is now in Liberia, waiting for the close of the rains, almost without hope of finding companions, yet resolved to proceed next fall, if the Lord permit. Who does not deplore—or rather who does deplore—the fact, that men cannot be found for this mission? Yarriba, Nuse, Haussa, &c., with God's blessing, might become civilized nations, full of schools and churches, within the next fifty years, if they were taught. But where are the men who will say, "Here are we, send us!" Mechanics are as necessary as ministers themselves, where the people are to be civilized. God has joined labor and religion together, and man cannot put them asunder. Who will hasten to Africa and join our weak party?"

Monrovia, Liberia, May 11, 1850.

For the Commission.

## Interesting Facts.

*Madison University.*

Perhaps an account of the exercises recently held in the village church, may be interesting to the readers of the Commission. In the afternoon, a missionary gave a sketch of his labors in Burmah, from 1823 to the present time. He said, for more than a quarter of a century he and his companion had been endeavoring to fulfill the Saviour's last command, and during this time they had found his promise, "Lo, I am with you always," sure. It had comforted and sustained them amid all their trials and difficulties.

When they first landed in Burmah, they found only 18 native converts, now there were 15,000. He spoke of the influence of the gospel upon them, their appreciation of its blessings, and gratitude towards those who made them acquainted with it; and showed that there was great consolation in the missionary work, though they had to meet with trials and difficulties.

In the evening, Mr. Bronson from Assam gave us an account of his labors in that country, which was encouraging to the hearts of all Christians present. When he first went out, he was sent to Burmah, and, said he, "I shall never forget the introduction I had, on my arrival, to an old Karen mother in Israel, who, on being told that I had come out as a missionary, raised her hands and eyes to heaven, and with tears streaming down her cheeks, thanked God that one more person had come to teach her people the way of

life." Said he, "when I meet with persons who are skeptical on the subject of missions, I delight to point them to the Christian villages among the Karens, and their flourishing and interesting churches."

In conclusion, he read a letter which he had just received from one of the native preachers of Assam, begging gospel aid for his benighted countrymen, and appealing to the American churches in a manner so touching, as could not fail to enlist the sympathies of every person, unless their hearts were made of adamant. I felt as if I wanted every anti-missionary in our land, and even those who are lukewarm on the subject, to be present, and listen to this Macedonian cry. If I did not know that you demand short pieces for your paper, I would here make an appeal to your readers, and show the influence that such facts, as are above stated, should have upon them. But I must leave them as *facts*, trusting that they will meet with candid hearts and be allowed to have their due weight. To me they speak volumes in behalf of missions.

A. B. C.

For the Commission.

## Arduus and Laxus.

(Continued.)

"You say," said Arduus, "that it is a labor sufficient to engage *all* the powers of body and soul of man, to secure his own temporal and eternal welfare! O, how such a low and narrow view (pardon me) dishonors the noble capacities of our nature! Let us beware how we desecrate the blessed munificence of God, and trample beneath the foot of scorn, those glorious privileges and capabilities of beneficence with which we are endowed!"

"The scriptures say," replied Laxus, "every man shall bear his own burden; and, 'taking heed to this sure word of prophecy,' if he save his own soul he shall do well, without taking heed to any other man's."

"But you know that no murderer hath eternal life; and that he is a murderer who loves not his brother's soul, the scriptures have left us no room for argument. On this point, let us examine the appropriate testimony of John, that apostle of the gospel of love. (1 John iii: 10, including 17.) Dwelling on that blessed 'law of Christ,' the law of love, he declares that 'in this the children of God are manifest, and the children of the devil; whosoever loveth not his brother is not of God,' accordingly, is 'of the devil'—of him who 'was a murderer from the beginning.' Here we see the whole human race divided into two classes as distinct as heaven and hell—the one, 'the children of the devil'—murderers—the other, 'the children of God'—the instrumental saviors of life. Under the force of what awful sanctions of life and death, comes to us 'the message that we heard from the beginning, that we should love one another! 'Not as Cain, who was of that wicked one and slew his brother. . . . Whosoever hateth his brother is a murderer.' He that loveth not, then, hateth. There is but one alternative by which we can avoid the crimson guilt of murder. We must love: thus 'live not to ourselves.' If we live to ourselves, we riot on the price of immortal souls, in a spiritual *cannibalism*, more iniquitous than any which has ever come under the execration of man. O with what zeal and fear are we to walk in the example of Christ, if we would shun to be murderers! Here only we have that divine pattern of love, by conformity to which, we can be separate from those who are murderers; here, in 'the blood that speaketh better things than the blood of Abel'—the blood of sacrifice—we hear the voice which tells us 'we ought also to lay down our lives for the brethren.'

'Hereby (in this example,) perceive we the love (perceive the true character of that love which is required of us, as opposed to the murder-gen-

dering passion of selfishness,) in that he laid down his life for us; and (the irresistible deduction is,) we ought also to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?' A form of interrogation appealing to every sentiment and conviction of mere reason and conscience, more striking and conclusive than positive assertion; cutting off such an one from every shadow of right to profess participation in the love of God, and leaving him classed with the enemies of that love."

E. A. L.

(To be continued.)

## Prosperity of the Churches Promoted.

If we were asked—By what means the prosperity of Baptist churches may be best promoted? We should say—By inducing them to cherish a deep interest in the great work of converting the world to Christ, to pray for it, and contribute liberally of their means towards it. Then God would take delight in them, and prosper the work of their hands. The amount given to the Foreign Mission would not be subtracted from the Domestic Mission cause, but contributions to that cause would prepare the way for more generous benefactions to this.

When the Philippians sent Epaphroditus to Rome, with a gift for Paul, it was a contribution to the Foreign Mission cause. Paul received it with a glad but disinterested heart. "Not," said he, "because I desire a gift." The noble man was unconcerned about himself, having learned the difficult lesson to be content in whatsoever state he might be placed. "But I desire," he continued, "fruit that may abound to your account." Such fruit was this gift—"an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." This gift, Paul well knew, would redound to their own good. "But my God," he adds, "shall supply all your need according to his riches in glory by Christ Jesus."

Jettr.

## Reasons for Staying at Home.

The Journal of Missions thus appeals on behalf of the American Board:—

A solemn voice comes over the waters from all parts of the world. God, in his providence, as he unbars the gates of the nations; God in his grace, as he subdues many to the obedience of the faith; the heathen themselves and the fallen churches of the East, who are waking up from the sleep of ages; and the care-worn missionary, who sees the harvest perishing around him; all echo and re-echo the Macedonian cry. And does it waken no responsive chord in the bosoms of young men? Must they allow their missionary brethren to die for want of help? Shall thirty-eight laborers be imploringly called for a whole year and not ten obtained? Are candidates for the ministry sure they are doing right by staying at home? Is the question fully settled with conscience?

## A Hottentot's Reproof to Christians.

A simple Hottentot, having experienced the blessedness of the gospel in his own soul, and the sweetness of a Saviour's love, asked a missionary why Christians, who have so long had this treasure, did not sooner send it to the poor perishing people of Africa! The missionary tried to explain the matter as well as he could. "Oh, but," said the other, "it was not right of your people when they found this sweet honey to say to one another, 'How good this honey is! how sweet this honey is!' Why did they not break off a piece of the sweet comb, and send it to others?"

## Privilege of Living and Dying in West Africa.

Mrs. Bushnell, who recently died at the Gaboon river, regarded her missionary life as an exalted privilege which had been conferred upon her, and wondered that others were so slow to obey the last command of the Saviour, and embark in this heaven-born enterprise. She said with tears to her husband, "Tell young Christians in America that my dying testimony is, that the missionary work is a blessed work, even in Africa. I have found the service of Christ easy and pleasant here, and now I find it good to suffer his will."

In this connection, the following order, sent to Mr. Hill, the Treasurer of the Board, will have a peculiar emphasis.

A. Merwin, Esq., 150 Nassau St., New York:

Please pay to the treasurer of the A. B. C. F. M. the fifty dollars, with interest due on the same, which I left in your hands to be placed in the Savings Bank. It was the property of Mrs. L. A. Bushnell, my deceased wife. On her dying bed she bequeathed it to the Board, as a dying thank-offering, for having had the privilege of laboring thirteen years (including two spent on a visit to the United States) on the shores of Western Africa.

Yours truly, &c.

A. BUSHNELL.

Baraka, Gaboon River, March 19, 1850.  
Journal of Miss.

## How to Aid Missions.

An old laboring man, in a village in Kent, when first told of the Church Missionary Society, exclaimed, "Well, I have always wondered, when people talk about India, why it was that God had given us that large country; but now I know." He immediately became a collector, and brought £6 or £7 every year, which he had got in small sums from his neighbors. When asked how he was able to collect so much, he said, "Why, ma'am, I take some missionary papers with me, and go of an evening, after my work, to a village, and ask the people if I shall read to them; they generally are very glad I should,—so I sit down and read till sometimes they cry, and I cry too, and then they are sure to give me something." He often used to say, "Ah! if I were young, and God would let me go, I would not stay in England. But I am too old—he must go instead,"—alluding to a beloved grandson, whom he had brought up, and whom he ardently desired should be employed in missionary work. The desire of his heart was granted, and one of the last pieces of earthly intelligence that reached his dying ear was, that his grandson had entered on his labor in a distant land.—South Indian Sketches.

## Christian Liberality.

Abraham gave one-tenth of his possessions to religious uses; and so did Jacob, and many other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Pliny, and the Greeks, according to Xenophon and Herodotus—gave no less than a tenth part of everything to sacred uses. And shall the Christian do less for his God than did the Jews under the old dispensation, or the heathen for their idols?—Christian Witness.

EPISCOPAL CHURCH.—An Episcopal church has been built and consecrated in Shanghai, China. Mr. Appleton, of Boston, contributed \$5,000 toward its construction.

## THE COMMISSION.

RICHMOND, AUGUST 15, 1850.

## Pecuniary Sacrifice for Christ.

The Jews were required, under the old dispensation, to consecrate one tenth of their income to God. The first fruits of field and fold were consumed in sacrifice. The ancient Egyptians, Greeks and Romans were accustomed to present most costly offerings, to appease the wrath and conciliate the favor of their various deities. At the present day, millions of dollars are employed in heathen worship, in the erection of expensive pagodas, and burning precious incense. The deluded followers of Mahomet contributed liberally from their poverty, to swell the wealth and spread the triumph of the imposter. The priest-burthened Roman Catholics, with superstitious devotion, bring their hard earned gold and silver to assist in carrying out the designs of the Propaganda, to purchase absolution of sin committed, or admission to a heaven forfeited, and to sustain a fat and insolent priesthood in their arrogance. Millions have been wrung from the starving masses for such purposes. And even the miserable disciples of Joe Smith, are ready, with a spirit of self-sacrifice worthy a better cause, not only to leave father and mother, and home, but to give all their property to support their religion, build a costly temple, and carry out the designs of their crafty leader.

If the Jews, with the dim light of a dawning gospel—if the ancient Egyptians, Greeks and Romans, and the countless heathen of the present day, shrouded in midnight spiritual darkness—if the deluded, abused, miserable Mahomedans, Papists and Mormons—if all these contribute liberally, willingly to purchase pardon for sin, as they suppose, or to extend the doctrines they profess, it would be supposed that *christians*, the *redeemed of the Lord*, especially American christians, of the nineteenth century, living in the noonday of gospel light, and enjoying political and spiritual privileges before unknown—that *they, for Christ's sake, would not be less liberal*—that *their obligations would not be less binding*. But says some one, (and in the miserable excuse here urged lies the sad reason of the great deficiency on the part of the church.) “these people who are so liberal, feel the pressing necessity of doing something for themselves, but with us christians the case is different; the gospel is a free gospel. Salvation has been purchased for us, we need put ourselves to no trouble; in fact sitting with our hands before us, we most forcibly illustrate the *freeness of God's grace*.”

Ah! Ah! Well, let us see! Christ's atonement is so ample as to embrace the greatest sin. How can we then, according to the doctrine just advanced, better shew forth the amplitude and efficacy of the atonement, than by indulging in sin! For an answer, hear the apostle exclaim with holy indignation—“Shall we sin that grace may abound? How shall we who are dead to sin live any longer therein!” We ask, shall we be covetous to shew the bounty of God—the matchless love and grace of Christ? How can we who are dead to selfishness, live any longer therein?

Christian obligation is of the strongest kind—the obligation of love and gratitude. The christian gives not to buy salvation, but because salvation is preached—because he is bought—bought with Christ's own blood. He gives not to pay Christ, but because his heart is so overcharged with affection and gratitude, that he can't help it. He belongs to Christ. As the less is included in the greater, all that he has belongs to Him too. To say all in a word, christian liberality is not the cause, but the effect, and evidence of a saved state. “The love of Christ constraineth us.”

## The Concert of Prayer.

Are the churches regularly observing the season for the concert of prayer? Do all the professed disciples of Jesus—all the professed lovers of the missionary cause—attend these most interesting and important meetings? These are important questions. Verily, the observance of

neglect of united prayer for the spread of the gospel, involves the prosperity or barrenness of the church at home as well as the salvation or eternal destruction of millions of the poor heathen. Brethren, meet together and pray—pray for the glory of Christ—remember what you owe Him. Pray for the heathen—consider their dreadful condition here, their doom hereafter, without the gospel. Pray for your brethren and sisters, toiling, suffering, dying in heathen lands. Pray for “more laborers.” You really cannot know what a harvest is perishing, or you would not, could not, if you have any of Christ's spirit, be so indifferent. But ask “the Lord of the harvest,” he will hear your prayer. Pray especially that some of the right spirit may be infused into your own hearts, that the slumbering church may be aroused, that *her cup may run over* and supply the destitute nations of the earth. If you would be guiltless of the blood of souls, pray believably, fervently, perseveringly. Then shall God hasten the glad millennial day.

## Systematic Beneficence.

There is perhaps no subject now claiming the attention of the christian world, at the same time more important, and yet more neglected, than that which heads this article—systematic beneficence.

We have had Harris' “Great Commission,” and his incomparable “Mammon;” “The Evils of Covetousness,” “The Philosophy of Benevolence,” and many other works well calculated to excite christian liberality. But a book forcibly urging *system* in benevolent contributions has long been a desideratum. Such a book has recently been published by the American Tract Society, entitled “Systematic Beneficence.” It contains three premium essays, each of which in a different, yet all in a forcible, practical way, discusses this subject. It is our candid opinion, that nothing so good, so much needed, has been issued from the press for a long time. Were the book generally circulated and read, we believe a new state of things would take place in all our churches. The book is interesting—spirited. Who ever reads at all would be pleased with it. It is in every respect a valuable addition to our christian literature, and the gratitude of the religious public is due for it to the amiable and talented authors, and to the excellent and efficient Society by which it is published. We commend it to all, and suggest especially, that pastors, and agents for benevolent societies, secure a good supply for distribution.

## Interesting Fact.

We give below an incident related by a gentleman who went from this city to California. It is a pleasing evidence of the good which, by God's grace, our missionaries have accomplished in China. The gentleman alluded to, a practicing physician in Stockton, California, thus writes home:—

“The other day a pleasing incident occurred. When I state it you will readily imagine the feelings which brought a tear to my eyes. I was attending a gentleman at one of the hotels, and the Chinese servant whom I had frequently seen going about, was taken sick, and I was requested to see him. The boy spoke English pretty well. One day I sat by his bed-side, and was asking him many questions relative to Canton, his native place. After a while he mentioned the name of Dr. Parker, who attended him on one occasion. I then asked him if he knew Mr. Shuck and others. He started up—looked me steadily in the face, and then said:—‘Mr. Shuck is a good man—I know him well—he baptized me—I am a christian.’ He knew Yong Seen Sang, and spoke of him, and all, with lively interest, his countenance brightening up with animated joy. We had a long conversation, and he very often comes into our store to see me.”

## A Request.

Many of the subscribers to the Commission have not paid for the present volume; and as it is important that the paper should support itself, without aid from the treasury of the Board, all who are in arrears are earnestly requested to remit the amounts due, by mail, immediately.

## Dr. Judson.

This veteran in the missionary cause has lately experienced a serious decline of health. By the most recent advices we learn that he had gone to the isle of Bourbon. It is feared that he will not recover. Every lover of missions every where, will join in praying God to spare his useful life. His name and character are dear to all who love Christ. He may, with peculiar emphasis and propriety, adopt the language of the devoted apostle, “For me to live is Christ,” and add with not less truth, “to die is gain.” Mrs. Judson refers in a most affecting way to Dr. J.'s feelings in the prospect of death. She says: “For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so, that even some of the natives remarked the change in his preaching,—he was all tenderness and tears. Since his illness he has been singularly resigned. ‘How sweet to lie, entirely helpless, in the hands of God!’ he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, ‘Oh, the love of Christ! the love of Christ!’ In proportion to this was his love for all who love the work of Christ.”

Hated to Christ impelled infidels to do much against him in life, but in death this early planted their pillow with thorns. It seems that the love of Christ, which prompted Dr. Judson to labor and suffer as he has so long, makes the approach of death not only tolerable, but pleasant. O, that we might follow him as he has Christ! May God raise up more Judsons.

## OUR MISSIONS.

## China.

## Resolutions Relative to the Death of Sister Whilden.

The following resolutions were adopted by the Board at its last meeting, relative to the death of our lamented sister Whilden:—

WHEREAS, intelligence has reached this Board of the death of sister Whilden, wife of Rev. B. W. Whilden, one of our missionaries at Canton.

1. Resolved, That painful as is this providence, we bow in submission to the divine will manifested in her removal.

2. Resolved, That our gratitude is due to God for the grace by which she was sustained in her last hours, and the eminent example she has given of devotion to the gospel of Christ as a missionary and a christian.

3. Resolved, That we deeply sympathize with her bereaved husband and relatives in the loss they have sustained, and pray that in their affliction they may be sustained by the power of the Holy Spirit.

## Letter from Brother Shuck.

March 26.—An incident has occurred at Oo Kali jak recently, which has encouraged us, and which I will mention. Brother Yates and I a few days ago visited this out station in order to settle arrangements for the lot for the new chapel and school house, and to examine the pupils. While we were in the school, we overheard a conversation between my teacher and the teacher of the school, with reference to one of the residents of Oo Kali jak, named Oo Seen Chang. The school teacher said to the other that Oo Seen Chang had died last night. My teacher expressed much surprise at the announcement, whereupon Lok Seen Sang, the teacher of the school, went on to tell him that just before the man died, a number of the neighbors came in to see him, when the dying man declared to them that he was going to heaven, &c. I then being interested in the conversation, asked Lok Seen Sang why the man declared he was going to heaven.

He told me the man had abandoned idols for some time and was a believer in Jesus, and dying, had in his heart the hope of going to heaven. These were about Lok Seen Sang's words. I may observe,

1. This man who thus died has of course repeatedly heard our preaching and teaching at Oo Kali jak.

2. He was never under any special teaching or instruction, being merely an unobtrusive heathen.

3. He manifested, when he came to die, the very results we have been, under God, laboring to produce, viz: the abandonment of idols, faith in the Lord Jesus, and a hope of heaven through Christ. Our missionary brethren here of the other missions, have been much interested in this case—one of them remarking, “who knows but his soul has been truly saved?” The people of his village remember the dying words of their neighbor, and sincerely do we pray that some good may result from them. We believe that good will result. And we feel more than ever encouraged to give ourselves to preaching and teaching the simple, pointed truths of the gospel among this people, which may prove in the end the power of God unto salvation to many whose dying testimony we may never hear of. But the very idea of being instrumental in saving an immortal soul from eternal death, is a matter for standing encouragement and perseverance, in the midst of all the difficulties which beset us in this great land of idols and sin and estrangement from the true God. The Lord is not slack concerning his promises and if our brethren at home will earnestly pray for us, and cease not to uphold our hands by sending us men and means, our labor will not, cannot, be in vain in the Lord. Thousands literally now attend upon our ministry every week, and we will not believe that no good will be done among the listening multitudes who remain seated so orderly and give such close attention to our discourses. Gross indeed are the passions of this people, and truly hard are their hearts, but no passions too gross for the Holy Spirit to purify, no hearts too hard for him to change, and we shall endeavor faithfully to proclaim that word which is the Spirit's two edged sword. Brethren, remember your few and feeble fellow-laborers far away in China.

## Letter from Sister Shuck.

The following letter from sister Shuck gives some insight into the manners of Chinese life. It also presents some of the difficulties and encouragements of the missionary, in prevailing on the heathen to give up idols for the true God:—

March 29, 1850.

We went to-day to see the family of Se Seen Sang—one of our church members. He had been wishing that I should tell them what day I would come, for some time, but I preferred to go when they did not expect me. We were rather early, but they seemed glad to see us. The mother and some of the brothers have a coal store. Se himself is a teacher, but is not at present employed. We passed through the store to the hall beyond. Here were the idols and their shrines taking up one entire side of the room; chairs, tables and tea stands were arranged in pretty good order about the room, though the dust had not been disturbed upon them. This room is under the control of the mother, who seemed a zealous worshiper of idols, and blames her son much for following what she calls “the foreigner's religion.” We sat here a moment, when the old lady came in and passed the usual compliments, but turning round she perceived a crowd collected about the door and left us to desire, in quiet and decided tones, that they should disperse. They obeyed, much to my astonishment, their curiosity usually overstepping the bounds of politeness.

Presently Se Seen Sang came down from the upper room and invited me there to see his wife, when I was most agreeably disappointed. I anticipated seeing just such a woman as I usually meet with, but there was a milder and, at the same time, a more cultivated look in her face than usual. She looked sad, too, and told me with a sorrowful tone, that the A ma (mother,) and she could not agree, and that her husband and herself were anxious to have another home, if possible. She said, we stay almost entirely in our own room, for they worship idols in the room below, and do not like that we do not worship them also. Se Sol Sing (her husband,) has had employment as teacher offered him, but the people were not willing that he should close his school on the Sabbath, or even teach from christ-

ian books on that day. He also cannot engage in the business without working on the Sabbath. I asked her if she could read? She replied, "I formerly could not, but my husband is teaching me now." I encouraged her to persevere and learn, that she might know how to read the Bible. She said she would, but she found it difficult, as she had her baby to attend to, and also her little boy. She asked if the little boy (about six or seven years of age,) might come to our school when we opened it and learn Jesus' doctrines. He is a bright little fellow, and I wished we had a school for his sake, but recommended that his father begin to teach him at home.

The old lady came up stairs to bring me some tea, leaving immediately, however. Very soon came a large tray filled with a variety of refreshments, which Se's wife begged me continually to use. Fortunately among them were some dates and walnuts, of which I partook as heartily as I could. The others I talked about, and took two of the ornamented candies, saying I would give them to my "Po po." Oh! you must take all to the children. I insisted that two were quite enough, but I could not be heard, and a handkerchief was brought out and every thing from the tray swept in it and tied up for me to carry home.

I looked round the room, and seeing no idols, asked her if there were any there? No, she replied, not one. Ever since Se Sol Sing has been connected with you, he has not worshiped any, nor does he tell lies now. I asked what she thought about the doctrine, if she worshiped idols? She said no, that she had learned something from her husband, and now she did not worship idols; that on Sundays she did nothing but take care of her baby, walk about the room, or something of the kind. I tried to tell her that more was required; that with the heart she must worship God, and that she must go to the chapel. She said she would go, that heretofore her baby was too young to leave, and she herself not able to go, but she intended going.

I went down stairs, thinking I must not go without a word to the old lady. In the hall I found Mr. Shuck had also had a conversation with the male portion of the family, during which time he had endeavored to impress upon their minds as many facts of the gospel as he could. The old lady came in and sat down; they brought me another cup of the tea and the conversation went on, the mother contending strongly for her idols. She said that people that worshiped idols, omitting nothing, would go to heaven. We did what we could to prove to her that her gods were false—of wood and stone, and could not possibly help her, and I hope that she did have some ideas of our religion that she probably never had before. Her case is one of interest, for being so religiously inclined, she would be the more decided as a Christian. May God bring the truth to bear upon her heart.

### Africa.

#### Bro. Bowen and the Central African Mission.

No farther advices have been received from Bro. Bowen. If God has spared his life he is now in Monrovia, engaged in the service of the Board, where he will remain until it shall appear safe for him to proceed into the interior. Though he would prefer to get as soon as possible to his destined field, he will not be unemployed while on the coast, nor will his stay there be without good. He is rendering essential service by a general supervision of the missions in that part of the country.

But we hope that he may be permitted ere long to go on and commence the mission to which he is so enthusiastically devoted. Does no young man in the whole South feel ambitious to step forward and take Bro. Goodale's place? Some say it is mad to prosecute this mission, that those who go to Central Africa are fanatical. Oh for a little more madness! "On such a theme (as this) 'tis impious to be calm." If the Board, and brethren Bowen, Goodale, and Hill were fanatical in commencing this enterprise, verily so was Paul when resolutely commencing a mission of duty, and calmly anticipating inevitable death, he said, "I am now ready

to be offered up." We must all get nearer the cross, we must try to look at things in the clear light of eternity.

### Letter from Brother Drayton.

We give place to a short extract from brother Drayton's letter (dated Cape Palmas, 30th March,) because the communication which he makes is highly encouraging, and exhibits the earnest, hopeful spirit in which he labors.

"As I have related in my report, to some extent, the prosperity of this station, I beg leave again to reiterate the fact, that the move which your mission has made during the last three months, is particularly wonderful. The meeting house, as usual, cannot contain the listeners after truth. Darkness is receding before the blazing light of the gospel, and the throne of Satan trembles. Oh how cheering! my soul is glad, and my heart leaps for joy, at the mighty display of the power of God. Did I ever think that at so early a date, so many believing children would have been baptized, into the Ebenezer Church, of Cape Palmas."

### Other Missions.

#### Progress of the Gospel in France.

We present the readers of the Commission with an extract from a letter of Dr. Devan (from the Magazine,) shewing as it does the progress of religion in France, and exhibiting the active usefulness of the converts in that country. The zeal of many of the new Christians in heathen countries might well shame the slumbering church at home.

Anything relative to the German or French Missions will doubtless be seen with interest by our Southern readers, as it is the intention of our Board at no distant day, to establish stations in one or both of these countries.

Lyons, May 29, 1850.

"I have just returned from a visit to the church at St. Etienne, much gratified at the present state of its affairs, and thankful to the Lord for his encouraging benediction upon our efforts. I informed you in my last that steps had been taken to carry the gospel into a quarter of that city where no evangelical efforts had been made, and which appeared to be inhabited by the poor and despised laboring class of the community. I also informed you that these efforts had been met by so much good feeling on the part of the people there, that they had of their own accord and at their own expense hired a large room, and furnished it in a humble manner for their regular meeting. The Lord has been so far pleased to bless these efforts that five souls have been brought from death unto life; and on the 20th inst. they, with one other, (in all four men and two women) were buried with Christ by baptism in the presence of about one hundred attentive and wondering spectators.

As our rule is to work when and where the Lord works, the meetings have been multiplied in that section of the city, and now there are three different places in that neighbourhood where weekly meetings are held. On my arrival among them, these ignorant, unconverted, but interesting friends of our mission urged the commencement of Lord's day as well as week day services. Accordingly arrangements have been made to call into active exercise every gift that can be found among the members of the St. Etienne church, which now numbers twenty-six members. One or other of the members is to preach to these poor people twice every Lord's day. Besides this, arrangements have been made to classify all the female members of the church into committees of two each, whose duty it is to devote an afternoon a week in announcing the gospel to those of their own sex. I cannot yet establish a Sunday school, for the simple reason that those among the members who are capable of conducting it are each Sunday to be drafted around to preach the gospel."

### Mission to the Creek Indians.

Rev. S. Wallace, under date North Fork, June 27th, 1850., writes thus encouragingly to the Baptist Banner:—

"No field of labor has ever appeared more interesting to us than this. Our meetings have a growing interest—the last was the most encouraging we have had since we came into the nation. Eight were received for baptism, six of whom were baptized; others came forward for examination to whom we gave instruction and encouragement, but requested them to seek for more light and evidence.

"After baptism I preached a sermon directed particularly to the young people, at the close of which about forty came forward to the mourner's seats for prayer, much feeling was manifest in the congregation, and it seemed that God was there in truth. Our prayer meetings have a like encouraging appearance.

"We have several members whose piety and talents have obtained the confidence and esteem of the church, and these we send out two and two to hold meetings in the towns and villages, where there are members, on the Lord's day. They report every four weeks at the church meeting, when they receive a new appointment. They are very useful in keeping the members in order, and in reporting to the church the wants of individuals and of neighbourhoods and towns.

"I preach three Sabbaths out of four at the North Fork church and its bounds. The fourth I preach at the Crossing of Elk Creek. We have a few members there and a growing little church, under the care of Bro. Brister, a little further down the creek. I have been trying to unite them, but have been much embarrassed in my labors for want of an interpreter.

"Fourteen have been added there since the first of April, and there appears to be a good degree of zeal and piety in the people.

"We have agreed with the nation and government agent to locate the manual labor school, about six miles west of North Fork town, at a place we think the most suitable and healthy between the rivers. We have been waiting patiently for an answer from the Board before we proceeded further with our business. We are nearly fifty miles from a post office, which makes both letters and papers difficult to get. Our last banner was dated the first of May. We are not certain that half the letters we write ever reach our friends. Some we have learned were long detained before they were mailed. These are some of the inconveniences we have to labor under here. It appears almost impossible to hurry business where two or three persons are connected with it.

"We all enjoy good health except our little boy, who has had a severe turn of the hooping-cough, and though nearly well of that, has strong symptoms of the chills and fevers.

"Mrs. Wallace has closed her school, and will not resume it again until the first of September. This climate appears very favorable to her health; at least, this far her health is better than it was before she came."

### More Piety Needed for the Conversion of the World.

"No amount of men, or money, or organization, or means, can subjugate this world to the reign of Immanuel, till we have a thousand Christians enjoying the full measure of Christ's working within them, where we now have one, and till the spiritual family at large shall present to the eyes of the world that type of piety, which arises from the absolute triumph of the divine over the human. The carnal elements of our character must be quickened into glowing life, like the dead corpse of Ezekiel's vision, after the winds of the Spirit had animated them, before we can be at all qualified for organized, aggressive, and concentrated action against the evils of this God-abandoned world. All that we do in the way of contriving or organizing, collecting, disbursing, speech-making, anniversary-holding, or in any extant movement of the kind, till a fuller development of the life of God in our souls is secured, is like the martial manevrings of the children, as compared with an army in battle array. Some think otherwise, I know, regarding the piety of our churches, as needing direction into the channels of money-giving, more than momentum and intensity in itself. And no doubt direction is necessary; but

force and power from the deep embracings of heavenly influence, are infinitely more needed. Our machinery is already inconceivably in advance of our internal capacity for giving it action and efficiency. The shout of a king must be heard in the camp; a present God must be on his holy hill in Zion; and faith, and love, and immortal hope, and inextinguishable ardor, kindled by the fire coming down from above, must burn through all our churches, and run along the line of every embattled phalanx, before we can realize a rapid movement towards the conquest of the world to Immanuel.—Dr. Church.

### Donations.

FROM JUNE 1 TO JULY 1.

#### Virginia.

For. Miss. Society, Portsmouth church, John F. West, tr., \$5100 of which is from colored members for African mission, per Rev. T. Hume,	4700
Va. Bap. For. Miss. Society: Cash for Central Africa, 1700 African mission, 11697 Gen'l purposes, 2,768 92	3,061 89
Per Dr. Wortham, tr., Fredericksburg Baptist church, (\$3 51 for African mission,) 58 92	58 92
Guildfield African Miss. Society, for African mission, 50.00	50.00
	3,217 81

#### North Carolina.

Ballard's Bridge church, per Rev. Thos. Waff,	10 50
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#### South Carolina.

Collections by Rev. W. T. Saunders, Matlock church, 60 00 4 00	64 00
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#### Georgia.

Colored members Mount Zion ch, Cuthbert co., for African mission, 5 00	5 00
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B. H. McDaniel, 50 5 50	50 5 50
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#### Alabama.

Bap. State Convention, 28.00	28.00
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#### Mississippi.

Cold Water Association: China mission, 18 25 African do., 12 00	30 25
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Pr. Dr. M. W. Philips, tr. Col. by Rev. Wm. M. Farrar, agent, 300 Concert Fort Adams ch., 3	303 00
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#### Texas.

Galveston Sab. School Missionary Soc'y, per Geo. Fellows, esq'r, tr., 5 00	5 00
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#### Missouri.

Bap. For. Miss. Soc'y: Cash, J. W. Waddell, tr., per W. M. Bell, sec'y, 110 00	110 00
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Cape Girardeau church: Monthly concert, \$10 00	125 00
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Mrs. A. T. Lacy, 5 15 00	125 00
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Per Rev. W. F. Nelson, 303 00	333 25
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#### Tennessee.

Cash by Rev. R. B. C. Howell, from J. F. Fletcher, esq., treas'r For. Miss. Board of General Association Tennessee, 3,989 06	3,989 06
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#### BIBLE DISTRIBUTION.

#### Virginia.

Va. Bap. Bible Society, per T. D. Toy, tr., 500 00	500 00
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#### North Carolina.

Ballard's Bridge church, by a friend, 1 00	1 00
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#### South Carolina.

Baptist State Bible Society, per Rev. P. C. Edwards, 43 00	43 00
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#### 4,533 06

ARCH'D THOMAS, Treas.
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## Children's Department.

For the Commission.

## My Little Brother in China.

I ask the little boys and girls who read the Commission, how would you feel, and what would you do, if you had a little brother or sister in China? That is, suppose your little brother or sister was away in the middle of China among those people who are so very ignorant and wicked, and who worship dumb idols instead of the living God. You could not have your little brother brought away, and there was no one there to tell him about Jesus. You could see no other chance but for him to grow up in ignorance and wickedness, and at last die and be forever lost! But suppose your good minister becomes so much distressed about your little brother and all the poor wicked heathen around him, that he concludes to go to that country and preach to them. Suppose he is going into the very city that your little brother lives in, and is going to educate him and tell him about the Saviour. Suppose, then, that a great many people were throwing in money to support that preacher, would any one have to beg you to throw in a dime or two? No! you would throw in all the dimes you had, and all the dollars, too. O how many tears would you shed for that poor little brother; and how often would you be upon your knees begging God to have mercy on his little soul, pardon his sins, and save him together with you in heaven at last.

Now, my dear children, do you know that you have brothers and sisters in China? God says all the human family are our brethren. I think how many brothers and sisters you have in China! They will be lost without the gospel. But if they hear the gospel, many of them will believe and be saved. Will we not love them as well in heaven as we will love any one else? They will be just like the Saviour; and if we love Him, we will love them. I believe I never have been so happy but once in my life that I could not sit up, and that was occasioned by the thought of meeting the heathen in heaven.

No doubt many children, as well as older persons, are wishing to know how much they ought to give. I will give you a good rule: Do as you would be done by. Do as you would if your own brother was in China. Thus Jesus acted. Thus the apostles acted. Thus every pious missionary acts. And thus will we act, when we feel for souls as we ought to feel. Always recollect when you go to pray that you have a brother in China, and pray for him. Pray earnestly and give liberally, and God will bless you and the heathen, too. J. R. H.

## We'll Give Freely.

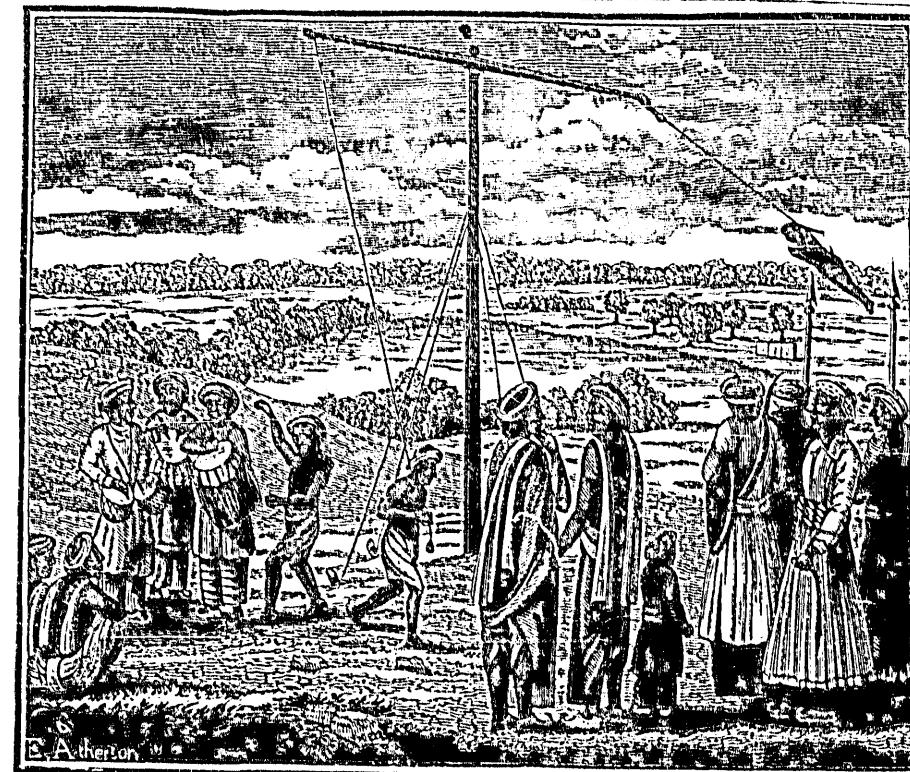
The following verses were written by the Superintendent of a Sabbath school, the members of which contribute liberally every week to the cause of missions:

The little we offer from week unto week,  
Is nothing compared with the bounty we seek,  
For those who are fainting for want of the bread,  
With which the disciples of Jesus are fed.

The earth and its fullness belong to the Lord,  
And no one shall perish who trusts in his word;  
Then steadily, cheerfully, freely I'll give,  
So long as my Maker allows me to live.

## What can Make a Heathen Happy?

A missionary in India, meeting one day with a native Christian female, one of his own flock, asked her how she felt. "Happy! Happy!" she answered. "I have Christ here," laying her hand on the Bengalee Bible, "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. Happy was she indeed, for to whatever part of the universe she might be removed, she was sure of having Christ with her. And how did she first learn of Christ! By the preaching of the missionaries. And so may every heathen man and woman on the globe be made happy in Christ the Saviour, by the blessing of God on the preaching of missionaries. Who of all the children that read the Youth's Dayspring, would not like to confer this happiness on the heathen, by helping to send out preachers of the gospel through all the world!—Dayspring.



## Horrid Superstition.

Mr. Ward, for many years a missionary in India, thus describes the scene represented by the picture above, the ceremony of swinging by hooks:—"A post of thirty or forty feet high, with horizontal arms at the top of ten or twelve feet in length, is erected. The man who is to swing prostrates himself on the ground, and a person, with dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to hooks in his back, are tied to the rope which is fastened at the end of the horizontal arms of the machine, while the rope that is fixed to the other end of the arm is held by several men, who drawing it down, raise up the end on which the man swings, and then run round with great rapidity, causing the man who is swinging to describe a circle of twenty-five or thirty feet diameter. Some swing only a few minutes; others continue swinging for hours. In some places a piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear, and the wretch fall and be dashed to pieces; but the whole weight of the body nevertheless rests on the hooks. Some of those persons take the wooden pipe, and smoke while swinging, as though insensible of the pain. Others take up fruit in their hands, and either eat it, or throw it among the crowd. On some occasions the victims have hooks run through their thighs as well as backs. In this manner five women swung at one time! It is not uncommon for the flesh to tear, and the persons to fall, and thus break their limbs, or perhaps lose their lives.

Such are some of the horrid rites and ceremonies of the Hindoo religion in honor of only one of their numerous gods. How ignorant and degraded must be such minds—how destitute of all virtuous principles! Surely, they need the gospel of Christ.

## Heathen Children.

The following account of the state of children in heathen countries is from one of our American missionaries who lives among them.

I shall now give you a short account of the children of the Hindoos; and after reading it, you will thank God that you were not born a heathen. And you will I hope, be very thankful to your parents for all the good instruction which they have given you, and to your teachers for all the good things which they have taught you. For the heathen have no Infant-schools, no Sabbath-schools, no Christian fathers and mothers, and no good books, except what the missionaries have given them. Nor are they

fond of reading good books. They like nothing but very silly books. When these children are small, they are very pretty; I think them handsome. But as they grow up to be twelve or fifteen years old, they become ugly in their appearance, and very wicked and shameful in their manners. They are then more black and filthy-looking. The little girls and boys which I daily see running about the streets, are a beautiful lively brown color, and appear very playful and pretty. They generally go naked until they are about eight years old; after that they wear a little clothing—all people of this country are very fond of going naked, except about the middle. Though they have less regard to clothing, they are all very fond of jewels. The little girls wear ornaments in their ears, around their ankles and wrists, and on their toes; and what would amuse you more is, they wear rings in their noses. Most of the little girls do not comb their hair. This gives them a very bad appearance. But they are very indolent, and like to wallow about in the dirt, and play and quarrel, and do not care about appearing neat and clean. When they do comb their beautiful shining black hair, and roll it up on their necks with a wreath of flowers, they appear very pretty. But what is worse, these children are all very wicked; they lie, steal, quarrel, use all sorts of bad language, disobey their fathers, abuse their mothers, call them all kind of bad names and often strike them.

## The Lost Treasure Found.

A good missionary in Borneo, called Becker, writes: "At the close of the last year we received from Germany a number of school-books in the Dajack language, and nothing could exceed the joy which the boys showed when I took them to the school, and gave to each a copy. It is a pleasure to us to see how they value this gift, and how carefully they try to preserve their books from injury. Without our recommendation, nearly every one of them has made a little basket or bag, in which to keep his treasure safely, in coming to or going from school. Some of the boys have to cross a river to their homes. Lately four of them sprang into a boat which was so small that, before they could reach the opposite bank, it filled with water. Three of them, when they got to the shore, shook their jackets and long wet hair, and then laughed heartily, for they had saved their spelling books and slates. But the other, who was a new comer, and had no basket for his book, remained by the water as still as a post, not joining in the mirth of his companions, for his book and slate had, as he seated, sunk to the bottom. But happily he was mistaken, for, looking around him after a moment's thought, he saw his book a little way off, floating upon the top of the stream, and instantly he plunged in after it. He seized it, and holding it up above the water, brought it joyfully to land. Now, however, he thought of his slate, and his joy was checked. The boat was full of water, but it had not entirely sunk.

"Perhaps," he said to himself, "the slate may still be at the bottom of the boat;" so he quickly swam to it, and searching the bottom, found his lost treasure. But how can I describe the joy of the poor boy, as he shouted, laughed, and, shouting away the shattered boat, leaped to the shore! I could scarcely help laughing myself; but a tear of pleasure stole down my cheek as I thought what good these boys might one day do to their country. May the grace of our Saviour be given to them! Pray, young people, that so hopeful a beginning may end in their conversion to Christ, and that they may become faithful servants of His truth, in this dark country!"—Juv. Miss. Mag.

## Juvenile Missionary Society.

Rev. Mr. Schneider, missionary among the Armenians, thus refers to the organization of a Juvenile Missionary Society. Will not some of our young readers imitate the example?

"At the commencement of this year, a Juvenile Missionary Society was formed in our community, whose members are under fifteen years of age. Just about one hundred children gave in their names. It is a part of the plan, that every child earn his monthly contribution by his own efforts. When the object of the Society was explained, they very cordially entered into it, and their interest hitherto has been very pleasing. The sums contributed are small, but seem to be given cheerfully. They are assembled once a month to receive information respecting the heathen world. To-day, the Rev. Mr. Marsh, who is passing a few days with us on his way to Mosul, addressed them, through myself as interpreter, and afterwards I gave them some facts respecting Hindoo idolatry. There were over one hundred children present, and quite a number of adults, both male and female. They were all very much interested, and retired highly gratified with the exercises. We consider the existence of this Society another evidence of the favor of the Lord to this people."

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