

THE COMMISSION.

VOLUME 3, NUMBER 2.

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

RICHMOND, FEBRUARY 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 D. TAYLOR, Cor. Sec.
Richmond, Va.

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

ARCHIBALD THOMAS, Treas.
Richmond, Va.

The Chariot of Mercy.

The chariot of mercy is speeding its way,
Far, far through the shadowy gloom,
Where the lands that in death's dark obscurity lay,
Are bursting the bars of their tomb.
I see where 'tis shedding its luminous ray,
Dispersing the shadows of night;
And the wondering nations are hailing the day,
And rejoice in its glorious light.

Hallelujahs are sounding melodiously clear,
Borne sweet from the isles of the sea;
And the lands of the east send the echo afar,
And the long-fettered pagan is free.
And the Indian, that roams through the green,
prairied west,
Now raises his tear-moistened eye,
As he welcomes with joy the glad tidings of rest,
In a home far away in the sky.

And the dark-visaged son of the African wild,
Has tasted the Immanuel's love,
And his lion-like nature grows tenderly mild,
As he hears the sweet "news" from above.
O, chariot of mercy, roll gloriously on,
And fly over mountain and sea,
'Till the last gloomy shadow of darkness is gone,
And the last fettered spirit is free!

For the Commission.

The Advance of the Missionary Enterprise.

Brother Editor,—It is known to yourself and many of the readers of the Commission, that the missionary enterprise, which slumbered on for hundreds of years under the chilling influence of nominal Christianity, was reviewed by the Baptists in England. The first efforts of those noble spirits, who have waked the world to the work of evangelizing the nations of the earth, were made in 1792. Their zeal and success fired Christians in Europe and America with holy ardor to engage in the great work of preaching the gospel to the destitute of every land.

When the Baptists in England began their work, some opposed and but few helped. A scanty sum was raised, after some effort, barely enough to send out three missionaries; now, the English Baptists have missionaries in the four quarters of the globe, and thousands are reading the scriptures which they have translated, in whole or in part, into about 40 different languages!

When, in 1810, the Presbyterians and Congregationalists in the United States formed the Board of Commissioners for Foreign Missions, they thought they would not raise funds enough to send out eight missionaries; and D. D. Judson went to England to obtain aid to sustain that number. Now that Board is sustaining 517 missionaries, and expended last year more than \$250,000, and are making an effort to raise \$500,000 this year.

In 1814, the Baptists in the United States formed the Triennial Convention for Foreign and Domestic Missions, and they did not think they would collect more than about \$8,500 for foreign missions annually; now they appropriate probably more than \$150,000 for foreign missions annually, and more than \$150,000 for home missions.

It was once feared by the friends, and predicted by the enemies of missions; that when the

novelty of the enterprise had passed away, the cause would decline. So far is this from being the case, that the enterprise is gaining new friends daily; funds are increasing every year, and more missionaries are annually sent to the destitute and perishing.

Many, who were once enemies or lukewarm friends of the mission cause, are now its warmest friends. Opposition is giving way. There are nearly 4000 missionaries in heathen lands, and the number is constantly being increased. Some who once would have us regard them as Reformers, and who opposed the missionary Baptists in their plans for evangelizing the heathen, now have at least one missionary in a foreign land, and some in this country. Some, who are called, and have been *anti-missionaries*, are preaching in favor of missions.

The whole earth will be filled with the glory of the Lord, and let every Christian say, "Amen and amen!" Yours, &c.

ELI BALL.

For the Commission.

Try It!

We sometimes hear the friends of missions lamenting that the brethren in their section take so little interest in the mission cause. We would say to such, that they will find that this want of interest generally proceeds, with a few exceptions, from a want of information on the subject. If such persons could be induced to take the Journal or Commission, they would become interested. But the question here arises, how can they be induced to take these papers? I can just state that I have in a number of instances paid for the Commission, and had it sent to such persons without their knowledge; and they have invariably, I believe, become sufficiently interested to wish it continued, and to pay for it also. A young friend who seems deeply interested in the mission cause, recently informed me that he had directed ten copies of the Commission to different members of his church in this way; and they all became sufficiently interested to have it continued themselves. To those pastors and private members who are WILLING to aid the cause of missions, we would suggest this plan as being worthy their attention. These papers will preach effectually for you, and even where your own voice cannot be heard. One dollar spent in this way may ultimately be instrumental in bringing back tens and hundreds into the treasury of the Lord. To all we say, *try it*.

A FRIEND TO MISSIONS.

For the Commission.

Prayer for Laborers.

We often pray the Lord of the harvest to send forth more laborers; but it is to be feared that in many instances these prayers are not really sincere. Are we willing that the Lord may send any one, even our nearest friend and dearest relative? When the Rev. Mr. W., of the Church Missionary Society, had determined to become a missionary, he could not at first broach the subject to his aged father, through fear of the pain it would give the old man to part with him; he however told his sister, and received this answer: "My dear brother, I have often prayed the Lord of the harvest to raise up laborers, and to send them forth into the harvest; but I have never prayed, I never can pray, that he may send you." Reader, is this the kind of prayer you have been making? But how different was the reply of the father when his son made known his intentions through letter! After expressing the strongest affection, he added,—"If the Lord has need of you among the heathen, I dare not oppose your going forth among them; for I know what He has done for me. He gave his adorable Son, not merely to live for me, but to die as an atonement for my sin!"

Manifesting the true spirit of a Christian, he

sent him forth with a father's blessing. Christian, when you find yourself unwilling to make a sacrifice for God, recollect, as this aged father did, "*what He has done for me.*"

A. B. C.

The Reflex Influence of Christian Missions.

The striking manner in which the missionary enterprise *enlivened the piety and increased the happiness* of those who first espoused it, may be illustrated best by the following quotations: "There was a period of my ministry," said the devoted Andrew Fuller to a friend, "marked by the most pointed systematic effort to comfort my serious people, but the more I tried to comfort them the more they complained of darkness. . . I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females, especially, began to collect money for the spread of the gospel. We met and prayed for the heathen, met and considered what could be done amongst ourselves for them, met and did what we could; and, whilst all this was going on, the lamentations ceased—the sad became cheerful and the desponding calm. No one complained of a want of comfort, and I, instead of having to comfort my flock, was myself comforted by them. They were drawn out of themselves, sir, that was the real secret. God blessed them while they tried to be a blessing."

"After the departure of our brethren," the first Baptist missionaries to India, says the brief narrative of the Baptist Mission, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom and of rescuing poor heathens and Mahomedans from under Satan's yoke rejoiced our hearts. We were glad also to see the people of God offering so willingly; some leaving their country; others pouring in their property, and all uniting in prayers to Heaven for a blessing. A new bond of union was formed between distant ministers and churches. Some who had back-slidden from God were restored, and others who had long been poring over their unfaithfulness and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears and found that peace which in other pursuits they had sought in vain. In short, our hearts were enlarged, and, if no other good had arisen from the undertaking than the effect produced upon our own minds and the minds of Christians in our own country, it was more than equal to the expense."

Chinese Funeral.

A Chinese funeral took place yesterday. The Chiuaman died at the Chinese Restaurant of Macao and Wooung. The funeral was large, there being over one hundred and fifty Chinamen in the procession, each wearing a piece of white crape. A large number of persons visited the burying ground to witness the ceremonies, which were as follows: They lowered the coffin as we do. They then threw the white bandages worn on their arms into the grave; then matches and the wax candles, and a bottle of wine. Before covering the coffin, each person bowed his head to the earth and uttered some few words not by us understood. Then each threw a handful of dirt on the coffin, and passed round the liquors, wine and segars, &c., of which they invited each American to partake, and the grave was then filled up.—*San Francisco Courier*.

Interior of Africa.

We know nothing that is more likely to keep up a deep interest for some time than the progress of the expedition which is now on its way to Lake Tehad. This sheet of water is in the Soudan country, about fifteen degrees north of the equator, a little south of the great Desert, and about midway between Cape Verde on the west, and Cape Guardafui on the east. The region about the lake is not much known, though we believe it has generally been supposed to be one of high and fertile terraces. Soudan is wholly isolated from the ocean, is made up of numerous petty kingdoms, and is governed by pompous and tyrannizing rulers of the black race. The object of the expedition, which is conceived on a grand scale, and conducted by energetic men on strictly scientific principles, is to obtain definite facts in regard to a country so little known.

Letters giving some account of the expedition have been received in Europe. They were written at Mursuk, as late as the 25th of May, and describe the route from Tripoli directly south to that place, whence the party would proceed still south, through Fezzan, across the desert, to the lake. The tract is continuous table land, being at an elevation in one place of nearly 3,000 feet. Ruins of Roman columns and monuments were discovered. Fezzan, without the yellow sand which relieves its otherwise monotonous, conical surface of black rock, would be an arid wilderness. But in this yellow sand are wells and palm-trees in abundance, and cultivated wheat and barley fields. Information was obtained to induce the opinion, intimated by other travelers, that the interior of Africa is a vast table land, which extends from Lake Tehad to the Cape of Good Hope, and is inhabited by nations superior to other Africans in civilization. This information must have impelled the members of the expedition forward with hope of a rich harvest of discovery.—*Ex. paper*.

Liberality.

"The liberal soul shall be made fat," has frequently been found, by many a benevolent heart, a proverb of truth. We once knew an instance where this was remarkably verified. A man was sitting in a missionary meeting—the monthly concert for prayer—and during the reading of the intelligence from the different missions, he became deeply affected. The ignorance and depravity of the heathen; their lost and ruined condition; the impossibility of their being saved, except through the mercies of Jesus Christ; the good that had already been done by our missionaries in carrying the gospel to them; all these were presented to his mind, and his generous heart grew warm. He thought what might be done—but he was poor. The contributions were called for. He put his hand in his pocket—there was but a solitary dime, which he had reserved to buy his morning meal. 'Twas all he had in the world. Should he give it, and go without his breakfast on the morrow? On one side he saw the benighted heathen, on the other were the cravings of nature. It was a severe struggle; but with tears in his eyes, and an inward prayer that God would bless the sacrifice, he gave his last dime—his *all*. That night, in humble confidence, he committed himself to God, and slept sweetly upon his hard pallet of straw. The morning came, and with it a basket of provisions from one who knew the poverty of the honest old man. And, with tears of gratitude, he acknowledged this as a first return for the sacrifice which had made—a sacrifice that was known only to him and his God. Ten years after this scene, we met this man. He had no longer the appearance of one pinched by the hand of poverty.—Around him were the comforts of wealth. "God," said he, "has made me to run over with his goodness. He has given me wealth and contentment, for the sacrifice I made ten years ago." He was then worth \$20,000, and all his prosperity he ascribed to that one sacrifice.

THE COMMISSION.

RICHMOND, FEBRUARY 15, 1851.

Meeting of the Convention.

The next meeting of the Southern Baptist Convention, will be held in the city of Nashville, Tenn., on the second Friday of May next.

Rev. BART MANLY, D. D., of Alabama, to preach the sermon on Foreign Missions; or Rev. J. B. JETER, D. D., of Missouri, his alternate.

Rev. THOMAS LECHE, of Virginia, to preach the sermon on Domestic Missions; or Rev. T. G. KEEN, of Alabama, his alternate.

Our Bible Operations—American Bible Union.

The attention of Southern Baptists is specially called to the proceedings of the Board of Foreign Missions, at a full meeting held on the 14th ultimo. A letter from the Corresponding Secretary of the American Bible Union, announcing the appropriation of \$1,000 for the distribution of the scriptures by our missionaries in China, having been read, the Board, after free conversation, determined that it was inexpedient to accept the appropriation. Their action in the case will be seen, in the passage of the subjoined preamble and resolutions:—

WHEREAS, the Southern Baptist Convention, at its triennial meeting in 1846, decided to separate from their Northern brethren in conducting Bible operations, in order "to preserve the cordial and efficient union of the whole constituency of the body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it." Therefore,

Resolved, That this Board respectfully decline the acceptance of the grant of \$1,000 tendered to them by the American Bible Union.

Resolved, That the Corresponding Secretary be instructed to communicate the action of the Board in this case to the Corresponding Secretary of the above named Society.

Resolved, That a committee consisting of brethren E. Kingsford, J. B. Taylor, R. B. C. Howell and B. Manly, jr., be appointed to address a circular to the Baptists of the South, reminding them of the action of the Convention, and urging the importance of contributing their funds for the circulation of the Bible at home and abroad, through their Foreign and Home Mission Boards.

Circular.

The Board of Foreign Missions of the Southern Baptist Convention having declined a grant of \$1000 from the American Bible Union located in New York, have appointed the undersigned to draft a circular stating the grounds of their action.

A grave question was presented. We were to act not merely for ourselves, but under the responsibility of trusts from our brethren; not with a view to this particular grant alone, but to all its consequences. The reception of this money would not be the end. It would involve the sending of agents through our land for the collection of funds, and the implied sanction of this Board, and thus, in part, of the Baptists of the South to one of two opposing Societies. The real question behind the palpable one was, whether in our judgment it was expedient that Southern Baptists should use a Northern organization for the collection and disbursement of their Bible funds.

So far as it belongs to us, we have decided this matter, and now proceed to give our reasons.

1. *The express action of the Convention, whose agents we are, leaves us no choice on the subject.* In 1846, after full discussion, by a body of delegates representing very generally the whole South, notwithstanding the appeals of messengers from the American and Foreign Bible Society, than whom no brethren were more respected, it was determined almost unanimously to dissolve connection with that Society. To accept this present grant would be, as we conceive, to sanction officially what the Convention has declared inexpedient, and to violate plain instructions.—We are not aware that anything has occurred to require the renewal of what it was not then thought proper to continue, or that the circumstances which made union then undesirable have become more favorable; but if they had, we have no power to reverse the deliberate decision of the

Convention, under whose authority we act, especially when that body is so soon to convene, and will doubtless fully examine this whole subject.

2. *This course was requisite to promote harmony among ourselves at the South.* This was one prominent reason urged in 1846. It was found that a number of brethren were utterly opposed to further union with the North in missionary operations, on grounds both of feeling and of expediency; while others would have still co-operated in Bible and Publication affairs. For the sake of peace at home, all agreed peacefully to separate. The argument has only acquired additional force by time and subsequent changes of circumstances. Besides, an additional element of disturbance would now be presented, in the fact that there are two rival Bible Societies; and, as a Board, we could not refuse grants from one, while accepting them from the other. And we admit that we are heartily willing to avoid introducing, by any act of ours, the "Bible controversy" into the South. Had we received this money, the American and Foreign Bible Society might justly have regarded us as making an invidious distinction. They are aware that a grant from them at any time since 1846, would have been courteously but firmly declined.

3. *To promote efficiency in Southern missionary efforts.* It is clearly impossible to elicit our funds largely and generally for any Society, whose disbursing operations are carried on chiefly at the North. If this is a fault, it is not our fault. It was not always so. We never sought to exclude Northern brethren from equality in any Society, nor did we originate the excitement which ruptured our religious, and now threatens our national union. Whatever blame accrues, or whatever of unfortunate consequence arises, it cannot be said that we did it. But, however accounted for, it is a fact that the zealous and efficient co-operation of the South, (which it is not easy to secure with Southern organizations,) cannot now be obtained by means of Northern Societies. If, therefore, we seek union and efficiency in benevolent enterprises, we must not hamper ourselves by connections certain to prove extensively objectionable.

4. *The harmony and quiet of brethren at the North are more effectually promoted by this course.* If we give money for missionary purposes, we must necessarily have a voice in deciding how it shall be disposed of; though it would be exceedingly inconvenient for us to attend Societies at the North for this purpose. But, if we were to make the sacrifice and go, the result would be to introduce discord there. Those of our Northern brethren, who are true hearted and clear headed, who join not in the hue and cry against us, (and there are multitudes of such,) would be immediately annoyed by ceaseless provocations and insults from those zealous agitators, who find abuse cheaper than argument, and who demonstrate their philanthropy by vituperation. The scenes of former days would be renewed, of which we entertain too lively a recollection to desire to expose ourselves to similar attacks, or our honored and loved friends at the North to the pain of hearing and rebutting them.

Other considerations might be suggested bearing on the question, whether if all these difficulties were removed, it would not still be desirable for us to do our own work ourselves; but as the case stands it is needless to enumerate them.

Since we could but regard this offer of \$1000 as amounting in effect to a kind invitation to retrace our steps and undo all that the Convention have deliberately done, in separating from the North in Bible operations, and a request to open our doors to Northern agents again, we felt constrained respectfully to decline it. We trust that brethren every where will kindly appreciate our views, and come up to the Convention at Nashville in May next, prepared to suggest and carry forward some plan by which the Bible may be more extensively circulated at home and abroad. Happily, from the infancy of our operations as a Board, we have had funds on hand to meet all the demands made to us by our missionaries, for Bible distribution. Circumstances in progress, however, will soon require additional aid.

EDWARD KINGSFORD,
BASIL MANLY, JR., } Committee.
R. B. C. HOWELL,

Highly Encouraging.

A letter like the following is really cheering. We publish it for several reasons. It shows the influence which pastors can exert. It indicates that there is some connection between a gracious revival, and extensive, benevolent enterprise. It shows what one single man can do, if he will only keep trying.

It is but just to state, that this brother some months since, ordered fifty copies of the Commission, which he paid for himself, and distributed gratuitously.

For these strong expressions of good will, our brother has our thanks; and what is far better, has the approval of his conscience and of his God.

Are there not some who will go and do likewise?

Amite co., Mississipi, Dec. 31, 1850.

Dear bro. Taylor,—We have had a precious revival in our church at Ebenezer in this county, and as the result of a little effort I made during the meeting, I send you \$5, which you will please to send in Commissions, to the address of Wm. L. Johns, deacon, Centerville, Amite co., Mississippi. I did think I would have all the churches under my charge to do likewise, but I fear I shall fail. I will keep trying; may be I can do something more.

Yours affectionately,

A. McKENZIE.

Having failed to receive letters from our missionaries by the last overland mail, we avail ourselves of the space thus afforded to lay before our readers interesting information respecting the operations of other missionary organizations.

OUR MISSIONS.

Letter from Bro. Pearcey.

SHANGHAI, Oct. 5, 1850.

DEAR BRO. TAYLOR:

We had the pleasure a few days ago to receive your kind letter of June 22, addressed to our mission. We are so accustomed every overland mail to get letters from you, that we should have been disappointed had none come. It is very kind in you to write us so regularly and frequently; and especially so, to write when you are confined to your room by sickness. I wrote you in September, and sent by the overland mail. As the ship Tartar is to sail in a day or two, I conclude to drop you a line or two by her.

This morning Bro. Yates, Mr. P. and myself arrived at home from a trip of 3 days to the hills; distance 25 or 30 miles. We all feel improved in health by the excursion. The weather was delightful, and the air of the hills invigorating. We improved the time by distributing tracts, and occasionally by explaining the Word to persons on the way and at the hills. Our boat led us through two large towns. The country is a perfect level, the soil exceedingly rich, and nearly the whole of it covered with an abundant crop of rice, almost ready for the sickle; but in consequence of late heavy rains, the canals are filled with water; and the water also in many places covers the land. Much of the rice has already sprouted on the stalks.

In the midst of this beautiful plain, 12 or 15 small hills rise up. They are from 60 feet to 300 or 400 in height. They lie in a serpentine line; some of them are united by a low ridge; others are separated, distant half a mile or more. Chinese fancy these hills present an outline of an enormous dragon. Some of the temples built on the hills are surrounded with walls undulated in a similar manner. Within some of the temples also are large gilt figures of the dragon, regarded as sacred. The Chinese say the dragon eats nothing but dew, and that we are much indebted to its influence for rain. In times of drought, many repair thither to implore his aid.

One of these mountains is called the holy mountain. Eight hundred years ago temples now in good repair were built thereon. Here it is said genii delight to dwell; holy men, who are permitted to live hundreds of years; sometimes they meet and converse with men, a great favor to the

latter; but they are not recognized. A Pagoda stands on an elevation between two of these mountains, built in another place, but removed where it now stands in one night by one of these genii. So report says. This is called the white pagoda, because seen in the distance it looks white; but when viewed near at hand, it is dark.

Near the door of one of these temples is a well said to have been dug by one of the holy beings. One of the officiating priests gave us tea made of this water. He says the water will cure sore eyes. As our rain water which we drank, was out, before leaving the mountains, we sent up a foreign jug to have it filled with the water of the well. The priest furnished a string and the jug, on being let down into the well, would not sink. The old priest could not account for this; looked upon it as a miracle, and desired the boy to sacrifice to the gods of the temple. He told the old priest that he did not sacrifice; but he paid the priest a few cash for the water, which after a few trials he managed to get without burning any incense. The Chinese have no small mouthed jugs; had a Chinese pitcher been let down, the old priest would have found better facility in getting the water.

THURSDAY, 11TH OCT.—The Tartar is not yet off, but it is expected will be in a day or two. Captain Webber had all the American missionaries to dine on his good ship last Tuesday, with Mr. Olyphant, of New York, of the firm of Olyphant & Co. Had a pleasant day.

Affec. yours,

G. PEARCY.

OTHER SOCIETIES.

Presbyterian Missions.

From the February number of the Foreign Missionary, we gather the following interesting facts respecting the operations of the Presbyterian Board of Foreign Missions:

Receipts.—The receipts of the Board to the 1st of January amount to \$40,893. Of this sum, \$35,917 were received from the churches, and \$13,976 from the contributions of individual donors and miscellaneous sources.

The receipts of the same period in the year preceding, from the churches, were \$4,140 less, and from individuals and miscellaneous sources \$8,003 more.

"More Missionaries."—This is the burden of the cry that comes to our Church from India, China, Africa and our Indian tribes. More missionaries are wanted to preach the Gospel to those who are perishing for lack of vision.

The Indian missions, under the patronage of this Board, are reported to be in a prosperous condition.

Missionary Union.

The Board of the American Baptist Missionary Union, state that a balance of \$50,000 will be needed from its friends in the three months ending the ensuing March, to cancel the liabilities of the year, which will reach about \$118,000. During the corresponding period of the preceding year \$48,000 were raised and it is confidently anticipated that the sum now required will be contributed.

Missionaries for Burmah and Assam.—Letters received from Capetown, state that Mr. and Mrs. Kincaid and Mrs. Vinton, with their children, sailed from that port Nov. 2, for Calcutta, in the ship Tudor; and that the remainder of the company proceeded, the 12th of the same month, on their way to Maulmain, in the Washington Allston.

France.—Mr. Willard writes, Dec. 28:—"Since the first of November, I have baptized four persons in my house, three recently converted Catholics, and the mother of our Flaminant. One of the Catholics was a youth of eighteen from the village of Vitry, two leagues from Douai, where we have a sister whom I baptized just thirteen days before br. Parker arrived at Douai. This youth is her proselyte."

Prussia.—Mr. Lehmann, in a recent letter, says:—"In general, the kingdom of our Lord is everywhere on the increase; and when I consider what the Lord has done during the past twelve or thirteen years, since the time when I was alone in all Prussia with two or three feeble brethren; when I survey a crowded meeting in our chapel, all full of glowing love to the Sa-

viour and to his truth, and then in spirit travel over all those fields where my feet have stood during this year; my heart bursts forth in praise for the overwhelming grace of God, who has so soon and so abundantly crowned our feeble efforts with the most glorious results. Surely this is the Lord's doing and it is marvellous in our eyes."

Items.

At a recent meeting of the London Tract Society, it was stated that there were not less than sixteen newspapers of an infidel tendency, circulating throughout Great Britain 17,910,000 copies. The number in this country is greater than many are aware of.

The Protestant Episcopal church last year raised for foreign and domestic missions \$65,457 97. A writer in the *Christian Witness* affirms that they are able to raise ONE MILLION of dollars annually for these purposes.

The late Rev. Mr. Wofford, of Spartanburg, S. C., bequeathed \$50,000 to the use of the South Carolina Methodist Conference, for the foundation of a new college.

A missionary lately sent ninety dollars to the American tract Society; he says that in twenty-one years, by carrying out a regular and systematic plan of giving, he has been enabled to devote over seven thousand dollars to benevolent purposes.

Letters from New Grenada to a Mexican journal, announce that a decree has been issued by the government and sanctioned by the Congress, for the expulsion of the Jesuits from that country.

The superintendent of public schools in the Cherokee nation reports twenty-two schools in the several districts, containing more than a thousand scholars.

Rev. James Calder and I. W. Wiley, M. D., were ordained in Philadelphia, Dec. 22, for the Methodist mission in China.

THE NEW ZEALAND EVANGELIST.—A monthly religious periodical of this name is now conducted in the country that not long since was the home of cannibals. Surely, what has God wrought!

A NEW LANGUAGE.—One of the Sierra Leone agents of the Church Missionary Society of London has discovered a written language existing in the interior of West Africa, the alphabet of which consists of about one hundred letters, each representing a syllable.

English Wesleyans.

The missions of this body of christians have been eminently successful on the western coast of Africa. One of their native assistants thus writes:

AFRICAN MONTHLY CONCERT. My congregation in York meets regularly once a month, in what is called a missionary prayer meeting, to pray especially for the Missionary Society, for the extension of the Redeemer's kingdom, for Missionaries abroad, &c. In every meeting I always read an abstract of some letters written to the committee from the different stations, by Missionaries. It is very interesting indeed to the people. Afterwards, I call on one of them to pray. To hear of their pouring out their souls to God in behalf of their fellow-countrymen in the interior, living in heathenish darkness, will be interesting and gratifying to every British christian's ears, especially those who have thrown in their pounds into God's treasury, for the conversion of the heathen, and for the civilization of Africa. I think it will be well for me to repeat their own phrases on this point:—"Lord, save poor Africans! Send the gospel to our father and mother that live in our dark country, where the gospel no reach yet: they have bad hearts; they sell one another. they make war, and do all bad things. Do, Lord, pardon and forgive them. The gospel make us good and it can make them good. Lord, save our missionaries! They left father, mother and all, and came to teach us poor Africans. They never live long; they die; yet this no make them tired to come. Bless our Missionary Committee; make them no give up to send us Missionaries, because all our country people are not saved yet. But, Lord make our countrymen Missionaries, to carry the gospel home to our fatherland; they can live long in this country,

pass white man," &c. But, sirs, though these words are uttered in broken language, it is with such an agony of mind, that I believe they reach the Majesty on high.

Presbyterian Board of Missions.

From an article in the New York Observer we compile the following statement of the progress of the foreign mission work in the Old School Presbyterian Church of the United States.

The Presbyterian Board of Missions was organized in 1837. In two years after, the annual receipts amounted to \$63,000, and, at the last annual meeting in May, 1850, the sum of \$126,075 was reported as the income of the preceding year.

The Missions of the Board are chiefly located in Northern India, China, West Africa, and among the Indian tribes of our Western territories. The Northern India Mission was commenced in 1833, by Rev. Mr. Lowrie, at present one of the Secretaries of the Board. Lodiana, Furrukhabad and Allahabad, are the localities in which its Missions are now centered. The Lodiana Mission includes six stations; at five of which, Lodiana, Saharunpur, Sabathu, Jalandar and Ambala, churches have been organized, numbering at present fifty-three members in all. Eleven ordained missionaries, most of whom are married, are laboring at these stations; with ten assistants, catechists, readers, &c. The whole number of children under education is 433. The whole number of pages of religious publications, printed since the beginning, has been 4,014,180.

The Furrukhabad mission, including the stations of Futteghurh, Mynpurie and Agra, has seven ordained missionaries, with their wives, three catechists and a teacher. At the first of these stations there is a flourishing church, of seventy-two members; at Agra, the church contains thirty-five members. The schools connected with this mission have 393 pupils. The Allahabad mission, with five ordained missionaries, and a native preacher and five assistants has a native church of thirty-four communicants; its schools contain 399 children; the whole number of pages of religious publications issued from its presses has been 2,310,319.

The whole number of missionaries, male and female, sent out by the Board to labor in Northern India has been seventy, including nine who have gone forth within the present year.

In Siam, the Presbyterian Board sustains a mission consisting of two ordained laborers, with their wives, a physician and a Chinese native assistant. The only station is at Bangkok, where some converts have been made. The principal agency of the mission is in the distribution of religious books; a work of the highest importance in country where a majority of the male adults are able to read.

In China, the missions at Canton and Ningpo have been for some time in existence; a new mission is to be established also at Shanghai. Three missionaries are laboring at Canton; a chapel has, after some opposition, been opened, and a school of eighteen boys is in operation. At Ningpo, eight ordained and two lay labourers are stationed, of whom eight are married. The mission church has eight native members; public services are generally well attended; the schools contain seventy-five pupils; and the press has issued 2,123,258 pages of religious publications.

In West Africa, the Liberia mission is in a prosperous condition. It occupies three stations, in each of which there is a church. The day school at Monrovia numbers fifty-two scholars. The mission at Settra Kroo is occupied at present by one missionary only. About two hundred boys and a few girls have been taught to read the Bible; a school of fifteen scholars is now sustained. The mission near the Equator is a new one, but already holds out strong encouragement.

The missions of the Board among the Indian tribes, in and upon our own borders, constitute an important part of its operations. They are seven in number, embracing the Choctaw, Chickasaw, Creek, Seminole, Iowa, Sac, Otoe, Omaha, Chippawa, and Ottawa tribes. Ten ordained missionaries, with their wives and sixteen assistants, are now laboring among these tribes in connection with this Society.

In addition to these labors among heathen nations, the Board has of late years undertaken to aid in the great enterprise of evangelizing the papal population of Europe.

The missions of the Presbyterian Board, therefore, exclusive of its operations in Papal Europe, are eighteen in number. Its ordained missionaries are fifty-five—many of them married men; assistant labourers, forty-three.

Departure of Missionaries.

Several missionaries left our shores on Thursday, Dec. 12, for foreign fields. Rev. George W. Dunmore and his wife sailed from Commercial wharf, Boston, in the *baque Ionla*, destined for the Armenian mission in Turkey, under the patronage of the American Board. They expect to commence a new station at Diarbekir, about one hundred and fifty miles from Aintab. Mr. Dunmore is from Elmira, N. Y., is a graduate of the New York University, and the Bangor Theological Seminary. His wife was Miss Susan Wheeler, of Brewer, Me. The religious services, which were simply the singing of a hymn, and a prayer by Rev. Mr. Dole, were held in the cabin, on account of inclement weather. It was good to be there, for it was one of those times and places at which the heart gets deep impressions of the reality and power of religion, the preciousness of the soul and redemption, and the grandeur of the missionary work.—*Miss Advocate*.

Mauritius.

Rev. J. J. Lebrun, of the London Missionary Society, writes from Mocha, April 1, that the work of the mission is progressing, numbers coming forward as inquirers after the way of salvation. During the year they had received eight persons to church fellowship, whose deportment attests the sincerity of their faith. Some had "fallen asleep" in the assured hope of eternal life, and their dying testimony to the excellence of the gospel was clear and powerful. At the out-station the people were attentive and regular in their attendance on the means of grace. A new chapel was to be erected, and the aspects of the mission were favorable.

Feejee Islands.

The profession of Christianity by the king of Lakemba, excited the hostility of a chief, who came with a large body of men to attack the king, but providentially his force was repelled without any bloodshed, and the chief himself detained for two or three days, when he submitted. The mission is extending its operations with every indication of steady progress. The Romanish priests are exerting themselves to thwart the progress of the truth, and have resorted to threats that the French will come with a fleet and treat them as they did Tahiti; but neither blandishments nor threats produce any decided effect. Between ten and twenty pious and hopeful young men are in a course of training in the Mission School, which will fit them for usefulness to their degraded countrymen.

South Africa.

The English Wesleyan Mission in the Natal district reports that its operations are extending both among the English immigrants and among the natives, and that they need reinforcement. Five Kaffir adults had made profession of their faith. There were, (including immigrants, we suppose,) upwards of a hundred church members, and fifty "on trial." Polygamy is one of the strongest obstacles to the progress of the gospel among the natives.

The Mission of the American Board in this district held its general meeting at the same time with the annual meeting of the Board. All the members of the Mission were present, making, of missionaries and assistants, parents and children, forty-six persons. Since the arrival of the first missionaries there, a period of nearly fifteen years, not one of them has died in the field, and the mission now numbers fourteen unbroken families. The meeting was one of great interest and characterized by an earnest spirit of prayer. Its effects were manifest in the encouragement of the native church, the expression by several per-

sons of solicitude for their souls, and the professed conversion of two young men connected with the station.

Ceylon.

Mr. Mills, missionary of the American Board at Batticotta, gives a deeply interesting account of the state of religion in the mission Seminary of which he has charge. Great excitement was caused among the heathen by the admission of five persons to the church; and an attempt was made at disturbance, which was suppressed by the magistrates. Some Sabbaths after, the account of a revival at Oroomiah (Persia) was read, and with the sermon awakened great interest. The Christians spent a day in united prayer; their supplications were answered, and a large number of the pupils in the Seminary manifested deep concern.

Hindustan.

Rev. Mr. Parsons, of the English Baptist Mission at Monghir, gives an account under date of Aug. 27, of a journey through several villages, in which he and his associates had found not only a willingness, but an eagerness on the part of the people to hear the gospel.

Donations.

FROM DEC. 1, TO JAN. 1.

Virginia.

Baptist Foreign Missionary Society, per Dr. Wortham, tr., 113 20
Students at Botetourt Academy, per Rev. Mr. Gwaltney, 30 00
143 20

Tennessee.

Foreign Miss. Board Gen'l Association, per Rev. Mr. Crawford, 400 00
Cash to do in Nashville, 40 00
Premium on exchange, 4 00
450 00

South Carolina.

Col. by Rev. B. W. Whilden, 56 00
agt., per J. Whilden, 56 00
Col. by do from Bap. ch. at Columbia, per do, 100 00
158 00

Georgia.

Second Baptist ch., Savannah, monthly concert since May, per Rev. J. B. Tustin, 35 45
Bap. State Convention, per P. Northern, tr., 725 00
760 45

Alabama.

Colored members at Blakeley, for African mission, per A. B. Couch, 1 20
Bap. State Convention, per Rev. Eli Ball, agent, 1344 00
Gain in exchange, 5 04
1350 24

NOTE.—Rev. Eli Ball rec'd of Ala. State Convention \$1,649 54, part in uncurrent notes, which he left in Georgia to be exchanged for current funds, without discount.

Missouri.

Bap. For. Miss. Society, per E. P. Perkins, treas., 148 03
\$3007 94

BIBLE FUND.

Virginia.

Virginia and For. Baptist Bible Society, per Thos. D. Toy, treas., for printing New Testament in Shanghai dialect, 400 00
ARCH'D THOMAS, Treas.

THE COMMISSION,

PUBLISHED BY THE

BOARD OF FOREIGN MISSIONS.

TERMS.

Single copies per annum, - - - 25 cents
Five copies, mailed to one address, \$1 00
Twenty-eight copies to one address, 5 00
Fifty copies, to one address, - - - 8 00
One hundred copies, to one address, 15 00
Where several copies are taken at a post office, subscribers should make arrangements to have them sent to one individual, so as to receive them at the reduced price. In every instance where single copies are mailed to individuals, twenty-five cents will be charged. Payments to be made always in advance.
Address H. K. ELLYSON, Publisher,

Children's Department.

Lines by Mrs. Judson.

Addressed to a missionary friend in Burmah on the death of her little boy, thirteen months old, in which allusion is made to the previous death of his little brother.

A mound is in the grave-yard,
A short and narrow bed;
No grass is growing on it,
And no marble at its head:
Ye may go and weep beside it,
Ye may kneel and kiss the sod;
But ye'll find no balm for sorrow,
In the cold and silent clod.

There is anguish in the household,
It is desolate and lone,
For a fondly cherished nursing
From the parent nest has flown;
A little form is missing;
A heart has ceased to beat:
And the chain of love lies shattered
At the desolator's feet.

Remove the empty cradle,
His clothing put away,
And all his little play things
With your choicest treasures lay;
Survive not to check the tear-drops,
That fall like summer rain,
For the sun of hope shines thro' them—
Ye shall see his face again.

Oh! think where rests your darling,—
Not in his cradle bed;
Not in the distant grave-yard,
With the still and mouldering dead;
But in a heavenly mansion,
Upon the Saviour's breast,
With his brother's arms about him,
He takes his sainted rest.

He has put on robes of glory
For the little robes ye wrought;
And he fingers golden harp-strings
For the toys his sisters brought.
Oh, weep! but with rejoicing;
A heart gem have ye given,
And behold its glorious setting,
In the diadem of Heaven.

The Bible in Spain.

RELIGION.—There is a bad religion in Spain, the Roman Catholic. The priests do not read the Bible much, nor do they advise the people to read it, though the Bible is the book which can make us wise, and save our souls.

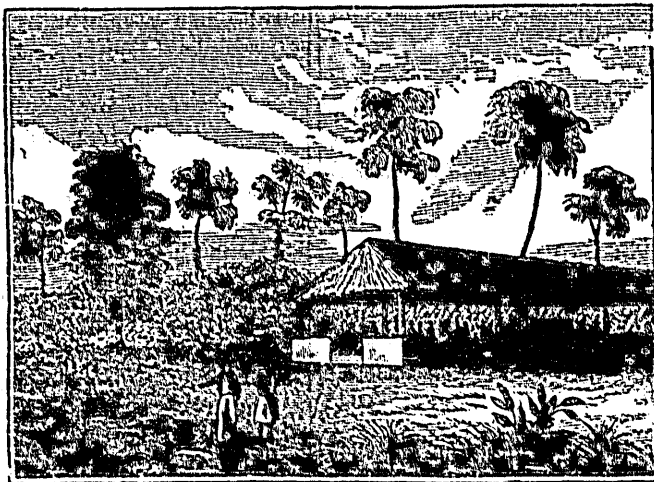
There was a good man who wished to give Bibles and Testaments to the Spaniards. So he hired a donkey, and loaded it with a bag of books. As he went along, a young woman passed, leading a little boy by the hand. She stopped him, and said,—"Uncle, what have you got on your donkey?"

Why did she call him uncle? It is a name that people in Spain often give to strangers when they wish to speak civilly. The young woman said,—"Have you got soap on your donkey?"

The stranger told the young woman that he sold good books, and he showed her a Testament. She began to read out loud, and at last cried out, "What beautiful, what charming reading!" Then she inquired the price of the book. The price was very cheap, she said she had not money enough to buy it: so she put it down, and went away. But soon the little boy came running back, shouting out,—"Stop, uncle, the book, the book!" The little fellow had got the money for it in his hand; but it was all in copper, not in silver.

A few of the priests, when they saw the good man's Bibles, praised them, and bought some; but most of the priests were angry, and spoke against the holy books. Poor people bought them. Many of them had never seen a Testament before. Sometimes a poor man would sit under the shade of a great tree, while his neighbours would gather round, and listen attentively to the history of the Lord Jesus. You have heard that history. You have a Bible or a Testament of your own. Do you love it? Do you think it "beautiful and charming reading?"

MISSION SCHOOL HOUSE.



Come, Charlie, suppose we look at this picture a little while, and see what we can make out of it: it will be both a pleasant and a profitable way of spending this Sabbath evening.

C. Oh yes, indeed! You know I love pictures dearly. What is this one about? O, I see there's a long shed filled with people, and trees all round the shed; but I don't understand it. What does it mean, Sister?

S. In the first place, I must tell you where it is. It is in India, which you know is on the opposite side of the globe from us. You have been told something of the people that live there. You know that they are heathens, idolaters; that is, they pray to idols, which they have themselves made, instead of the true God. This you know is very wicked. Now, a great number of these people have never heard of God; they know nothing about Jesus Christ, the Saviour of the world. So many of the Christians here have formed societies, and sent out good men, who are called missionaries, to preach to them, and give them good books. These missionaries have built churches and school-houses for the children and every day, if their parents will let them, they come to school, and are taught about God who made them, and the Saviour who died for them, by these kind missionaries. Now, this house in the picture, which you call a long shed, is a mission school-house. It seems to be filled with people; and I suppose the missionary is in there teaching them. Now, I have no doubt but that these children obey the instructions of their teachers; that they love to hear about God, and delight to read the Bible. Now, Charlie, you know that these missionaries have to be supported; these churches and school-houses built, and these Bibles and good books bought. So you see, in order to do this, these societies that I have told you about have to subscribe and collect a great deal of money.

CHARLIE. Well, Sister, you know I do put my cent in the box every Sunday morning; but I never thought what it is for. Papa gives me the money, and I drop it in, without thinking anything about it.

SISTER. Now, Charlie, I have a proposal to make to you. Suppose that, instead of always going to papa for the money, that you save some of your own, all that you can, to put in yourself. Then you will feel more interested in the little heathen children, and wish to know more about what the missionaries are doing.

CHARLIE. I like your plan very much; and I'll tell Mary and Johnny Smith what you have told me, and get them to save their money too.

SISTER. Very well, Charlie; I hope you will be successful. But it is getting late, so we'll stop until next Sunday, when you can tell me how your plan has succeeded, and we will talk some more about the missionaries and the heathen children.

X. X. X.

The Little French Mountaineer.

The following story is rather long for our little sheet; but we venture none of our young readers will think it too long. Let none of them neglect to read it.

The high mountains which lie between France and Switzerland are called the Alps. On some of these mountains French people live. The French, you know, are Roman Catholics. I am going to tell you about a little French Roman Catholic.

Marietta was born in a small village upon the

top of a mountain. A stream rolled down the mountain-side with a great noise into the deep valley beneath. It was a beautiful spot which Marietta's infant eyes first beheld. But the air was cold, and the ground was barren. The villagers were very poor. Corn and vegetables did not grow in their little gardens and in their fields; for the high mountains all around kept off the beams of the sun, and hindered plants from ripening fully. The poor people tried to keep themselves warm in winter by letting their sheep and cows live with them. The made no wind-draws in their houses, because they could not get glass; and they made no chimneys either, but were satisfied with the smoke going out of the door.

You may suppose that these hovels were very dark and dirty. In one of them lived Marietta, the little shepherdess, with her grandfather and grandmother. Though her father was alive, she did not live with him, but she often saw him, as he lived in a village very near.

In the summer, Marietta led her flock among the mountains, and watched over them while they fed by the side of the steep precipice. And how did the little shepherdess pass her time as she sat beside her lambs? Did she ever repeat that sweet psalm that King David sang when he was a shepherd? "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Marietta could repeat no psalms—could sing no hymns; she had no Bible, and she had never learned to read. Roman Catholics are not allowed to read the Bible. Little Marietta had heard that there was a book which told about the Lord Jesus Christ. She longed to hear what was written in this blessed book. Perhaps you wonder how she came to hear of the Bible. I must tell you, then, that there are some Protestant villages near the place where Marietta lived. In these villages there were Bibles and Sunday-schools. Some of the little girls who took care of sheep on the mountains went to Sunday-schools and had Bibles of their own. Marietta begged these children to bring their books with them, and to read to her about Jesus. O how she loved to hear about him, lying in the manger and dying on the cross, and rising from the grave, and sitting in the heavens! But Marietta had another way of learning about her Saviour. When she saw people passing by, she would modestly ask from what village they came; and if she found it was from a Protestant village, she would ask them many questions about the Lord Jesus and the way of salvation. All they told her she tried to remember, and she thought about it as she tended her flock;—yes, she thought of the good Shepherd who gave his life for his sheep, and she wished to be one of his little lambs.

One day Marietta met the good minister of the Protestant villages. His name was Felix Neff. He kindly took notice of this poor child, and asked her whether she could read.

Marietta burst into tears, and answered,—"O, if they would but let me come to the Sunday-school in this place, I should soon learn; but they say I know too much already." The minister felt very sorry for her, and inquired who prevented her coming. When she told him that neither her grandfather, nor grandmother, nor father would let her come, Felix Neff felt very sorry;

and he determined to ask her father to allow her to come. He went to him, but could not persuade him to let the child be taught.

Little Marietta could not lead her lambs among the mountains in winter; for then they were covered with snow. In the winter, the poor child was shut up in her dark smoky hovel, where there was nobody to teach her. But though she could not hear, she could think, and she could pray,—and she *did* think, and she *did* pray, and God put more grace into her heart, and made her feel how wrong it was to go to the Roman Catholic church, where the people worship images. So when the spring returned, and people were able to leave their cottages again, Marietta told her grandfather and grandmother that she could not go to their church and hear the mass (which is the name of the service at the Roman Catholic churches.) They told her she *must* go; but she knew it was better to obey God than man. Then they beat her; but she did not cry, for she had heard that Jesus said, "Blessed are they which are persecuted for righteousness' sake." Her grandfather and grandmother only beat her the more because she did not cry; but still Marietta behaved like the three young men who were cast into the fiery furnace—still she said she would not worship idols. Then they complained of her to her father; but Marietta spoke so sweetly to him, and told him so meekly why she could not go to mass, that he felt afraid to beat her, lest he should be sinning against God.

The kind minister knew how Marietta was treated, and was very much grieved; but what could he do to help her?

One day he was passing along the mountains with two of his friends; and he was just stopping at the bridge that was placed over the torrent of water of which I told you before, when he saw a flock of lambs running down the mountains and coming towards him. Whose lambs were these? Marietta had seen the minister a great way off, and had run to meet him. She was out of breath, and full of joy: she thanked Felix for having tried to persuade her father to let her go to school on Sundays; and she told him all her troubles, and how she trusted in God her Saviour to help her. She could not talk long with the minister, because she had her flock to tend.

Who ever trusted in God and was not helped? Not one. So it was with Marietta, as you shall hear. Soon afterwards Felix Neff came to Marietta's village to pray with some poor people in one of the cottages. Marietta heard he was coming, and she came too. She had never before heard a minister pray or preach. O how attentive she was! Did she look about?—did she tittle? O no, though she could not understand all that he said, she listened with all her heart. After the prayers were over she went to her father and told him where she had been; for she was not so much afraid of him as she was of her grandparents. He was kind, for God had softened his heart. He took her back to her grandparents, and begged them not to beat her. He did more still. He soon afterwards allowed the little girl to go to church a good way off, where Felix Neff preached. She had never entered such a church before. The people in the church had heard of this young shepherdess, and of her love to Jesus, and they were glad to see her in the house of God. Her uncle and aunt were there. Her uncle was a good man. He said he would take Marietta to live with him during the winter, if her father would let her come, and he would teach her to read. Marietta's father gave her leave to go. You see, my dear children, that God had heard her prayers, as he had promised to do in that sweet verse, "Ask, and ye shall receive." Marietta never went to mass again. Other people besides her uncle were kind, and soon she could read the Bible well, and soon she knew a great deal about Jesus and the way to heaven.

O how happy are the children of this land! They need not ask strangers passing by to teach them the way of life. Their parents take them on their knees when quite little, and talk to them about Christ, and heaven, and angels.*

* Works from which the above particulars have been derived.—*French's Travels in France*, Andrew Clarke's *Tour*, Wordsworth's *Diary*, Memoirs of Felix Neff.