

# THE COMMISSION.

VOLUME 3, NUMBER 1.

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

RICHMOND, JANUARY 15, 1851.

## 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.

### A few Facts.

Brother Taylor,—As I have just finished my tour through the Gosben Association, I will give you a few facts which I observed by the way.

COMMISSION AND JOURNAL.

Wherever the Journal and Commission were taken and read, I met with missionary families in deed, as well as word. Little children would come with their dimes, to buy Bibles for, or send the gospel to the heathen children, of whom they had read in the Commission.

This shows that light is what the people need on the subject of missions.

EXAMPLE.

Where parents manifested much interest, it invariably extended to the children, and sometimes to the servants. In one instance particularly, I noticed a servant girl would not let her mistress rest, till she had given her something to hand in for the mission cause.

PASTORS.

Never before have I been better convinced of "like priest, like people." Where the pastors met with me, and were warmly enlisted in the cause, I was never disappointed in the people. From this, may not pastors whose churches are doing but little for missions, gather a useful hint as to the cause?

"HOME" ARGUMENTS.

Of these, I heard but few, and invariably from those who were doing little or nothing at home. The churches which were doing most at home, I found most willing to extend their sympathy a little farther.

"WIDOW'S MITE."

I lectured one night at a good brother's house, and took particular pains to let the colored people know the moral condition of Africa, as well as the rest of the heathen world. The next morning an old colored woman came to me with a half dollar, saying, "I have got this, and if it will help you in carrying the gospel to them people, I want you to take it; I always thought we were bad enough off here, but from what you told us last night, I think they are worse off than we are, for we here know enough to do better if we would, and if we don't, it's our own fault; but the people you told us about don't know any better, and I think they ought to be told."

I was struck with her intelligent appearance, as well as the earnest and sincere manner in which she spoke, and thought at the time that her remarks were a most conclusive answer to the "home" arguments so frequently urged by those whose sympathy seem not to extend so far as this poor colored woman's. A. B. C.

December 24th, 1850.

For the Commission.

### Philosophy of Missions.

Where there is a relation, there is an obligation. Man, as a social, rational being, is bound to promote by his instrumentality, so far as he can, the happiness of his fellow men. The great fact, that all the inhabitants of earth are kinsmen according to the flesh, has never been successfully denied. The Bible most clearly teaches that they all sprang from common parents; that the whole human family is under condemnation

before God, by virtue of their relationship to Adam, who by his own instrumentality, under the influence of the enemy of souls, forfeited his high estate, and that of his offspring; that as they fell through Adam, they may be raised, redeemed through Christ; and as human instrumentality, under evil, was the cause of the former, it may under God, be the means of the latter. Not that man's redemption is the result of his own works, *per se*, but that heaven has decreed them as the means of carrying on the great work of salvation.

The force of the obligation varies in proportion to the proximity of the relation, and the destination and ability of the parties related. We do not mean that the value of the salvation of the soul is to be measured by miles, but simply, that our obligation to labor for the good of others, is proportionate to their wants, and our opportunities and ability to supply them.

The universal law of gravitation, affords a happy illustration of the great relationship existing between the members of the human family. The attractive force is always mutual, and is exerted by one body on another, in the ratio of their masses, and inversely as the squares of the distances between them. It is denominated differently, according to the circumstances under which it acts. The great law of mutual dependence prevails throughout the human family, and is demonstrated in the helplessness of infancy, and illustrated through life, in the various relations of parent, brother, friend, neighbor, patriot, and philanthropist. Whilst each of these positions has relations peculiar to itself, all are bound together by the tie of common humanity, universal brotherhood.

The force of the illustration can be seen without further development, and in this view of man, in his varied relations, we are furnished with an irrefutable argument in favor of the great benevolent, missionary operations of the day. We see that man's obligations rest upon him with different degrees of intensity and weight. As a father, his first duty is to provide for the spiritual and temporal welfare of his family; secondly, for his neighbor; thirdly, his countrymen; and lastly, his fellow-men every where. The same argument which proves the existence of a relation between a parent and his family, will prove the existence of a relation between that parent and his neighbor, friend or countryman. The same argument which influences a father to contribute his means to support the gospel in his own family, ought to be sufficient to induce him to give for the support of the same in every nation on earth. We do not mean that he should contribute to each the same amount of dollars and cents, but that he should do it in proportion to his ability, and their wants.

In conclusion, let us ask, Can we, or will we remain idle, whilst our poor, benighted brethren, (according to the flesh,) ring in our ears the Macedonian cry for help! Shall we cherish that anti-missionary spirit of selfishness, which would lead us like the brute, to live to ourselves, and to act as though we expected to have a heaven to ourselves after death? Shall we, the boasted sons of Columbia, blessed with a living minister to every 1,000 souls, rolling in all the ease and elegance of wealth and refinement, enjoying the full fruition of religious liberty—shall we refuse to contribute our means for the salvation of destitute, perishing brethren in China, who have but one living minister to every four million of souls; in Africa, where the sound of the church-going bell in many places was never heard; and in various other portions of the globe? Can we fold our arms and stand idle, with an easy conscience, in the face of those explicit mandates of heaven, which bid us "go and disciple all nations"? God forbid! rather let us deny his existence, than thus act, in wilful opposition to the dictates of reason and revelation.

J. W. R.

Clarksville, Tenn., Nov. 5, 1850.

For the Commission.

### "In that Day."

"In that day," satan shall be bound and cast into the bottomless pit, where he shall not have the power to deceive the nations any more. My soul rejoices that such a day is coming.—Revelation xx.

In that day, God will sprinkle clean waters upon us, and we shall be clean; from all our filthiness, and from all our idols, will he cleanse us. A new heart also will he give us, and a new spirit will be put within us. He will take away the stony heart out of our flesh, and give us a heart of flesh. He will put his Spirit within us, and cause us to walk in his statutes, and we shall keep his judgments and do them.—Ezek. xxxvi.

In that day, we shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for all shall know him, from the least of them to the greatest of them. For the Lord hath said it.—Jer. xxxi., 34.

Reader, take notice of two things:—1. God has said that this glorious day shall come. 2. Notice the means by which it is to be brought about. They shall teach every man his neighbor, and every man his brother, saying, know the Lord.

The glorious millennial day will never come, until Christians generally are absorbed in the one great idea of the world's conversion. But that day is coming. Christians will be sick of love to God, so that their affections will be married from earth. They will have such love for souls, and such an affecting sense of their awful condition, that they will run to and fro, every where imparting to every individual, the knowledge of Christ. O glorious day! J. R. H.

For the Commission.

### The Love of God.

"I do think that is the prettiest verse in the whole Bible," said a dear little boy, as his sister repeated the words, "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 is not this blessed truth, which arrested the attention of a little child, a precious one to every Christian? And can any one who has partaken of the benefits of this gift, and is an heir of that "everlasting life," ever talk of sacrifice! Can you my fellow Christian, withhold anything you possess, property, friends, children, or even your own life, when called upon to devote them to the service of that God? Will you not rather rejoice that you are permitted to be a co-worker with God in extending a knowledge of this unspeakable gift?

Can you who are in possession of such intelligence, even of life from the dead, withhold it from those who are sitting in the region and shadow of death?

When inclined to yield to self-indulgence, and forgetfulness of the claims of your fellow-creatures, who are perishing for lack of knowledge, think of the love of God manifested to us, in that, while "we were yet sinners, Christ died for us." Will not such a thought constrain you to a surrender of anything, even of that which is dearest in this life, that others may partake with you in the blessings of that salvation? E.

For the Commission.

### We ought to send them the Bible.

So said a little girl, when told of the destitution of the heathen. It was in Sunday school, and I showed her a picture of some people bowing down to idols. She seemed to hear for the first time, that persons worshiped gods of wood and stone, and when I told her the reason they did this was, they knew nothing of the true God, that made heaven and earth, and have no means of knowing him, being without the Bible, she looked up in my face, and earnestly said, "we ought to send them the Bible."

And is it possible, that this obligation, which was instantly understood by a simple child, is denied by any who call themselves Christians? As soon, it seems to me, should we deny bread to a man starving at our door, as withhold the bread of life from the millions who in heathen lands are dying without it. And yet there are those who would shun as an inhuman wretch, one guilty of the former act, while in so doing, they condemn themselves, while they commit the latter. Let such learn a lesson from this little child, and when you hear of the wants of a heathen world, do what you can to "send them the Bible." \*\*\*

For the Commission.

### A Dream.

"I dreamed that I saw one of the Christian Hindoos. O how I loved him! I long to realize my dream. How pleasant will it be to sit down at the Lord's table with our black brethren, and hear Jesus preached in their language. Surely then will come to pass the saying that is written, 'In Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, all are one in Him.'"

So writes in his diary, that devoted servant of God, Samuel Pearce. And that which was but a dream, is now to him a blissful reality. Christian reader! did it ever occur to you what would be the emotions of your heart, when you shall meet on the shores of heaven some of those heathen converts, for whose salvation you have labored? Will any sacrifice appear too great, or rather, will anything you have done, seem a sacrifice, when you behold that multitude which no man can number, of all nations, and kindred, and people, and tongues, standing before the throne of the Lamb—when you hear the arches of heaven re-echo with that song, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion for ever and ever." Amen! Say, dear fellow-Christian, when you shall be introduced into such scenes, will you not rather rejoice, that you were permitted to assist in increasing that throng, in multiplying the number of voices engaged in singing that song.

Should your heart my dear Christian friend e'er faint amid your discouragements—should the enemies appear many, and your successes few, cast your eye forward a brief period, when your warfare shall be over, the victory won, and Jesus the captain of our salvation, crowned King of kings, and Lord of lords. \*\*\*

For the Commission.

### Facts illustrative of the necessity of early religious education.

Had I any doubt of the utility and duty of leading children to Christ, and teaching them to pray to him, a knowledge of the following circumstances would dissipate that doubt:—

In New Hanover county there lived, a few months since, a fine lad, the son of a Mr. Carol. While attending to his father's business in the field, he was kicked by a horse, and very soon it was apparent that he would die. The family stood around the bed of the dying sufferer, anxious to soothe his pain; deep grief was pictured on each countenance. The father's mental suffering was unutterable; the fond mother's tears flowed in rapid succession. Turning to his mother, the dying boy remarked, "Mother, don't weep for me. I shall soon be gone I know; but I am not afraid to die. I now feel the value of the religious instruction given by you and my dear father. The Lord has heard my prayers. Jesus is with me, and sustains me in this trying hour. Death has no terrors for me. Don't cry my dear mother; I shall soon be happy." Thus did his spirit pass away. This youth had never made a profession of religion, yet his conduct

was ever one of the most exemplary character. Look at another scene.

In another county in North Carolina, there was another family; the heads of which belonged to an anti-missionary church. They thought it wrong to teach a child anything touching his religious obligations, and but little short of blasphemy to kneel with a child and teach him to say "Our Father, who art in heaven." As a consequence, when their son,—his name is (or was) John,—grew up, he was dissipated, kept bad company, fell into bad habits; his parents took no effective steps to correct John, justifying their cruel neglect by the plea that the Lord would reclaim him in his own good time. John advanced from one degree of crime to another, until he committed murder, for which he was cast into prison, tried and condemned to be hung!!!—Poor John, I saw him brought into the courthouse by the sheriff; he was commanded to stand up, and the judge told him that he must be remanded to jail, and to remain there until the 6th December, (1850), then he was to be taken to the common place of execution, and hung by the neck until he was dead. His unhappy father stood behind John, and heard all. Poor man, my heart pitied him. His miserable son fell into his arms, after the sentence was pronounced. The old man wept, exclaiming, "My son, oh my son." But oh, how different were his tears from those of the pious Mr. Carroll. As I sat in the courthouse, and saw the mournful scene, I thought, oh that all the little boys in North Carolina could see what I then saw, and then hear from Mr. Carroll's lips, the account of the last hours of his departed son.

So much for little boys. Now a word to those parents who never pray with their children, nor teach them to pray.

God said of Abraham, "I know my servant Abraham, that he will command his children aright." The sons of Eli made themselves vile, and he restrained them not.—His punishment affords you an awful warning. A learned and pious divine used to say, that it was sweet to him, when fatigued with labors incident to his holy office, mentally to repeat the little prayer his mother taught him, when an infant, "Now I lay me down to sleep," &c. Jno. Randolph, of Roanoke, in a letter to a friend, remarked, "I should have been a French atheist, if it had not been for one recollection, and that was the time when my departed mother used to take my little hands in hers, and cause me on my knees to repeat, "Our Father, who art in heaven."

S. J. W.

Murfreesboro, N. Carolina.

### Mountain Nestorians.

A missionary of the American Board thus writes in the *Journal of Missions*—

"The mountains are now fully open. The Koordish power has passed away, and regular Turkish rule is established. There is the same security now in traveling through Central Koordistan, that there is in any part of the Turkish empire. In our late tour we were deeply impressed with this fact. We could scarcely realize where we were. We stopped to notice a spot, in a deep ravine near Bashkallah, where the European traveler, Shultz, was shot down some years ago, by order of the Hakkary chief. We pushed along those wild Koordish districts, where Dr. Grant stood in great fear of losing his life; dark and frightful recesses among the mountain cliffs were pointed out to us, which were till lately the resort of the most bloody robbers; and still we had no more fear than you have in traveling from Boston to New York. There is a strong Turkish force in all the principal fortresses in the mountains, manned by educated and intelligent officers; and all those persons, both Koords and Nestorians, who have hitherto been lawless, are struck with terror. The very name of the Sultan, represented as he is in Koordistan by his well-disciplined army, inspires all classes with awe; so that we have no doubt that the life and property of missionaries in these regions will be as safe as in those countries which have long had a regular government.

## THE COMMISSION.

RICHMOND, JANUARY 15, 1850.

### Southern Baptist Convention.

We anticipate a full attendance at the biennial meeting of the Convention in May next, in the city of Nashville. Numerous delegates have been appointed in different parts of the south. This anticipated meeting of the Lord's servants must, on various accounts, be invested with importance. Several missionaries will then be publicly set apart to the work of preaching Christ to the heathen, while plans for extending his dominion at home and abroad will demand the earnest attention of the delegates. Let much prayer precede this meeting.

### Recent Appointments.

At a meeting of the Board held in December, a young colored brother, Joseph Hardin, of Baltimore, was appointed to join the Liberian mission, to labor as an evangelist and teacher. Brother T. P. Crawford, of Tennessee, was also appointed at the regular January meeting, to be united with the Shanghai mission. The Big Hatchie Association, of West Tennessee, will sustain him. He will probably sail, with others already received, in June or July.

### Enlargement.

The Board hope to extend their missionary operations during the year just commenced. Beside those already appointed, they are aware of other brethren who are willing to offer themselves to the missionary service. Will the churches of the south sustain the Board in their appointments? Are the brethren prepared to increase their contributions to this object? We entertain strong hopes. Shall these hopes be disappointed? Attention to this important subject should be given. We bespeak the earnest prayers of all our readers for Divine guidance, and their liberal benefactions on behalf of those who are famishing for the bread of life.

### A New Year's Offering.

We are just in receipt of *one hundred dollars*, from an esteemed brother in Georgia, as "a new year's offering" to the foreign mission. These *thoughtful, special* offerings are acceptable to God, for they spring from heartfelt interest in his cause and glory. And yet how seldom are they made by his people.

### Agencies.

Brethren Whilden, Cabaniss and Crawford, have been requested to spend as much time as practicable, previous to their embarkation, in visiting the churches for the purpose of imparting information and collecting funds. Our hope is that an abundant blessing will attend their labors.

### Goshen Association, Va.

#### Cheering Results!

It has been already stated, that brother A. B. Cabaniss, an accepted missionary of the Board, has been adopted by the Goshen Association as one of those who will be sustained by that body. He has been spending a few weeks in visiting the churches of that Association, and with marked success. About \$1,000 have been subscribed, \$700 of which is collected. His addresses have been everywhere listened to with deep interest. To the honor of the brethren of the Goshen Association it may be said, that in the most practical manner they have responded to his appeals. They are taking a noble position in these labors of love.

### Has not Jesus Christ told them to do it?

"When Ko Chet-thing, the Karen convert, was in this country, he was urged on a certain occasion to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked with evident emotion, 'Has not Jesus

Christ told them to do it?' 'O yes,' was the reply; 'but we wish you to remind them of their duty.' 'Oh no!' said the Karen, 'if they will not obey Jesus Christ, they will not obey me.'"

The above, from one of Mr. Stow's sermons, exhibits in a strong light the inconsistency of those who call Christ their Lord and Master, and yet heed not his command to preach the gospel to every creature. How strange that any other excitement is necessary than to know that Jesus their Master has told them to do it.

### The Spirit of a Missionary.

The following beautiful expression of sympathy for an afflicted brother is found in a letter written by Dr. Judson to Mr. Osgood, who had just been sundered by death from his beloved wife:

"So, the light in your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down, by faith, some faint gleams of the light of heaven, and coldness has gathered around your hearth-stone—your house is probably desolate—your children scattered, and you a houseless wanderer over the face of the land. We have both tasted of the bitter cups once and again; we have found them bitter, and we have found them sweet too—every cup, stirred by the finger of God, becomes sweet to the humble believer. Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the mission compound at the close of day? I can almost see them sitting there, with their smiling faces, at which I am now writing, as I look out of the window. Where are our's now? Clustering around the well-curb of the fountain of living water, to which the Lamb of heaven shews them the way—reposing in the arms of Infinite Love, who wipes away all their tears with his own hands. Let us travel on and look up. We shall soon be there, as sure as I write, or you read these lines. Many a weary step we may yet have to take, but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose.

"I am still hard at work on the Dictionary, and shall be for a year more, if I live as long. I hope then to get into more congenial employ. However, I would not choose for myself—work of all sorts must be done, and it is a great privilege to be allowed to do anything for the King of kings, the Lord of hosts. . . . .

Yours, ever,

A. Judson."

### Liberia Packet.

This vessel, with her full complement of emigrants, sailed from Baltimore, on the 21st of last month, for the coast of Africa. Our brother Hardin, who was appointed at a recent meeting of the Board, to labor as a preacher and teacher, probably in Bassa county, took passage in her; also the Rev. Mr. Hoffman of the Episcopal mission.

### Much at Home and Abroad yet to be done.

The truth of the subjoined remarks, from William R. Williams' work on "Religious Progress," will be apparent to every reader. A great work is before us. We need a multiplication of laborers abroad, and an increase of the spirit of the gospel at home.

The Churches need, in this age, to be kept in mind of the great truth, that there remains yet much land to be possessed, not only as the common heritage of the faithful, but as the personal allotment, and homestead, so to speak, of each one of the faithful. The churches, re-discovering a long neglected duty, are now attempting to evangelize the heathen. It is an *age of Missions*. The islands of the Pacific have heard the cry after the lapse of eighteen centuries, that our earth has been honored and blessed by the coming of a Divine Redeemer. China has shuddered to see the long dominion of Confucius and her Boodh invaded by the gospel of Jesus the Nazarene. The Shasters of Braminism find their sacred Sanscrit tongue employed, by the diligence and fidelity of missionary translators, to utter the oracles of that One True God, who will banish from under the heavens which they have not made, and which He has made,

all the hundred thousand gods of the Hindoo Pantheon, with all the other idols of the nations, however ancient and however popular. The twinklings of a new life from on high seem, along the coasts of Asia and of Africa, shooting into nations that Paganism held for centuries senseless and palsied. Is not Ethiopia soon to be, as the prophetic eye of the Psalmist long ages ago saw her, stretching out her hands unto God? But whilst each Christian church, each band of spiritual disciples, in lands long evangelized is thus lengthening the cords of her tent to take in the Gentiles under its broad canopy, she must in consequence, and as it were in counterpoise, of the extension, strengthen her stakes at home, to bear the increased tension and the extended shelter. Her supports must be proportionately augmented at home, by a deepening piety and a sturdier vigor of principle in her discipleship, or the work will soon come to a stand abroad. A sickly and bedwarfed Christianity here will not furnish the requisite laborers, or the needful funds. Expansion without solidity will bring upon our Zion the ruin of the arch unduly elongated and heavily overloaded. Christendom itself must be more thoroughly Christianized, before Heathendom will relinquish its old character and worship, and learn our creed and love our Saviour. Already the zeal and heroic sacrifices of some of our recent converts shame and should stimulate the comparative worldliness and lukewarmness of the churches that had first sent to them the missionary and the Bible.

## OUR MISSIONS.

### Letter from Mrs. Shuck.

SHANGHAI, Sept. 8, 1850.

Brother Taylor,—My little service to-day with the women, was unusually interesting. There were 11 women, besides a number of children quite large enough to understand what was said. One reason of the interest I felt in it was on account of the unusual quietness observed. Though a number of very small children were present, yet we were scarcely at all interrupted by them. I used a small Catechism which I held in my hand, and succeeded in getting them to learn the answers to some of the questions. When they came to long names, such as Methuselah, Abraham, they declared they had no minds, and could not remember those; indeed, could not say them, until one of the smaller children had first pronounced them. We have found a set of scripture prints very useful. They are generally interested in any explanation of them.

When about to pray with them, I directed them as usual to kneel, leaning forward upon their seats. Thinking they all understood, I was kneeling myself, when I observed one woman had mistaken the directions, and was kneeling upon the chair instead of by it. She presented an amusing spectacle, yet even that seemed as far as I was aware, to create no mirth. They were all quiet until the prayer was finished, when they rose from their knees, and seated themselves quietly, as if expecting I should have more to say to them. They were, however, soon dismissed, with the invitation, to come again next Sabbath. One of them was a nun; she came from a nunnery near us. E. G. S.

### Journal of Sister Yates.

SHANGHAI, Aug. 18, 1850.

Whilst hastily glancing over the pages of a periodical the other day, my eye fell upon an anecdote of Elliot, the great apostle of the Indians. When confined to his sick bed, he employed his time frequently in teaching a poor Indian child the alphabet. A visitor expressed his surprise, that one so learned and so gifted, should be found at so humble a work. He replied, that he "did not wish his Master when he came, should find him idle." May the same humble-minded diligence in every good word and work, be in you and in me, dear reader.

Beggars.

August 21st.—As I was going out into the yard this morning, I saw an elderly woman, and a boy, about ten or twelve years old, standing be-

fore the door. They were beggars, and as I approached them, the woman began telling how long it had been since they had eaten anything. Putting a few cash into her hand, I told a servant to bring all the cold rice left from our breakfast. She thanked me with much apparent gratitude, in the name of her god, O-me-doo-veh, and taking two small bowls from a basket on her arm, divided the rice with her boy. The same receptacle furnished the necessary chopsticks; so without further ceremony, they seated themselves on the door step, and began to eat. But said I, you must not speak to me in the name of O-me-doo-veh. If he is as good and powerful as your words imply, why does he see you starving in this way, without giving you the needed food? Ah! the truth is, he is a false god, and is just as unable to help you, as he is to walk and talk, and you should not worship him. To this, she gave a ready assent, adding, "then I must worship heaven and earth." I told her not "heaven and earth," but the *maker of heaven and earth, the true God, and Jesus his Son, the Saviour of sinners.* It happened that I had some Chinese tracts in my hand, (one of which was a translation of the first five chapters of Genesis, by brother Goddard,) several of which, I gave her, telling her to take them home, and get some one to read them to her, which she promised to do.

Thus desultory are many of our attempts to teach the idolatrous. Speaking and judging "after the manner of men," these are small things. But for our encouragement it is written, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

#### Gross Superstition.

August 22nd.—In the next house, a few yards to the east of us, a man died last night. This afternoon, I witnessed from my window, the burning of his clothes in a garden just back of the house. His wife, son, and two grand-children, were present, besides a small company of spectators. After selecting a spot, the son brought some bundles of straw and placed on the ground. On this he laid many strings of "din-pah," (the silver paper which when burned, is supposed to be converted into money for the dead,) and on the top of that, the clothing which the poor man wore when he died. Then setting fire to the whole, the wife and son kneeled upon the ground, and bowed a number of times to the burning pile; she all the while, chanting the mourners' dirge, with an appearance of deep distress. She wore a dress of deep mourning, (white,) so did the son. The two children had on garments of the usual blue, but a broad strip of white muslin was tied round their heads, the long ends of which hung down their backs. Having waited as long, and bowed as often as custom requires, the poor widow returned to the house, all following save the son, who remained to watch the fire till all was consumed.

E. M. Y.

#### Worship of the God of Wealth.

Brother Yates thus describes a scene witnessed by him:

While passing the temple of the god of wealth a day or two ago, my attention was attracted by the worshipers within. Stopping for a moment, I saw there two well dressed ladies, with four small children (apparently from the ages of 4 to 6), teaching them how to worship idols. I saw the mother take the offering (which was a small stick of incense) and go through the operation of worship. Then the children, each (following the example of their mothers) took the offering, clasping it in their hands, with their hands somewhat raised before the face, bowed three times, standing before the idol; and then kneeling, bowed the head to the ground three times. When all had gone through this exercise, the stick of incense (which I'm sure did not cost 1-4 cent) was lighted, placed before the idol, and the parties retired, apparently well pleased with the manner in which the ceremony was performed.

Cannot mothers in our favored land take a lesson from a heathen mother? Are they all careful to teach their children, in youth, how to worship the true God?

M. T. YATES.

#### "What I have seen in Shanghai."

This is the heading of an article which appears in the Chinese Repository, a valuable work published in the city of Canton. The writer of the above named article thus refers to our operations in Shanghai and its vicinity:—

"The mission from the Southern Baptist Convention has been reduced by the return to America of the Rev. Mr. and Mrs. Toby, and to Canton of two of the native assistants, and by the exclusion of one of the three converts baptized last year. But notwithstanding these things, the mission has continued its labors, extending its influence by preaching, by schools, and by the distribution of Christian books. It has two free day-schools, one in the city near the South gate, numbering twenty-three pupils, and one over fifteen miles from it, having twenty-two pupils; among these there are a few girls. Near the school in the country, the mission is building a brick house, about 22 feet by 40, in gothic style, designed to be used as a chapel and school-house: it has two small rooms connected with it, so arranged as to afford a convenient temporary residence for a missionary. Residing there, in the midst of a dense population, and in connection with the school, the missionary will enjoy excellent opportunities for reaching the native families. Preaching is maintained there.

"Within the walls of this city the mission has two chapels; in the old one, situated on the south of the Chinghwang Miao, there is preaching three times each Lord's day, and once on each Tuesday and Friday, and occasionally at other times in the week, especially in the evening when the people, being at leisure, can be most numerously assembled. The new chapel, the most conspicuous object in Shanghai, is situated on the east side of the Chinghwang Miao; preaching twice each Lord's day, and once on each other day in the week, the auditors averaging from 300 to 700. This new house, called Church Chapel, or Shingwai Tang, was opened March 3rd, with appropriate services, before a very large assembly. The funds for its erection (\$5,500) were collected by the Rev. Mr. Shuck among the Baptist churches in America."

#### Letter from Brother Shuck.

The information contained in the following extract from a letter recently received from brother Shuck, is well suited to affect the heart. Accessible thousands in Shanghai and its neighborhood are found, to whom our brethren may preach the gospel. We can cordially unite in the wish and prayer of our brother, that the number of laborers for that interesting region may be increased:—

SHANGHAI, May 11, 1850.

Dear brother Taylor,—The time has again arrived when it becomes my duty and privilege to send you my monthly report. I have been too much occupied with a variety of *bustling* matters during the past thirty days, to have any notes this time in the shape of a journal to send you, and therefore, will submit a few items in the form of a letter. I will begin with

#### The Health of the Mission.

During the month under review, both brethren Yates and Percy have been better than during the month previous. Brother Y. has been enabled to aid me in preaching on two Sabbaths, and his eyes do not only not grow worse, but seem on the whole to be better. Brother Percy continues to improve slowly, but has not been seriously ill. I have had unexpected attacks of chills and fever, but have been laid aside only one Sabbath, being the only Sabbath on which I have not been able to preach at least three times during a space of seven months. I feel that I have cause of sincere gratitude to God. The ladies of the mission, and the children, are all in reasonable health, that is, sufficiently so, for this present report.

#### Preaching.

The services at both of the chapels in the city, have been steadily kept up as usual. Rev. Mr. Taylor of the Southern Methodist mission, frequently preaches for us, seeing how pressed we are for preachers in our own mission. Even were both brethren Yates and Percy in good health, and both able to take their share in public preaching, we should still be short handed. Brother Percy has commenced a public 1 o'clock Sabbath service in the little chapel on his premises, erected by the missionary who formerly occupied his house. He has had good attendance,

and I regard the effort on his part, as an excellent beginning. No man at home or abroad, can tell whether he can preach or not, until he make fair and repeated trials, and no man any where can preach well, without practice. I am truly thankful to say, that not in a single instance have we had a *small* congregation at the new chapel, but almost every time a *crowded* one. At the old chapel, the forenoon congregations are small, in the afternoons, the congregations are generally good, while at night we scarcely ever fail of having a good sized and very attentive audience. We have been making some calculations, and find that your missionaries at Shanghai alone, now preach to upwards of three thousand souls per week on an average! And we believe too, that the knowledge of the gospel is gaining a wide spread entrance among this people. With more faith and prayer on our part, and on the part of our brethren of the Southern Baptist churches, we might well be encouraged to expect many early tokens of the Divine blessing. Never had missionaries a wider door for preaching operations open before them, and would to God that our churches at home would heed the voice which is ringing in their ears, "walk ye in and possess the land!" The Independent or Congregational denomination in England, numbers not more than about *one-third* of the membership of the Southern Baptist churches, and yet they sustain *one hundred and seventy-one* male missionaries in the foreign field, and raise annually for foreign missions alone, something like four hundred thousand dollars! They have eighteen men in China alone, four of whom are doctors of medicine. In Shanghai they have seven men, and carry on extensive preaching operations. As to chapels, we have superior advantages, but they have appealed to their society for funds to erect a new and commodious place of worship, in a crowded thoroughfare, and the last mail brings them authority to build.

Under the head of *preaching*, I can appropriately give you a list of the Shanghai chapels, where the gospel is constantly and publicly proclaimed to the heathen in their own language:

Southern Baptist, (including the one in the country,)	4
American Episcopal,	2
English Episcopal,	1
Southern Methodist,	1
London Independent Missionaries,	3
American Sabbatarian,	1
<b>Total,</b>	<b>12</b>

Both of the Episcopal missions, the London mission, aid our own mission, each has one preacher less this year than last. The entire number of male missionaries now stationed here, in connection with all the missions, is eighteen, two of whom are laymen, a doctor and a printer, both belonging to the London mission. Four more chapels are contemplated in Shanghai, the ground for two of them having been already secured. My long cherished, and still constant prayer and hope is, to see a large and efficiently sustained mission at the great city of Shanghai, in connection with the Baptist churches of the great Southern Division of the United States. Why, O why, cannot this be early the case? Brethren of the churches, *why?*

#### Schools.

In my last I mentioned to you, that the new building to be used as both chapel and school-house at Oo-kah-jak, the out station, had been commenced. It is now nearly completed, the painters and carpenters bringing rapidly to a close their work on the interior. It is of Gothic architecture, with buttresses and pinnacles, combined with a spicing of Chinese awkwardness, and has really an attractive and beautiful appearance, in its rural position—an object of constant admiration and remark by the natives. In size, inside measurement, it is nearly 43 feet long, and more than 22 feet in width. It costs neither the mission, the Board, nor the churches, one dollar, as the entire amount has been collected in Shanghai by the *ladies of our mission*. It will be made over as a present to the Board. The teacher of the school there has had a good deal of superintendence to exercise over the builders, so that some interference with school hours has unavoidably taken place. Still the pupils are *progressing*,

and in a week or two, the school will take permanent possession of the new house, when we expect that matters will not only proceed with regularity, but with renewed encouragement. Among the people of the place, I can truly state manifest advancement on the side of Christianity. We have visited them once a week since my last date. I feel much encouraged with reference to our efforts there. Within a radius there of *one* English mile, drawn from the new chapel, there must be at least seven thousand souls residing. To all these *houses* we have full, free and friendly religious access. The wants and encouragements of this out station, are pressing arguments upon which we might well base renewed appeals for additional fellow-laborers. The school in the city, under the special direction of brother and sister Percy, is doing very well thus far, and they seem interested and encouraged. In consequence of the funds which continue to be contributed for schools by Mrs. Shuck's friends, we are making arrangements to start a new day school near to our house, which will make three in connection with our mission. Our great aim in these schools, is to teach the children the facts and fundamentals of the Bible, and to press the claims of the true God upon their hearts and consciences. They are taught at the same time to read Christian books, and their own native classics, writing, &c., &c., &c. And they are specially taught the folly and sin of idolatry.

#### Religious Tract Society, London.

The fifty-first annual report of this Society, states the issues of publications for the last year at 19,245,441, being an increase of 1,021,486 beyond the year preceding. Total circulation of books and tracts in 110 languages, including the issues of affiliated societies in foreign lands, about 524,000,000. Of this amount, 3,133,165, were for Great Britain and Ireland.

#### Donations.

FROM NOV. 1, TO DEC. 1,

Virginia.

Donation from J. P. Ballard, Richmond, 20 00

North Carolina.

Baptist State Convention—  
For support of Rev. M. T. Yates,  
Raleigh Association, 600 00  
For foreign missions, 448 17  
1048 17

South Carolina.

Col. at Swift creek ch., Charleston Association, 21 55  
Moriah Association, 33 37  
An aged African, for African missions, 1 00  
Col. at Flat Rock church, 22 42  
Wm. Trevor, 1 75  
Per Rev. Thos. Mason, of Camden.  
Col. by Rev. B. W. Whilden, agent, 152 00  
Edgefield Bap. Association, per Wm. B. Johnson, D. D., 204 16  
Charleston Bap. Association—  
For foreign missions, 366 75  
African mission, 48 60  
Beaufort District Bible Society, for for. miss., 30 00  
Per Dr. Mcordenhall, tr.  
Welsh Neck Bap. Asso.—  
For foreign missions, 475 43  
For China " 43 25  
For African " 10 75  
1411 03

Georgia.

Donation from Rev. W. T. Brantly, 50 00

Florida.

Florida Bap. Association—  
For Rev. T. J. Bowen, Africa, 73 00  
For general purposes, 35 00  
108 00

Arkansas.

Col. by Ro. Fuller, esq., 5 00

#### BIBLE FUND.

South Carolina.

Welsh Neck Association, 36 12

North Carolina.

Baptist State Convention—  
For translation of Chinese Bible, 22 00  
For translation of African Bible, 16 51  
38 51

ARCH'D THOMAS, Treasurer.



## Children's Department.

### Calcutta.

The letter which follows is from Mr. Rogers, who labored among the heathen, and saw what he here describes.

*My dear young Friends:* If you were to visit this great heathen city how many strange sights you would see! One of the first things you would notice, would be the multitude of heathen temples. Around these you would see immense crowds gathered to worship their idols. How sad would you feel to see them thus employed! and oh! how you would shudder to look upon some of these hideous images that they bow down to. Perhaps you would go to the temple of the goddess *Kali*. What a frightful monster you would there behold! A great block of wood or stone carved into the image of a woman, and painted as black as possible. Around her neck, a necklace of human skulls; the appearance of dead bodies suspended to her ears; her face and breast all besmeared with blood; her tongue hanging out of her mouth, and her eyes as fierce as those of a demon. What an object, you will say, for any one to worship. And yet you would see thousands every day crowding to this temple. This goddess is supposed to be the friend and patroness of thieves and robbers, and when any one wishes to steal or rob, or even to kill another for the sake of his money, they pray to *Kali* to help them; and if they succeed well, they usually spend a part of what they get in offerings to the goddess. *Kali* delights greatly in witnessing the sufferings of her worshipers; hence, when any misfortune befalls them, and they think *Kali* is angry with them, they torture themselves in some dreadful manner to gain her favor. Sometimes they fasten great iron hooks to their backs, and suffer themselves to be hung up before the idol, when they are swung round with great violence for a long time. At other times they dance upon hot coals till their feet are burned in a most shocking manner. Sometimes they leap down upon a sack of straw, filled with pointed knives, which pierce into their bodies. Sometimes a string is passed through the tongue, and the poor man is led round as a horse is led by the bridle. This is only a specimen of the worship paid to the goddess *Kali*. In former years they used to sacrifice human beings to her; but they are not permitted to do this now—at least not openly; but it is thought that they frequently do so in the night time, when no one is present who will inform on them. Dead bodies are sometimes found about the temple, with their heads chopped off, that have been offered to the idol. How thankful ought we to be, dear children, that we were not born heathens; else we too might have been taught to worship such monsters as *Kali*; and to torture ourselves in this manner to gain her favor.

### My Mother, my dear Mother!

There was a little girl in Africa, who was taken captive in war, and carried to a place very far from her home. There Mr. Moffatt rescued her, and brought her to a missionary station; there she was taught to read the Bible, and the love of the Saviour deeply affected her heart. One day, Mr. Moffatt, perceiving that she was crying, inquired the cause, when she exclaimed with many tears, "Oh, my dear mother! oh, my dear mother! she will never see this precious book; the light which has shone upon me will never shine upon her; she will never taste that love of the Saviour which I have tasted! My mother, oh, my dear mother!"—*Juv. Miss. Mag.*

### "More blessed to give than to receive."

"Mamma," said a bright little boy one day to his mother, "I want to go and get some chestnuts, so as to have something to give to the little heathen children." So saying, he called his little brother, about four years of age, and they went very happily together to their work. They toiled for some time, and soon gathered their dishes full; and although they were quite tired, they still persevered in their labor, and soon gathered enough to tend away. They then

handed them to their dear papa, and he gave them their value in money. Their happy faces brightened up, as they received it, and the elder one said to the younger brother, "Now we have got some money to buy Bibles for the heathen!" They then laid it away, in their little missionary box, to give the first opportunity. Now these dear little boys were very happy, because they wanted to do good. When asked if they were not more happy than they would have been, had they kept the money for their own benefit, they replied, "Yes, because it will make the little heathens better when they read the Bibles." Now I hope all the dear readers of the *Dayspring* will do all they can to send the gospel to the benighted heathen; and if they cannot get chestnuts to sell for money, perhaps they can get something else, that will be valuable; and thus do much to save the poor, perishing heathen. Then, dear children, shall you realize the truth of that saying, "It is more blessed to give than to receive."—*Dayspring*.

### Missionary Epitaph.

"If I die in Africa," said a missionary to a student, "you must come and write my epitaph." "What shall I write?" "Let a thousand missionaries die before Africa be given up."—*Dayspring*.

### The Love of God.

An old man walked with me the other day to one of the settlements, when the conversation turned on the love of God. He said, "The love of God is a rope let down to draw men up from earth to heaven."—*William Woon*.

### Pilgrims to Juggernaut.

There are sometimes two hundred and fifty thousand people at the yearly worship of Juggernaut, an idol in India, multitudes of whom perish by the way.

### Children's Missionary Meeting.

On Tuesday morning, the 16th of July, a goodly number of the happy little Protestant children of North Wales were collected together by their pastor, the Rev. Hugh Jones, in the old Romish chapel of Saint Winifred, which is built directly over the famous well, about which so many Popish legends are on record, to receive an address on the subject of missions. Very sweetly did they join in singing the following hymn at the commencement of the proceedings. There were about four hundred present, and many of them seemed to enter with spirit into this part of the service. The tune they adopted for the purpose is known by the name of *Reuben*, and is a very pretty one.

No dawn of saving light,  
No day of holy rest,  
E'er breaks upon the heathen's sight,  
To soothe his troubled breast.  
But lo! with healing ray  
The dayspring meets our eye:  
And Christians, on their Master's day,  
Rejoice to feel him nigh.  
To Him let praise be given,  
The noblest, sweetest, best;  
For he has brought us light from heaven,  
And hope of endless rest.  
Lord, let thy saving light,  
Thy day of glorious rest,  
Soon chase from earth the toilsome night,  
And soothe each wearied breast!

After prayer for the Divine blessing, they were addressed at considerable length, and many stories were told them, to which they listened with great attention.

Nothing seemed to interest them more than the exhibition of Ogunbonna's idol, which has been sent from Abbeokuta, by the Rev. Samuel Crowther, to a friend in England, and which has recently made a tour of missionary meetings in Wales.

The circumstances connected with the strange alteration in this idol's position are very striking. The house of its owner, Ogunbonna, one of the chiefs of Abbeokuta, was burnt down about three years ago. His servant, at the imminent peril of

his life, rushed into the building, when in flames, to save his master's god. For this courageous and devoted service he received high praise from the Priest and the chief, who commended him for his valor to Mr. Crowther. The good missionary remarked, in reply, that, if the idol could not help himself, he did not see how he could possibly help the chief. Ogunbonna was struck with this simple remark, and declared he would consider it. He did so, and to some good purpose; for in a few days he brought the ugly block of wood to the minister of Christ, declaring that he would never worship idols any more, and asking to be received as a candidate for Christian baptism. This chief has expressed his firm belief, that in six years, if missionary labors are continued in Abbeokuta, the whole town, containing from fifty to sixty thousand people, will become Christian. This idol, so long and so lately worshiped in Africa, was made to march round the room, that the children might see a specimen of the gods which the heathen worship.—*Juv. Instructor*.

### Sacrifice at the tombs in China.

One of the most common ceremonies in China, as well as one of the most sacred rites, consists in making sacrifices, twice a year, at the tombs of deceased relatives, and in tearing away weeds from their graves. All the men and children visit the tombs on these occasions, and take with them wine and meats, sticks of incense, and paper offerings, to burn at the tombs, which they sweep very carefully before they make the sacrifice. After this has been performed, each person sets up a long streamer of white or crimson paper, which is fastened to a stick in the ground, as a token that he has performed his duties to his deceased relatives; for these customs are considered so important, that any one who should neglect them becomes unworthy of the favor of their gods. The rites are finished by feasting and merry-making, the occasion being considered a joyful one, as the visitors believe they are holding communion with their departed friends, and supplying their wants by offerings of food and clothing.

While there is something in this custom which is rather pleasing, as it shows the feeling of the Chinese toward their departed friends, and the respect they bear to their memory, one cannot but deeply regret their ignorance and superstition. As the apostle Paul wrote, professing themselves to be wise, they have become fools; and clearly show that they are ignorant of what the youngest Sunday school child knows in England—that at death the dust shall return to the earth as it was; and the spirit shall return unto God who gave it. *Ecc. xii. 7.—Juv. Inst.*

### The Widow's Farthings.

A poor woman, just after a missionary meeting held in the country, called at the lodgings of a minister who had been engaged at the meeting, and told him she had been prevented from attending it, but hoped she was not too late to present a little contribution she wished to make to the Society. The poverty of her appearance induced the minister to say he feared she could not afford to give anything; but the poor widow told him, that though a widow, and with four children to support by her mangle, she had still a little to give to the missionary cause; and, untying a bundle she had brought, gave him three hundred and thirty farthings. The minister asked how she got so much, and so many to give to him. She told him she had made it a practice to lay by one farthing every day for above a year past, excepting such days as she was prevented working by illness, and here was the whole store for the cause of God. How much could be raised for God's great work in the world, if every one of His people would only give one farthing a-day!—*Chil. Miss. News*.

### Follow Copy.

A short time since, a lad in a printing-office received from his master a list of Scripture questions and answers to be set up and printed. In the progress of the work, the lad turned aside, and asked the foreman if he should "follow co-

py;" that is, set it up just as it was written. "Certainly," said the foreman, "Why not?" "Because this copy is not like the Bible, and it professes to be the language of that book." "How do you know it is not like the Bible?" "Why, I learned some of these proofs at a Sunday school ten years ago, and I know that two of them are not like the Bible." "Well, then, do not 'follow copy,' but set them up as they are in the Bible." The lad got the Bible, and made it "the copy," his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines, and your practices—see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or daily life, but what is like that great, unerring and divinely-written copy.

### The Little Boy's Wish.

"MAMA, I should so like to be  
A Missionary Man:  
Come let me sit upon your knee,  
And tell me if I can.  
You say the Heathen do not know  
That Jesus lives above:  
Why, dear Mamma, should I not go  
And tell them of His love!

You say that Heathen parents, too,  
Are merciless and wild;  
That—not all full of love, like you—  
They'll kill their own dear child.  
Poor children! cruel parents! how  
I wish that I could plan  
Some way of setting out just now,  
A Missionary Man!"

"What! dearest! would you leave us all—  
All whom you love and know!  
Yet, be it so! If God shall call,  
Hard though it be, yet go,  
I will not ask you, dear, to stay,  
If it shall be God's plan  
That you should travel far away,  
His Missionary Man.

I leave you in His gracious hands;  
Oh, may you do His will,  
Whether you toil in distant lands  
Or dwell amongst us still!  
Remember! there is work to do  
Wherever we may be:  
Some must work here; or none could go  
To preach\* beyond the sea."

Romans x. 15.

### Disinterested Benevolence.

A traveler in Asia Minor, at a period of distressing drought, found a vase of water under a little shed by the road-side, for the refreshment of the weary traveler. A man in the neighborhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and then going to his work. He could have had no motive to do this, but a kind regard for the comfort of weary travelers; for he was never there to receive their thanks, much less their money. This was an example of disinterested benevolence.

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