

THE COMMISSION.

VOLUME 3, NUMBER 4.

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

RICHMOND, APRIL 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.

What shall we Give?

This question is often asked by persons, when they are solicited to give something towards spreading the gospel in heathen lands. They say we have so little we are ashamed to give it. We would reply to such, give *anything*: your time, or your talents, your prayers, your labors, everything you have give; never be at a loss what to give. The poorest may give a few cents at least; this is sufficient to buy a tract, and who can say what a vast amount of good may be accomplished by that single tract? Remember the widow's mite. The Lord will not despise your offering, however small it may be. Never be ashamed because you have not much to give.

If you cannot contribute your money, you can at least your time, your labors. You are acquainted with the Missionary Journal and the Commission. You must know that a more extensive circulation of both would be the means of diffusing much religious information, and likewise of adding somewhat to the funds of the Board. The exertions of one individual have been sufficient to obtain many subscribers in a place where there was not one before. Who can tell how much good may be done, under the blessing of God, by the constant, persevering exertions of one person? "No labor can be lost that is done with a sincere view to glorify God, and enlarge the boundaries of his holy kingdom."

Every one can give their prayers. Every Christian ought to consider it not only a duty, but a pleasure to pray daily for the extension of Christ's kingdom; that the Lord of the harvest would send forth more laborers into the harvest. The means of doing good are never exhausted, for we are enabled at all times "to touch and set in motion the almighty agency of God."

We should all, then, remember that each one of us can do something; that every means of influence we possess should be employed constantly to the utmost. Never let us make again the inquiry, "What shall we give?" E. N. R.

Scripture System of Benevolence.

WILL PASTORS AND OTHERS JOIN IN ITS ADOPTION?

The following article has been received from one of the Secretaries of the American Tract Society, with a view to its insertion in our little sheet. It speaks for itself. The suggestions it contains are worthy of the attention of all our readers.

The attention of many minds is now turned to this subject. Three able treatises discussing the scripture principles, called forth by a gentleman who believes he has found great benefits in practising them, have been published by the American Tract Society, and approved by pastors and leading men in the churches, of one of which, "The Divine Law of Benevolence," about 30,000 have been circulated.

The author of this treatise, Rev. Parsons Cooke, has also prepared a tract, giving a brief view of the teachings of the Bible and the example of scripture worthies, from the ancient patriarchs and people of God to pentecostal days, and the instructions of Christ and the apostles; and showing that the Bible injunctions are practically combined, with divine wisdom, in the simple principles; that "every one" give, and give *statedly*, and "as God prospers him." In receiving these simple principles

as from above, there is great harmony; indeed it is found that the most benevolent Christians have long been acting upon them. The desideratum now is, that they should be understood, received and practised by all who bear the Christian name. As a means of diffusing intelligence on the subject, by a gift of the donor and a grant from the Society, 100 copies of this tract, "Religion and Benevolence," No. 535, will be furnished for a dollar, and of a four page document, "Scripture Plan of Benevolence," giving a still briefer view of the subject, 700 for a dollar, or at that rate, when 100 or more of either shall be ordered, before April 1, 1852, to the amount in all of 5,000,000 pages.

For the sake of harmony and mutual encouragement from united action, the tracts named, present, as comprising a brief expression of the system, the following pledge or purpose, which many pastors and prominent laymen connected with different denominations have adopted to be observed by each as long as he shall see fit, and in which they will be glad to be joined by those who do not prefer regulating their charities in some other method:

"Believing that the scripture system of benevolence requires every one, statedly, to 'lay by him in store as God hath prospered him,' I engage, on every Sabbath or at other stated periods, to set apart such a portion of what God shall give me as my judgment and conscience shall dictate; to be sacredly applied to charitable objects according to my sense of their respective claims."

It will be observed that this form gives no intimation *what proportion* any one will give, for this is left to each individual to determine with himself before God; nor does it indicate whether he will give on the Sabbath, or regulate his charities by other stated periods; nor in any sense imply that we, our children, and all we have are not *wholly the Lord's*; or abridges our liberty to go beyond what we may have proposed. But it implies that the person signing it adopts a system of his own, perhaps known only to himself and to God, by which he statedly sets apart "as God prospers him."

There is in the system a simplicity, an adaptation to rich and poor, to men, women and children, which marks its divine original. One puts in a box, every Sabbath, what he devotes to charity. Another enters on a benevolent account what he statedly gives. Another, who cannot command money, sets apart some product of industry. Another, looking to the future, makes a private record that until he sees reason to change his system, he will devote to charity some proportion defined by himself, of the proceeds of his business and of what God shall commit to him, for every month, every quarter or every year; supporting his family and bearing all other expenses from the remaining portion not thus set apart for charity. Another, who adopts this last mentioned course, further resolves that, if his receipts shall exceed a certain amount, he will *enlarge the proportion* devoted to charity; and others still adopt the system with other variations in the details which the judge best adapted to their own case.

Since attention has been called to this subject, the most interesting developments have been confidentially made by benevolent clergymen and laymen, of the benefits they have themselves derived from it, and no case is known of one conscientiously and perseveringly adopting the system, who does not regard it as fraught with blessings, and promising, if generally adopted, untold good to the donor's own soul, to the welfare of the churches and of a perishing world, and thus a revenue of praise to the great Redeemer.

Every pastor and every Christian is desired to give this subject the careful examination which its prominence in the scriptures requires; to adopt this system if it seems to be divinely sanctioned; and then to secure its adoption as

far as practicable by others. It will devolve on the pastor or leading men in every church and congregation, to make known and introduce the system; and when adopted, to assist in collecting the fruits of this charity, and directing the minds of the donors to proper channels of distribution, in such a way as shall seem in each case most to accord with providential claims.

For the Commission.

Worthy of Imitation—Fruits of the Commission.

Brother Editor,—A very worthy, and highly esteemed minister in the Washington Association, Elder Asa Duggan subscribed, for the Commission last fall. As soon as it came to hand, he gave it to his little son. The boy read it, and his warm heart was so touched with what he read about the poor benighted heathen, that he resolved to contribute something to send the Bible to them. As he had, by his dear Father's permission, cultivated a small patch of cotton, he took a part of the avails of his industry, and brought it to his father a few weeks ago, and said: "father, I wish you to take this *half a dollar*, for which I have sold my cotton, and give it to purchase Bibles for the poor heathen!"

Here is a good example for all parents. Not only might hundreds of dollars be brought into the treasury of the Lord, by the parents of the children, but children might be thus trained up to a life of eminent usefulness. Thousands of dollars are thrown away for toys, while the wretched are perishing for the Bible.

That 50 cents will go up to the Convention, and with the widow's mite, be regarded as "a memorial" of the dear little boy.

Who will go and do likewise?

ELI. BALL.

An Example worth Studying.

Molokai, one of the Sandwich Islands, has a population of 3,500 souls, and a church of about 1,100 members. The contributions of this church for the last year, were as follows:—

Support of pastor, - - -	\$ 420 00
Kohala meeting-house, - - -	102 00
Monthly concert, - - -	501 50
French Protestant missions, - - -	23 00
Relief of the poor, - - -	40 00
Church bell at Kalaupapa, - - -	166 00
Repairing meeting-house, - - -	120 00
Materials and labor, at cash, - - -	400 00
Repairing pastor's house, - - -	25 00

\$1,797 50

We hazard nothing in saying that there are hundreds of individual Christians in our own churches at home, any one of whom could afford to give more for the cause of God, than the whole congregation at Molokai; and it would be difficult to find, in these Northern States, a church with so many as a hundred members, who could not do more. But how do the contributions of most of our churches compare with those enumerated in the above table? Mark the objects for which the money was applied, and the amount given at the monthly concert! How many monthly concerts do most of our churches hold before their collections reach \$500!—*Macedonian*.

The Interior of Africa.

The Liberia Advocate furnishes an account of a tour on foot by a missionary, 253 miles in the interior. The writer declares that the region is unsurpassed by any portion of the West Indies. It is an elevated country, with high ranges of mountains, extensive valleys and fine undulating tracts lying between, well watered, and covered with valuable timber. The soil is fertile, supplying all the productions of the tropics with incredible rapidity and abundance. Cotton, coffee and tobacco, of the best quality, can be raised in any quantity. The region in the vicinity has

great mineral wealth. Besides gold, the abundant production of which is well known, iron ore is found of such purity that the natives are able to construct from it their knives and other instruments without smelting; as it becomes at once, on being heated, sufficiently malleable for this purpose.—*Macedonian*.

South Africa.

Rev. J. Ayliffe, English Wesleyan missionary at Fort Beaufort, Caffraria, writes, Oct. 5, that the cause of God is advancing among the natives. Forty-nine persons had been received into the church within six months. A monthly paper in the Caffre language is issued from the mission press at King William's Town, some of its articles being from the pens of natives. The country is quiet, and all the aspects are favorable.

The Interior of Africa not a Desert.

DeCroit, a daring and intelligent English voyager, has dissipated the delusion, that the interior of Africa is a "desert waste." He has shown that the climate is as healthy as that of the tropics generally; that there are regions of beautiful and fertile country, affording opportunities for legitimate commerce of indefinite extension. He explored the river Niger within forty miles of Timbuctoo. He has thrown light on thousands of miles of richly fertile and wooded country, watered by that great stream, and upon the ivory, vegetable, tallow, peppers, indigo, cotton, wool, palm oil, dye woods, timber woods, skins, and a great variety of produce, which invite trade. To carry on this trade in the vessels which navigate the river, it is necessary to have black crews. The London Spectator remarks—"Of course the free blacks, educated in the West India trade, will become useful workmen in penetrating the native land of their race. We must depend, at least for generations to come, on the black race, to supply the bulk of the crews." For our own part, we do not see why our own country should not compete with Britain for the rich trade of Africa. Nor do we know any more efficient method of competition than the proposed line of steamers.

A Description of the Church of Christ.

BY A SOUTH SEA ISLANDER.

"See," said he, "the walls are built of pebbles, made first with mortar, so that they become one mass: the door is the work of a European; the glass for the windows, the locks, the paint, the nails, are from England. Now, the wood is from the forest, the pebbles from the shore, the lime from the hills; and altogether they make the building complete. Thus the church of the redeemed on earth is brought together of different parts, and from different places. Our missionaries are from England; I, the speaker, am from Tapo; and many of us are from different tribes and villages; but we are all one body in Christ Jesus.

"Again, in the houses of England there are several rooms; some to eat in, some to sit in, and some to sleep in. Thus it is with the kingdom of God: 'In my Father's house are many mansions.' Further, a few of the rooms are lined with wainscot, adorned with pictures and beautiful chairs and tables, and covered with many colored carpets, so that no one, with filthy clothes or dirty feet, may enter, lest he should injure the furniture. So, in heaven, no one can enter who is unholy and unclean; because all that is there is holy, and beautiful, and clean forever!"

It is not surprising that such language from a native teacher, should make a great impression upon his countrymen. May it also teach us, that "without holiness no man can see the Lord!"—*Juv. Miss. Mag.*

THE COMMISSION.

RICHMOND, APRIL 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. BASIL 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 HUME, of Virginia, to preach the sermon on Domestic Missions; or Rev. T. G. KERN, of Alabama, his alternate.

The following are the terms of membership as prescribed by the Constitution:—"An annual contribution of one hundred dollars for two years next preceding the meeting, or the contribution of two hundred dollars at any time within said two years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so for each additional one hundred dollars, an additional representative shall be allowed; provided, however, that when application shall be made for the first time, by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars."

JAS. C. CRANE, } Secretaries.
B. MANLY, JR. }

We call attention to the above, and ask all editors of our Southern papers to give it a place in their columns, as errors have been found in the notice heretofore published.

HOME & FOREIGN JOURNAL.

A New Missionary Periodical.

The Boards of Domestic and Foreign Missions of the Southern Baptist Convention, have long felt the need of a joint organ of communication of sufficient dimensions to contain all that it is desirable to publish, and yet at a price so low as to ensure its circulation among all the churches of the South. The price of the JOURNAL, and the high rates of postage on Magazines, have so restricted its circulation, as to render it entirely inadequate to their wants. The Commission has in a great measure met the necessities of the Foreign Board; but the Domestic Board was unprovided for, as this paper was too small for both Boards. The Domestic Board must, therefore, publish another paper, or make arrangements with the Foreign Board to issue such a periodical as would serve the purposes of both Boards. To prevent the multiplication of periodicals, and to obtain for the Boards a joint organ which would be extensively read, it has been determined to publish the

HOME & FOREIGN JOURNAL.

The new paper will contain one sixth more matter than the MISSIONARY JOURNAL, and will be sent to subscribers at the low price of

25 CENTS PER ANNUM,

Or when mailed to one person, 5 copies for \$1; or 12 copies for \$2.

The postage on the paper will be about one-half the rates now charged for the COMMISSION.

The first number of the "HOME AND FOREIGN JOURNAL" will be issued on or before the 1st of July.

The MISSIONARY JOURNAL will be discontinued at the close of the present volume; and subscribers who have paid for the next volume in advance, will be furnished with five copies of the "HOME AND FOREIGN JOURNAL," or four copies will be sent to such individuals as may be designated; or they will receive one copy four years.

The COMMISSION will be discontinued after the June number, and subscribers will be furnished with the "HOME AND FOREIGN JOURNAL," in its stead, until their subscriptions expire.

To Pastors, Deacons and others.

We appeal to our brethren of the ministry, and to deacons, superintendents of Sabbath schools, and all others interested in the success of home and foreign missions, to obtain subscribers to the "HOME AND FOREIGN JOURNAL."

It is important that the Publisher should know by the middle of May what number of copies will probably be required, so that an edition sufficiently large may be printed to meet the demands of the denomination, as the first number will be put to press immediately after the adjournment of the Southern Baptist Convention.

All orders must be addressed, (post paid,) to
H. K. ELLYSON,
Richmond, Va.

Circulation of the Commission.

We are happy to find that our little sheet is extending its sphere of usefulness. We have recently received large subscription lists from Murfreesboro and Edenton, N. C. The Female College at Madison, Georgia, has written for a hundred copies. The Sabbath school at La Grange, Georgia, has ordered a large number. If the pastors of our churches would bring the

subject before their Sabbath schools and congregations, by a little exertion we might soon reach the 20,000 proposed at the beginning of the year. Brethren, will you do it? The information thus circulated will benefit your people and cause the rising generation to grow up missionaries—a thing greatly to be desired.

Concert of Prayer.

We are happy to know that the observance of the monthly concert of prayer is beginning to be observed by many churches which were negligent of this duty. By way of calling attention to the subject, we insert an extract from the letter of a brother in Western Virginia.

"The church has held a meeting for prayer for missions, commencing in May last, and will, I hope, continue them uninterruptedly from this time forth, month after month and year after year. The Commission, I think, under God, was the means of starting these humble meetings; especially, a short article that appeared in it last Spring, calling the attention of churches to the subject. If I mistake not, this is the only church in this part of the State that pays any attention to the monthly concerts. Another article or two on that subject, would not be amiss. Whenever a church begins to praying fervently, it will, as a natural consequence, begin to give liberally."

Wanting an Opportunity to Give.

Our brother Cabaniss writes us, that after lecturing on the African Mission to the colored people at Taladega, Alabama, and taking up a handsome collection, to which they all seemed to contribute in the most cheerful manner, one of the members remarked, that he had heard of the mission before, and had long been wanting an opportunity to give something to it.

It is truly encouraging to hear of such cases, and they are worthy of imitation. If all the members of our churches had the spirit of this colored brother, if they were wanting opportunities to do good, there would be no difficulty in carrying on all our benevolent operations. Now we ask, if all should not have this spirit? The scriptures say, if we have not the spirit of Christ we are none of his; and they show that he sought out objects of benevolence, in fact he went about doing good.

What Children Can Do.

We are pleased to learn that many children are becoming interested in the mission cause, particularly where they take the Commission; and are throwing in their dimes and quarters to give the gospel to the heathen children of whom they read in our little sheet. The children of the Sabbath school at La Grange, Georgia, contribute one hundred dollars, annually, for the support of a Chinese preacher. This amount is raised by penny contributions every Sabbath. Other schools are adopting this system; but would it not be well for all to have some such plan?

We shall do what we can to interest our young friends through the Commission, and inform them with regard to the heathen world. We hope all of them will feel like doing something, if it is but to drop a penny in the mission box. It may be instrumental in doing good to the heathen. Brother Dawson informed one of our agents, that two little girls at Columbus, Georgia, were in the habit of saving the rags that would otherwise be thrown away, and selling them to the paper mill, and then giving the money to the mission cause. We hope there are many other little girls who will go and do likewise.

Our New Paper.

We call the attention of our readers to the notice, in another column, of the "HOME AND FOREIGN JOURNAL." It is designed to make this one of the cheapest and most attractive missionary periodicals published in this country.

Pastors and others should immediately open subscription lists, and forward the names of subscribers early in May.

OUR MISSIONS.

China.

Letter from Sister Pearcy.

Shanghai, December 17, 1850.

SUPERSTITIONS OF THE PEOPLE.

In our intercourse with the Chinese of late, I have heard the subject of buying land and building frequently spoken of by them, and curiosity has led me to make some inquiries as to their usual manner of proceeding on such occasions. I send you the result of my inquiries, thinking it might possibly interest you somewhat.

In the first place, a man wishing to purchase land, must seek a "go between," or (according to a Chinese idiom) "a middle mate," for it is altogether contrary to custom for the owner of the land and the man wishing to buy to speak face to face about the matter; all the talking and bargaining is done by means of the "go between." After a good deal of maneuvering on both sides, they perhaps come to terms, whereupon the purchaser makes a feast, invites the owner of the land and the "go between;" he then pays the money into the hands of the go between, who pays it to the owner. The land being purchased, a Diviner is then consulted for the purpose of ascertaining what day is a lucky day for commencing the building, and then what precise spot should be the middle of the house, and where each door and window should be placed. This they consider indispensable, in order that they may not be visited by any calamity or haunted by the evil spirits that go to and fro in certain directions. Each door and window they say has a presiding spirit; the front door has two. Unless these doors and windows are placed exactly in the right place, they say that evil spirits instead of good spirits will preside over them, and will be continually bringing in calamities and distresses of all kinds. It is considered very unlucky to have three doors or three windows placed in a direct line.

The house being planned, and the day set for commencing the building, workmen are called; but previous to their driving the piles into the ground, (which is here the first step towards building,) the god of the earth must be sacrificed to and worshiped; for it is believed that the god is offended if any one digs into the ground or drives piles into it beyond the depth of three feet; but being previously sacrificed to, he permits it. After the building is finished, the god of the earth is again sacrificed to, it being considered that he was sinned against by the noise of the workmen with their tools. Before moving into the house, a fortune teller is consulted to fix upon a propitious day for moving. In order to ascertain this, he gravely inquires the age of each member of the family and what particular day in the month each one was born. Then after much apparent deep thinking, shuffling of cards, &c., he pronounces the auspicious day. At the appointed time, the fortune teller must also go along and point out the precise place for the bedstead, which must by no means be across the beams of the house.

On moving into a new house, or to a new place, it is customary for the new comers to send presents of cakes, fruits or sweet meats, to the neighbors. When a family is about to move to a new place, the friends send in presents to them; and after they have moved into their new house, they make a feast as a kind of return for these presents.

The above mentioned are a few of the superstitious customs and habits of the Chinese, with reference to building and moving—(a great many persons have additional ceremonies.) If a man does not conform to these, he is considered a very daring person, setting the gods at defiance; and if he is afflicted in any way, it is looked upon as the vengeance of the gods sent down upon him for his daring presumption.

On hearing these statements, I said, "Suppose after adhering to these ceremonies, the family still are greatly afflicted, what then?" Oh, they said, in that case they looked upon it as fate, common to all men.

Denying the Gods.

The following incident is related by Mrs. Yates of Shanghai.

On my way to the school-house yesterday, I passed a man sitting down about midway the street, making some queer looking things of mud, and setting them in a large flat basket to dry. A woman who lives close by, asked if I wanted buy one. I asked what they were. Her answer I did not clearly understand, but thought she said they had some connection with idols. I don't want idols, said I, idols are senseless and useless things. She quickly answered, "yes, they are useless." By this time we were standing on her door step, and looking in, I saw high up on a shelf an array of household gods; so as to expose her insincerity I said, if you consider idols useless, why have you got those set up there?" "O, those are only for amusement." Then give them to this child for play things, said I, pointing to my little daughter whom I led by the hand, she would be delighted to play with them. The people standing around laughed, so did the woman, and she said "well to-morrow." But to-morrow may be a rainy day, said I, in which case this little girl and I cannot walk out, so just let her take them home now. "To-morrow" she pleaded, "to-morrow." But I insisted now was the best time. At last she thought of another excuse, and said, "but my husband is not at home, I must first tell him." Ah, I know how it is, said I; you say they are useless, only fit for amusement, but in your heart you value them, and are unwilling to part with them.

Letter from Brother Shuck.

We are permitted by a member of the Board to insert a brief extract of a letter from Brother Shuck.

We all deeply sympathize with the Board and with Central Africa, the death of brother Goodale. I was just beginning to look for interesting accounts from that mission, when I was startled by the intelligence that one of the noble little band had so early fallen and "wrapped in a shroud, without a coffin, was buried near the south east gate of Sama." With sorrowing hearts, indeed, must his surviving colleagues have bowed together on that sad night in their mud hut. But it is all right. God cannot do wrong. Do not be discouraged. Reverses are for the trial of our faith. Central Africa will yet receive the gospel, and many of the sons and daughters of that interesting portion of Ethiopia, will ere long stretch forth their hands unto God, and rising up, will call ye Southern Baptists blessed, for having cared for their souls and at immenso sacrifices sent them the bread of life. I hope you may soon be able to find a warm-hearted brother to take Goodale's place. The Lord of the harvest bestow his rich blessing. Again and again has the hand of the Lord been heavy upon our missions in China, and just as we began to feel sorrowful and discouraged, in view of none coming to join us, your welcome letters reach us, assuring us that a goodly reinforcement, of at least three dear brethren, were soon to be sent to Shanghai. We thank God and take courage. Oh, that our new brethren may indeed come in the fulness of the blessing of the gospel of Christ. Greatly do we need their aid. They come to a field of arduous toil, but full of promise, and assuredly will they reap it if they faint not.

Our congregations continue large. On last Lord's day I preached four times, besides the Bible class in the morning, and a night service, after evening preaching in the city, in my study. It rained most of the day, and yet we had excellent attendance. Our positions in the city, for securing good attendance in all weather, are not even equalled by the preaching positions of any of the other missions. A general knowledge of the truth is being widely spread abroad, and our cities are unto the Lord for his blessing, and that we may be permitted to see tangible fruits of our labors. We continue to circulate pretty freely large quantities of Christian publications; and since I last wrote we have put to press a new tract on the Deity and Christianity. All the members of the mission are now enjoying the present fine and healthful weather. Pray for us.

A Letter from Brother Pearcy.

Early this morning, in a street not far from my house, I met a long burial procession of a wealthy family and their friends. As some account thereof may interest the readers of the Commission, I herewith send you the following particulars:

As the individual, borne to his long home, was of a wealthy family, my teacher thinks he must have died three years ago, and that his remains had been kept in the thick coffin within a room of the family residence, till the present. The custom of the wealthy is to retain the coffin of a relative from one to three years. During this time, daily, at the time of the usual meals of the family, provision is placed before the coffin, and at night, candles are lighted and placed near the coffin. This is to supply the wants of the deceased, and it is a mark of respect. The food remains a short time and is then eaten by the family. After the death, every seventh day, till the forty months, then the sixtieth, and the hundredth priests are called into the house of the deceased, to read the sacred books, fire crackers and blow trumpets, and thus do merit for the deceased. If they suppose him in a state of suffering, this is to mitigate that suffering, and to better his condition. Often on these occasions, the priests display those large paintings representing future retribution, like those I sent the mission rooms, and also paintings or images of some idols, to whom they burn incense. I am told the Priests see to it, that they themselves are well paid for this work of merit. I once saw a friend abuse a man because he offered him what in his opinion was not enough pay.

The procession was several hundred yards long, and consisted of persons carrying various banners, inscribed with the name of the deceased, his age &c. There were bands of musicians, but they were not playing as they passed me. Then came a splendidly decorated sedan chair, borne by four persons. In this chair was a large portrait of the deceased, and before it, on a table, many kinds of things to eat and drink, as rice, vegetables, meats, tea and spirits. Then followed men carrying two large lanterns, lighted. One man in mourning—white—was on horseback. Then came about half a dozen men on foot, in mourning. After this the oldest son of the deceased, dressed in a long robe of sack cloth, came walking backwards supported with his face towards the coffin, that followed by two men. This was to signify his respect to the deceased, and to show that he was loth to give him up.

The coffin was borne by sixteen men, on a frame very richly decorated. Then followed in a sedan chair, trimmed in white, 15 or 20 female relatives. These women were all weeping aloud, as those that had indeed lost a dear friend.

I did not follow the procession, but am told they will bury the coffin within the earth, in a fortunately selected place. The grave will be protected by an arched covering of brick work. For many years to come, near relatives of the deceased will, according to custom, annually repair to the grave, make offerings and pray to the deceased or worship him.

Africa.

Letter from Brother T. J. Bowen.

Our readers will be gratified to read the subjoined extract of a letter from brother Bowen. Abbeokuta, the location at present selected by him is about 80 miles from Badagry on the coast. That his life may be preserved to carry out the purposes of his heart, will be an object of sincere desire and earnest prayer with many.

Abbeokuta, Africa, Oct. 1, 1850.

Dear bro. Taylor,—I have arrived in Yariba, but have found its condition unfavorable to my design. The nation has been dismembered by civil war, and the divided provinces are still more or less unfriendly. Besides, the people in the west have imbibed a foolish notion, that if a white man comes into a town, it will be destroyed by war, as some places were not long after the visit of the Landers.

I have been as far as Ijaku, (Lander's Chakka,) about four days ride from Bohoo. At Ijale, a few miles further on, I remained seven days exchanging messages and courtesies with the

king of Iketu, who finally ordered me to go back from his country. I was obliged to obey. There was war on both sides of me; and one day some people were kidnapped not far ahead of me, in the same path. Several towns were quite unwilling to give me shelter for a night; but in all places where I was received at all, the people treated me with great kindness.

My anticipations in regard to the appearance and climate of Yariba have been more than realized. The whole land is one vast expanse of hilly and undulating prairie, sprinkled with palms and acacias, and interspersed with groves and small forests. Grapes are abundant, and the merry mocking-bird sings as sweetly here as it does in Georgia. In some places there is great abundance of granite. The small streams are numerous, and the water pure. In general, the soil is stony and not very fertile. Yet it is extensively and skilfully cultivated by the numerous inhabitants. They are industrious, provident and cleanly.

Abbeokuta is a large city on the east bank of a small river Ogee, 80 miles north-east of Badagry. It is ten or twelve miles in circuit, and contains at least 50,000 people; some say 100,000. Here are four missionary stations—one Wesleyan and three Episcopal. The number of disciples exceeds 300, a good many of whom are from Sierra Leone. From this place the influence of truth is perceptibly spreading, chiefly by means of native traders. Both Christians and heathens tell the news wherever they go. The mass of the people still cling to their false gods, but it is evident that idolatry is losing ground. All classes of people occasionally profess their convictions that Christianity is superior. At Ithorara, near Abbeokuta, the Chief, next to the king, voluntarily told me, before men, women and children, that idolatry makes them poor, and that if I would teach him the right way, he would do it. At Aibo, as I went to the Iketu country, a young man professed great joy at seeing me, and publicly declared that he desired to be taught, and that Shango, one of their gods, could not hear, and that Eshu could not save him. When I arrived at Ijale, the governor was so unwilling to receive me, that I was obliged to sit at the gate from sunset until 8 o'clock; but after he had heard the gospel, he appeared really to love me. One of the head men in this town, when I had preached to him as far as to the commission, said to me, "some people believe and I believe." After awhile he asked me if a man who believes must be baptized. I told him yes. When I left, he followed me some distance beyond the gate, and sent a man with me, because there was a report out that some of the Iketus intended to rob me. Thus, on every side, I met people who know the gospel. Yariba will be a Christian land.

I am still devising means to reach the Fellatas, but in the mean time I am studying the Yariba tongue, because there is not a Fellata on earth, perhaps, who speaks English. There is a large town, nearly equal to Abbeokuta, only two days travel to the North-east of this place, to which I desire to go. But the English have repeatedly expressed a desire to go there, and the Chiefs of this city have not consented. The two cities are rivals, and this is not willing that the other should have the honor of white residents. I trust, however, that the Lord will open the way before long. But when I reach Igbadou, I shall almost certainly be stopped again, for they will not be willing that I should go to the still larger city Aganja, one or two days journey beyond.

If they insist on my staying, I will promise that we will form a station both here and at Aganja, (Agoja,) provided men come out to join me. Aganja is the capital of Yariba, and is about two days travel this side of Illorin, the head quarters of Fellatas. I trust that God will direct me in the right way to promote his cause.

A few remarks for the benefit of the missionaries that come out to join me:—

There are frequent opportunities of sailing from Boston to Cape Coast Castle in Salem vessels. Thence you can come to Badagry in Mr. Hutton's vessel, without delay. The best time to arrive, is in July, because there is fine, cool weather for three months, between the early and latter rains. August and September are good months—October, November, May and June are

rainy. Bring all needful articles for housekeeping, building, and including a whip saw to make planks. Rough carpenters can be got here on good terms—so may coopers; but we ought to have a turner. Bring half a dozen strong iron bound hogsheads to land goods in, as the soil is so bad they must always be used. They can be left in the hands of the English missionaries or traders at Badagry for future use. Do not bring dry goods or tobacco; the slave trade has ruined this market. Let everything be packed in bales, boxes, or trunks, weighing from 55 to 60 pounds each. It is very troublesome to repack in Badagry, which must be done, if the bales &c., are too heavy for carriers. You can bring sugar, coffee &c., also a portable corn mill, as freight from Badagry to Igbadou is only \$2 per 60 pounds. Every missionary should bring his wife as the English have done, to this place. It is folly for any man to think of living happily in a heathen land without female society; and it would be a needless waste of time and money to return home to get married.

The common notion that Africa is like the valley of the shadow of death, is only a notion and a very incorrect one. This is a very pleasant country, abounds in the good things of life. Make arrangements before you leave, to have clothing, &c., &c., forwarded regularly, or when you choose to order them, from Boston to the care of Thos. Hutton, Esq., Cape Coast. We must also have funds in London, that we may order cowdries as needed, for these are the currency of the country. A few Spanish dollars are very useful. Do not be uneasy about your health. There is comparatively but little danger, especially if you observe these rules, which have been found out by long experience: 1. Eat plentifully, but temperately, of nutritious diet, including fresh meats, but avoiding fruits. Our mutton, fowls, &c., are excellent. 2. Avoid the sun and wet; but above all damp beds. 3. Never suffer yourself to be suddenly cooled when heated by exertion. 4. Take plenty of bodily exercise, but do not tax the mind. 5. Wash the body all over once a week with lukewarm soap suds—this is very important. 6. Beware of the lancet and of heavy doses of calomel and other strong medicines. These are the rules which I observe, and through the mercy of God, I am stout and strong. In fact, I weigh 15 or 20 pounds more than I did at home, and have a healthier appearance.

If I am to have the unspeakable happiness of being joined by other brethren, I want to come home in two or three years at most, God willing. But if I am to labor alone, I wish to go to Illorin as soon as I learn Yariba, and before, if the way is opened. Until otherwise informed, however, I think to act always in reference to the coming of brethren to form a station at Igbadou, or Aganja, or both. I am not particularly in haste, as it is a life-time work, and I must learn Yariba before I begin Fellata.

I sometimes feel very keenly the loss of Christian society. A familiar hymn, or tune, or passage of scripture, often recalls the happy, happy days I have seen in the sanctuary; and I am ready to exclaim, How can I bear this painful exile from all my brethren! I trust that I shall see some of them before long, and I beg that I may not be forgotten in your prayers.

Yours in Christ,

T. J. BOWEN.

P. S.—After waiting about a week for an opportunity of sending my letter to Badagry, I have a few things to add. If we had interpreters and native monitors for our schools, we might begin our missionary operations at once; but without such men, we cannot make a fair commencement under three or four years. None of the English yet preach in the Yariba language, although some of them have been here four years. They brought interpreters and monitors with them from Sierra Leone, and we must procure them from the same place, or do without them. All your missionaries to Africa should provide themselves with interpreters either from Sierra Leone or from the West Indies. If I knew that missionaries would be sent to this place, I should think it a good plan for me to visit Sierra Leone and get native helpers. Then the brethren who come would not have to stop so long on the coast as they must, if they come

to Sierra Leone themselves and there wait until they can employ men and get a passage to Badagry.

I feel that if I had \$100,000 a year, it should go to missions. It should send men to the ancient Christians of Abyssinia; to the immense Futa and Fulani tribes, which extends from the Gambia to the upper waters of the Nile, and from the desert to the Shary; to the numerous and intelligent Mandingoes, whose equals I have not seen; and to the Congoes, whose country extends back a month's journey from the sea. I have seen Congoes who told me they came from that distance.

Xavier used to write home to the universities and tell the ease-loving students that they had more learning than religion.

I receive nothing from home. Please let the readers of "The Commission," or of the "Index," know how to write to me. I have no time to write to my friends now, yet you cannot imagine how I would rejoice over a bundle of letters and papers.

T. J. B.

Donations.

FROM JAN. 1, TO FEB. 1.

Virginia.

Lewisburg church monthly concert, per J. G. Alderson,	3 75
Donation from John Withers, esq., Alexandria,	52 00
Joe. Gwathmey 25 c., 2 children of W. Crane 10 c., Family Miss. Society \$1, Nanny Gwathmey 50 c., Ellen Gwathmey 50 c., Edward G. Gwathmey 50 c., Mr. Delano, Petersburg, \$1; P. Fowles, Nottoway, \$10; J. D. Womack, \$2,	18 35
Wm. Johnson,	100 00
	171 60

South Carolina.

Mrs. G. D. Mims \$6, Mrs. Julia Marsh \$5, per Rev. Dr. Johnson,	11 00
--	-------

Kentucky.

Bap. For. Miss. Soc., First Bap. ch., Covington, per F. Smith, esq., tr.,	100 00
---	--------

Alabama.

Donation from Rev. John G. Williams,	5 00
--------------------------------------	------

Missouri.

Col. by Rev. Elias George,	15 00
Rev. W. McQuie, per Rev. J. B. Taylor,	3 00
	18 00

Tennessee.

Jonesboro ch. monthly concert, per Stephen D. Smith, esq.,	8 00
--	------

Florida.

Rev. W. Blewitt, for Central African missions, per A. C. Smith,	25 00
Dr. Thos. B. Wynn \$25, Dr. J. D. Reid \$25, Richard J. Mays \$25, for support of Rev. T. J. Bowen, Africa, per Rich'd J. Mays,	75 00
	100 00
	413 60

BIBLE FUND.

Missouri.

Rev. W. McQuie, per Rev. J. B. Taylor,	2 00
--	------

ARCH'D THOMAS, Treas.

COLLECTIONS BY REV. A. B. CABANISS.

Virginia.

Third African ch., Petersburg,	1 47
Two friends in Mecklenburg,	2 00
Clover ch., Halifax,	9 44
A friend in Clarksville,	1 00
	13 91

North Carolina.

Wake Forest,	11 10
Passengers at Gaston,	0 85
Ch. at Murfreesboro and school,	17 07
Church at Edenton,	9 43
Orange St. ch., Wilmington,	12 00
	50 45

Georgia.

Several friends in Augusta,	14 00
Albert Rambo,	25 00
Friends at Greensboro,	10 71
Friends at Penfield,	14 00
Church in Madison,	37 00
Church in Atlanta,	6 47
Church in La Grange,	50 16
La Grange Bap. Sab. school in part for support of Lye Secn Sang,	75 00
La Grange Female Institute,	22 35
	264 59
	331 95

Children's Department.

For the Commission.

How Good Boys aid Missions.

Brother Editor,—The worthy pastor of Sparta Baptist Church, Ga., asked his two sons, to whom he gave some money a few days ago, to which they would rather give it, the circus, soon to visit Sparta, or the foreign missions, to send the gospel to the heathen? They said, without hesitating, "Pa, we rather give it to send the gospel to the heathen."

Those dear little boys had been instructed by their father as to the vices of the circus, and the good to be accomplished by the gospel among the benighted heathen. The boys were benefited by the instruction, and perishing sinners will be blessed by their liberality.

Is not this better than for parents to go with their children to the corrupting scenes of the devil's pavilion?

How forcible that command, "Train up a child in the way he should go!"

ELI BALL.

For the Commission.

From a Missionary in China.

My dear young Friends,—We have opened a new school on the street on which we live, and only a few yards from our door. See Seen Sang, the only native member of our church, is the teacher. Could you step in there, you would see some ten or twelve children, boys and girls, between the years of six and twelve, seated around three or four square tables with their books lying before them. The teacher's table is in one corner. He sits with his hat on, and the children with their caps on.

After the surprise created by the entrance of a stranger had subsided, these little folks would ply their tasks with double diligence, almost deafening you with the noise. As I said, there are girls and boys, but you could not readily distinguish the one from the other, as they are dressed almost exactly alike. There is some difference, however—the girls wear ear-rings, and their shoes are narrow and taper to a sharp point at the toe, to fit their bound feet; whilst the boys' shoes are broad and round at the toe. Both are made of cloth—colored for the top and white for the soles. With the exception of the oldest girl, who is perhaps over twelve years, and large enough to have her hair tied and bunched on the top of her head, all have their heads shaved, and the hair which remains on the crown is braided and hangs down the back. Towards the end a bunch of black twisted silk is plaited in to form a tassel. Some of these children have white cotton braided in with their hair. This is a badge of mourning; they have lost a near relative. Such also wear shoes made of white cotton cloth.

They all have bright, black eyes, coarse straight hair, and yellow complexions. The Chinese never have either light-colored or curly hair, or blue eyes; and therefore they do not think such pretty. When they see a foreign lady with her hair hanging about her face in curls, they say, "O, how uncomfortable!" I remember meeting an Albino in the streets several months ago, and should, perhaps, make that class an exception, as their eyes are blue and their hair almost white.

I am sorry to say that these little folks are not very cleanly in their habits. Their faces and hands are often disgustingly dirty; so are their garments, unless they happen to be quite new. Those they wear now are wadded with cotton as thick as a bed-quilt; for the wintry season has set in, and the Chinese kindle no fires to warm themselves as we do. Do you ask why? Because fuel is so dear they cannot afford to buy it. You would be surprised to see what some of them use for cooking their rice. After the cotton is gathered, the stalks are pulled up by the roots, dried, tied in bundles, and stowed away for this purpose—so of bean vines, weeds, pea hulls, straw, reeds, etc., etc.

But we were talking of the school. When one of the scholars is called to say a lesson, he marches up to the teacher's table, lays his book upon it, turns his back, and begins to repeat as

fast as his tongue and his memory can serve him. What would your teachers say if you were to turn your backs upon them whilst reciting your lessons? Here it is *the custom*, and therefore not rude.

One of these girls and one of the boys can repeat the commandments without missing a single word, and then tell you something of the meaning of each one. Before this school was opened, these little children were left to go here and there at will through the streets, seeing and hearing much that is improper and wicked, and the force of example was fast hurrying them into the same evil ways. But now we *hope* better things of them. Should we succeed in keeping them together three, four, or more years, we have great reason to hope that the truths of the holy religion which we teach may be so deeply impressed upon their young minds, that neither example nor persuasion shall ever induce them to

"Bow down to wood and stone."

E. M. Y.

For the Commission.

Condition of Australian Females.

Dear Children,—In a former No. 1 gave you some account of the Australians. I now wish to call the attention of the little girls in particular to the condition of Australian females. In all heathen countries women are degraded; but their lot is truly deplorable in Australia. They are in every sense the slaves of their husbands, having to labor hard every day either in digging roots or obtaining other food for their lords, which, if they fail to get, a whipping is the consequence. An established rule among these savages is, "If I beat your mother, then you beat mine; if I beat your wife, then you beat mine."

Thus you see, children, poor, innocent women are beaten to satisfy the revenge of a heartless wretch; and all because they have not the gospel to teach them better.

As food is often difficult to obtain, the women, fearing the wrath of their husbands if they go home at night without something for them to eat, are sometimes led to steal. A case is recorded of *Peerat's wives*, at King George's Sound, which shows the hard lot of the women. It appears that *Peerat's* two wives and his little son *Dal-bean*, being hard pressed for food had entered the garden of a British soldier, and robbed his potatoe patch, but to make the offence as light as possible, they left all the large roots and took only the small ones. Governor Grey hearing of the affair, went in pursuit of the thieves. Getting into the bush he met with some of the natives, whom he informed of the theft, as well as the names of the criminals. He at the same time told them if these persons were given up, they should only undergo the punishment for petty robbery; but if they were not delivered up, the usual allowance of flour, which was issued to all the natives every two months, should be stopped; and he furthermore threatened, (in order to terrify them,) that a party of soldiers should be brought out to fire upon *Peerat* and his party wherever they might be found. The natives thereupon held a grave consultation and passed the following resolutions unanimously:—

1. That stealing potatoes was a very heinous offence, more particularly in women.
2. That women were notorious thieves, and altogether worse characters than men.
3. That beating women was an every day occurrence.
4. That losing flour was a great bore.
5. Upon these considerations, *Peerat*, his wives and sons, were to be given up.

Now, children, you know it is wrong to steal; but you also know that it was wrong for *Peerat* to make his wives responsible for his daily food, which he ought to have obtained by his own labor. But the heathen do not think this wrong—they have no sympathy for the weaker sex like people do in Christian lands—they all live for self. It is Christianity alone which makes us to differ from them, and you ought to rejoice, dear children, that your lots have been cast in a Christian land, and to do what you can to send the gospel to those who have it not.

A. B. C.



A Bushman hunting Ostriches.

The accompanying sketch represents a Bushman approaching his game in the garb of an ostrich. Having stuffed a cushion with straw, and made it somewhat like a saddle, he covers it with ostrich feathers by fastening them to pegs. Next he stuffs the neck and head of an ostrich, and thrusts a small rod into them. He then whitens his legs, places his feathered saddle on his shoulders, takes the lower part of the neck in his right hand, and his bow and poisoned arrows in his left. At the distance of a few hundred yards he cannot be distinguished from a real ostrich. This human bird, as it moves along, appears to be sometimes picking at the grass, sometimes turning his head this way and that way as if keeping a sharp look out, sometimes shaking its feathers, till it comes within bow-shot of the game; then away whizzes the arrow, and all the ostriches run off, except the wounded bird, and the Bushman runs too. The male ostriches, if they suspect the cheat, will give chase to this strange bird; then he must take care to keep clear of their wings, for if they hit him, they will lay him prostrate on the ground.

Lectures on Missions.

The following is from one of the pupils of the Chowan Female College, at Murfreesborough, under the direction of Rev. Mr. Forey. The sentiments expressed by our young correspondent, will we hope, become those of all the juvenile readers of the Commission.

Dear Sir,—We have recently had the pleasure of a visit from Rev. Mr. Cabaniss, recently appointed missionary to China. Never can I forget that visit. Although not a professor of religion, I cannot resist the temptation, to give you a short account of Mr. Cabaniss' visit.

The impression made upon my own mind, may differ from those of others; and it may arise from the fact, that in my early associations, I recollect to have been in the vicinity of an anti-missionary church. Although I could not help but admire the heroism of Mrs. Judson, and wish well to the efforts of friends of missions, yet I apprehended that there was somewhere manifested a want of dependence on the Divine arm, which did not appear. I could not, indeed, account for the lukewarmness of some professed friends, to the mission cause, and the open hostility of some whose piety I revered. But I doubt no longer, my astonishment now is, how can Christians feel lukewarm in the mission enterprise? With my heart and in spirit I can now sing and ask,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to man benighted
The lamp of life deny?"

Mr. Cabaniss' lecture on Saturday evening, 8th February, certainly would have satisfied every conscientious person, that the cause of missions, is the cause of the gospel. He referred to the fact, that the church met and set apart Paul and Barnabas to carry the gospel into Asia Minor, just as I am told, missionaries are now set apart for China and Africa. If it be wrong in Christians to send missionaries now, was it not wrong in the days of the apostles? If it had been wrong, how would Britain ever have received the gospel? and had she not, we their descendants, might now have been worshiping Woden Thor and Figa, and their bloody rites and human sacrifices might still be observed in annual festival.

The lectures were illustrated by a large map of the world, some six or eight feet in diameter, on which was noted the different missionary stations in the world. At the second and third

lecture, the idols of the heathen were exhibited, and as the animated lecturer proceeded in the description of the cruelties practised by the blind worshipers of these senseless things, I felt my spirit stirred within me, and could joyfully have gone to those lands of darkness to teach the inhabitants the glorious truths of the gospel. As remarked before, I am not a member of the church, yet, I have a hope, that God for Christ's sake has spoken peace to my soul, and trust before long, I shall put on Christ in baptism. The joy that I feel I want all mankind to know.

On Saturday afternoon Mr. Cabaniss addressed the pupils, specially, in the lecture room of the Institution, and never shall I forget my sensations on that occasion. Oh! thought I, how can Christians remain so inactive, while the heathen are perishing by thousands every year.

I had thought in the outset, to give you only an account of the visit of the missionary, but I could not speak on such a subject without some expression of the overflowings of a full heart. To the gospel, the Bible, I and my sex owe our present position in society. I cannot but feel grateful, and that feeling prompts me to action. Heathenism and idolatry, was the same in past years as it is now. Education and refinement do not alter the phase. The blind superstition that prompts to infanticide in idolatrous China, induced the accomplished, noble Agamemnon, to lay the quivering, bleeding corpse of his beautiful daughter, Iphigenia, to propitiate an imaginary deity. The gospel, the gospel alone, can reform such abuses. Who can feel indifferent under such circumstances?

ELOISE.

The Siberian Leper.

A missionary was passing one day among the tents of some Tartars, when he saw a man lying on the ground, nearly dead. He was a leper. This is a sad disease: the body is covered with large white sores, which burn with pain; the eyes become red, the blood is corrupted, and the flesh wastes away. Every body shuns the leper—there is no hospital to receive him, no surgeon to try to cure him; his own family turn from him with disgust, and he is often left to perish. And then, among the heathen, he has no Bible to comfort him, and no hope of heaven beyond the grave. Our Lord, when he was on the earth, had pity on lepers; and love to Christ leads missionaries to feel pity for them too.

The poor man lifted up his eyes, and fixed them on the Christian teacher as he walked along. "I know you," said he. "How can that be?" asked the missionary; "have you ever seen me before?" "Oh yes! I have," replied the dying man; did you not preach in such a bazar?" (or market place.) "I cannot really tell; I have no particular recollection of it." "Do you not remember?" said the man, "you stood upon the steps of a house." "Oh yes! I do recollect now." "You told us," said the leper, "about Jesus, who died to save sinners, and that men of every nation might come to him, and he would receive and save them. O sir! I never heard such things before. I then believed in Jesus; I received him as my Saviour—and now I am dying, and am looking to none other to help me."

Affected with what he had heard and seen, the missionary went to a tent, where he found several Tartars drinking. He asked them, "Why do you not go to your brother? he lies there dying, with nobody to help him." "Brother!" they cried with scorn, "he is no brother of ours; he is a dog."

The missionary could not prevail on these cruel men to render any help; so he went back alone to comfort the poor leper; but he found he had just died. There was no one to bury him; so he dug a hasty grave, and, rolling in the body, he covered it with the earth and departed. And there that body will lie till the day when that which "was sown in dishonor shall be raised in glory."—*Child. Miss. Rec.*

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,