

THE COMMISSION.

VOLUME 3, NUMBER 5.

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

RICHMOND, MAY 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.

True Christian Sympathy.

True Christian sympathy was ne'er designed

To be shut up within a narrow bound;

But sweeps abroad, and in its search to find

Objects of mercy, goes the whole world round.

'Tis like the sun rejoicing east and west,

Or beautiful rainbow, bright from south to north;

It has an angel's pinion, mounting forth

O'er rocks and hills, and seas, to make men bless'd.

No matter what their color, name, or place,

It blesses all alike, the universal race.

T. C. Upham.

For the Commission.

Theory of Missions.

Dr. Franklin once generously assisted a stranger in distress, and in reply to his protestations of gratitude and promises to repay, enjoined on him to do the same kindness to the first man whom he met with needing assistance, which individual might cancel his obligation in the same way: and so on. Thus a small charity might be indefinitely enlarged and perpetuated. This circumstance has struck me as affording an apt and beautiful illustration of the nature and force of Christian obligation, and of the relation of missionary effort to true piety.

When the Christian rejoices in the reception of the gospel hope, and feels grateful in the gift of eternal life, how can he better shew his appreciation of that hope, his gratitude for that gift, than by giving them to others. This is the course which the Saviour directs. This is the proof of gratitude, the evidence of love, which he requires. We cannot pay him for the precious blood which he spilled for us, but he has declared, that he will regard every kindness done to his children, and every effort for the salvation of a world for which he died, as an offering to himself. Who will basely scorn the claim which a dying world has on every redeemed man and woman!—a claim which is strong as life, transferred from the blessed Jesus himself.

If every Christian should act on the principle of diffusing the blessings which he enjoys from the gospel, how soon would the world be converted! A is the means of B's salvation; B anxiously seeks to bring C to Christ, who in his turn induces D to embrace the gospel, and so on, each convert, not satisfied with the heavenly gift himself, seeking to extend it to others,—how soon would Christian influence leaven the whole lump of humanity! How would the life-blood go forth from the great Heart of Christianity until the whole body of mortality was renewed! How would that more than electric power which rent the veil of the temple, and raised the dead from their tombs,—which has struck fetters from many a captive soul, be universally exerted, and wherever man groans in the bondage of sin, free him from his iron despot, and plant him upon the rock of Christian liberty!

X. Y. Z.

Methodical Benevolence.

That the period will come when Christians will exercise a more conscientious liberality in the benevolent use of their funds, cannot be doubted. The spirit of the first church in Jerusalem will generally prevail. No one will call anything he possesses his own, but will aim in the best possible way to dispose of his earthly

possessions for the spread of the kingdom of Christ in the world. When this period shall arrive, it will be distinguished by the method which God's people will observe in their benevolent disbursements. Already, in some instances, is this system adopted. We have been pleased in looking at numerous testimonies which have been given on this subject, by those who have made the experiment. These testimonies are herewith presented, believing that they will excite some to a regular and systematic devotion of a certain part of the avails of their property and labor to the cause of God, and of suffering man. The following is the extract:—

An esteemed and devoted pastor says, "For many years it has been my delight to 'lay by in store as God has prospered me.' I am sure it is good to do so, and I shall not only put my name to the pledge, but endeavor to encourage others to do the same. I shall shortly send an order for the documents."

A father in the church says, "I subscribed my name to the pledge. Make what use of it you please, as approving the plan of benevolence proposed."

Another aged clergyman, whose charities have been widely diffused, states, that for fifty years he has acted on a written pledge, made by himself before God alone, and that when his means increased, he increased the proportion sacrificially devoted to charity.

A distinguished civilian says, "I have for many years adopted the rule of setting apart a portion of income 'as the Lord has prospered me.' I have felt that more than a tenth was my duty; and I can testify to the blessed influence of the system. It enables us the better to discriminate between the various objects; to discover how far we have denied ourselves for Christ and a perishing world; and benevolence thus becomes interwoven with our Christian principles, our high and sacred duties."

Another civilian says, "The system has my cordial assent. The pledge I like, and have adopted. The tracts and essays upon the subject I hope may have a wide circulation."

A distinguished citizen says of the system of "laying by in store on the first day of the week, as God has blessed us," "I have practised it for several years, and found a blessing in it. It is God's own plan, and therefore better than any other. So every one will find it, who will but try. It increases our charity fund many-fold, without our perceiving any diminution of capital or income; and the fund thus set apart being consecrated to the Lord, we are able to distribute it without grudging, and with a more unbiassed judgment, as occasion arises. My name is at your service as one of the witnesses for God, that in this matter, as in all others, he is good."

An eminent clergyman says, in confidence, "I have for many years had a fixed system of devoting from one-fifth to a quarter of my income to religious and charitable uses. I have laid out my plan at the beginning of each year, keeping a private account of all donations, and leaving nothing to mere accident or excited feeling at the moment. At the end of about thirty years, during which I have carried on this system, I find my property materially increased; and I am surprised to find, on looking over my accounts how many hundreds of dollars I have thus been permitted to contribute to the cause of benevolence."

In the papers of the late Eliphalet Wickes, Esq'r, is found the following, dated August 1, 1826: "Having declined business in a great measure, I now devote to the Lord one-tenth of my income from this day, praying that the great Head of the church will direct me in the appropriation to those objects which shall be for his glory."

A prosperous merchant says, "I have myself acted on this principle for many years; and have some faith to believe that spreading before the people the great principle of systematic giving is

to be a mighty instrument in the hands of God for the conversion of the world."

Another merchant, in large business, says, "I would not consent to proclaim my charities; but cannot hesitate to unite with others in adopting the scripture system of laying by in store, steadily, as God prospers, irrespective of any immediate call."

An eminent jurist says, "Impressed as I am with the correctness, and great practical importance, of the three simple principles—'the scripture plan of benevolence'—that every one should give, and at stated periods, and as God hath prospered him, I cheerfully consent that you record my name as one who wishes to adopt the system and pledge proposed."

An officer of one of our benevolent societies says, "I give my deliberate and cordial adhesion to the plan of each one's 'laying by in store,' upon the first day of the week, or at other stated periods, 'as God has prospered,' for the purpose of creating a private fund for religious charities. It is the scripture plan in its perfectly simple form that I assent to, as ably set forth in the prize essays, especially by Rev. Dr. Cooke, and more concisely in the tract, 'Religion and Benevolence.'"

An officer of another benevolent society says, "I have acted substantially on this plan for nearly thirty years, keeping an accurate record of all I give, and at the end of each year comparing it with my total receipts, that in the sight of God I may give as he has prospered me; and the total amount fills me with joy and gratitude to him. This amount would be a valuable legacy for my wife and children, but it has been given at the call of God, and to his ever watchful and gracious providence I commit myself and them. On the first of January last I adopted the pledge proposed, privately consecrating to charity for the present, a tenth of what I may receive, believing it will assist me and may encourage others in this better performance of duty."

Missions to South America.

We insert an article from the Christian Times, because it is intrinsically valuable. But we have another reason. At the recent meeting of the Southern Baptist Convention, it was determined to make a more direct attempt for the evangelization of certain portions of our Southern hemisphere. Much interest was awakened by able addresses, and the valuable report of the committee appointed to consider the subject. Whether the Board will find suitable men to enter this field, remains to be seen. It is our duty to seek such, and we trust the Head of the church will call and thrust them out into this great harvest.

The importance of the work is referred to in the article below:—

It has often occurred to us as being a singular fact, that none of the missionary societies in the United States have attempted to establish missions in any part of South America. The proximity of that portion of the Western continent to our own, the numerous and intimate commercial relations which exist between them, and our comparative acquaintance with the Spanish language, which is generally spoken there, would seem to point it out as one of the fields which would very early attract the attention of the directors of our foreign missionary operations. And yet, strange as it may seem, there are, we believe, not more than two or three protestant missionaries in all the vast regions south of the Isthmus of Panama. Perhaps it may be said, that South America is one of the strongholds of popery, and that, therefore, it is a field which is most unpromising of favorable results. But where is the country in either hemisphere, in which protestant missionaries have not been obliged to encounter this omnipresent enemy of the truth. They have found it at the Sandwich Islands, among the mountains of Persia, upon the plains of Hindostan, and the

coast of China. There is "no speech nor language" which popery has not mastered, that it might control the popular mind, and no country which it has not pre-occupied and entrenched, that it might dispute the entrance of the humble missionary of the cross. South America, therefore, presents no unusual obstacles to the labors of Christian missionaries; and if it did, the positive command of Christ, "Go ye into all the world, and preach the gospel to every creature," would not be repealed. This imperative injunction requires us to send the gospel to Brazil, to Central America, and to Patagonia, as well as to the Choctaws, the Burmese, and the Hottentots. In this commission of the Saviour, to evangelize the world, we do not find that any of the territories of popery in South America are excepted. The souls of men are equally important in every part of the globe, and they equally need the recovering power of the gospel. What excuse, then, can the churches in these United States render for their manifest disregard of the last command of the Redeemer! We incur the expense of sending missionaries

"To the farthest verge of this green earth,
To distant, sickly climes,
And rivers unknown to song,"

while the broad savannahs, and mountain ranges, and populous cities of the South, are unvisited by him who publishes the gospel of peace. The cries of perishing millions on the other side of the globe electrify the churches, while the appeals of our Southern neighbors are echoed by no missionary society, and fall powerless upon the public ear. "Greenland's icy mountains," and "India's coral strand," are as familiar as household words to the hymnology of our monthly concerts of prayer, and they animate the sublime chorus of the "thousands of Israel," as it ascends and reverberates around the throne of God; but what muse has been inspired to invest Chili and Peru with associations so sacred and exciting! The Ganges is lined on either side by the radiating lights of Christian civilization, sending their beams into the very heart of Asia, but the Amazon flows for thousands of miles through territories of unbroken moral darkness. Our missionaries are lifting up their voices on the heights of Lebanon and Carmel, but when shall be heard the song, "How beautiful upon the" Andes "are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, and saith unto Zion, 'Thy God reigneth!'"

What has God wrought?

The following table exhibits the results of what has been accomplished in the last fifty years amongst the heathen:—2,000 missionaries, 7,500 assistants, 4,000 churches, 250,000 converts, 3,000 missionary schools, 250,000 children and adults belonging to them, 200 dialects into which the Bible has been translated, 32,000,000 of Bibles scattered over the earth, in languages spoken by 6,000,000 of people. But such a table can give no adequate idea of what has been accomplished. If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which 250,000 can exert scattered among the heathenized millions.

H. and F. Record.

The Gospel as an element of progress.

The sons of Chinese peasants could read and write when the princes of England were ignorant of both. China has since made no advance: while England has reached a height of civilization that no one at that time could have formed any idea of. England has had the gospel, China has been without it. This accounts for their relative change of position.—Jb.

THE COMMISSION

RICHMOND, MAY 15, 1861.

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 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 a monthly newspaper, entitled 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.

Meeting of the Southern Baptist Convention.

The biennial meeting of the Southern Baptist Convention commenced on Friday, the 9th inst., in the city of Nashville, Tenn. The attendance was larger than we anticipated. The deliberations were characterized by the spirit of forbearance and Christian love. Several important subjects were discussed, and we cannot but hope that happy results will follow. It was determined to form a Bible Board, which should occupy the same relation to the Convention as the Foreign and Domestic Mission Boards. This Board is located at the city of Nashville. Funds for foreign and home distribution will now take this direction. Our brother William C. Buck has been appointed Corresponding Secretary; but at the close of the meeting he had not determined to accept the position. The Foreign Mission Board were recommended to attempt the formation of new missions in the southern portion of our own hemisphere, and in France and Switzerland.

The next meeting of the Convention will be held in Baltimore. Ere that period shall arrive, we hope to see a great enlargement in our foreign and home missionary operations.

Designation of Missionaries.

On Sunday evening, the 11th of May, deeply interesting services were held in the First Baptist church, Nashville, Tenn., connected with the designation of brethren B. W. Whilden, A. B. Cabaniss, T. P. Crawford and wife, and Dr. G. W. Burton, to the foreign mission work. The house was densely crowded,—many being unable to procure seats. The exercises were commenced by singing, reading portions of scripture, and prayer by brother Samuel Baker, pastor of the Nashville church; charge by the Corresponding Secretary, designation prayer by brother N. J. Bastion, presentation of Bible by brother Dawson, of Georgia, and right hand of fellowship by brother J. L. Reynolds, of Georgetown, Kentucky. After this, each of the missionaries addressed the congregation, and the services were closed by singing and collection.

This was indeed a solemn time. Although the congregation were detained until a late hour, they seemed reluctant to leave the house. The hand of Christian affection and of farewell was given to the missionaries by many who were ready to bid them God speed in their mission of love. The effect of this meeting will doubtless be long felt by those who were present, and we much mistake if a new impulse be not given to the cause, especially in Tennessee.

These missionaries are destined to join the mission at Shanghai, China. They are now waiting to depart by the first vessel which may leave for that port. On their behalf we bespeak the earnest prayers of all the churches. While encountering the dangers of the ocean, and when located upon a heathen shore, they need the presence and blessing of the God of missions. Prayer for them, if offered in sincerity and faith, will be heard and answered.—Will they not be thus remembered!

We cannot refrain here to express the deep sense of dependence on the Divine efficiency, which is entertained by the Board. They may plant and water, but God must give the increase. The supplications of their brethren are therefore desired.

Interesting Ceremony.

At the recent meeting of the Convention in Nashville, it was proposed that an hour be set apart on Monday afternoon, to allow the delegation from Alabama to present to Mrs. Martha Crawford, who is to accompany her husband to China, a copy of the Sacred Scriptures. It was truly an imposing scene. The hymn commencing, "All hail the power of Jesus' name," was sung, and prayer was offered by brother J. H. De Votie, of Marion. A brief but touching address was then delivered to the candidate by brother Teague, of Eutaw. He referred to his own intimate acquaintance with her and her family, for years past, and to his relation as her preceptor. The endearing ties which were thus created, and which had been strengthened by her own uniform fidelity both as a pupil and a Christian professor, were alluded to in tender and affecting terms. The speaker also referred to the fact that she was about to leave a large loved and loving circle of relatives and Christian friends; among others, aged and doting parents, who for Christ's sake were willing to make the painful sacrifice. He stated, that her father had long felt a peculiar solicitude for the salvation of the heathen, and especially for the Chinese, and now he was called upon to test the sincerity of his heart by the surrender of a much loved child. On behalf of the delegation from her native State, and on behalf of the Convention, he presented her a copy of the Word of God. This was to be her guide and consolation amid all the trials of the missionary life, and in the hour of death she would find it pointing her to that blessed world, where he hoped she might be permitted to meet many heathen, saved through her influence.

Sister Crawford responded in two or three sentences, expressing her deep sense of the responsibility of her position, and her desire to make that precious book the man of her counsel.

A spirited address was then delivered by brother De Votie. He called upon the congregation to give some practical evidence of their interest in

the mission cause. The sacrifice about to be made by our esteemed sister was alluded to in strong language, and he inquired what were we prepared to do to sustain her and those who went with her on this errand of love. He closed by a contribution of ten dollars. Others followed the example, until between four and five hundred dollars were laid upon the table. Deep and thrilling emotion was seen to possess every heart, and many gave evidence that they believed "the words of the Lord Jesus when he said, it is more blessed to give than to receive."

Laborers are Needed.

In the report of the Board, recently adopted by the Convention, they call upon the churches for a larger number of qualified men to preach Christ among the heathen. Two ought to be sent to reinforce the China mission within the present financial year. At least six brethren, two of them white men, should join the Liberian and Central African mission. If the missions in France, Switzerland and South America are established, not less than six or eight will be required for these fields. Thus, urgent and immediate necessity for fourteen suitable individuals, seems to exist. That adequate means for their support will be furnished, is not for a moment to be doubted. The churches are ready to justify and sustain any reasonable enlargement of our operations. Our great need then, is the men, such men as God would approve, and such men as would give promise of usefulness in the home field, should they remain, and operate as pastors or evangelists. How shall this demand be met? We suggest two means of supply.

First. Let our churches be earnestly engaged in prayer on behalf of this object. This is consistent with the expressed will of Jesus Christ—"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest." Does not this furnish abundant encouragement, and indeed create an obligation, to seek from God the exciting influences of his Spirit, waking up the dormant energies of his servants to engage in the great work of a world's salvation. If he directs us to pray for this thing, is it not consistent for him to grant it,—and will he not assuredly do it? Prayer, much prayer is needed. To this subject we earnestly call the attention of the churches.

In the second place, the demand for laborers is to be supplied by the contemplation of personal responsibility to preach Christ among the heathen. Is not the Macedonian cry sounding loudly from many a heathen shore? Does it not reach the ears of our brethren who are entering the ministry? Is not God laying the obligation upon some of them to preach Christ, where he has not been named? Will not many of them glory in such a work? At least, it is their duty to consider the question. It cannot be that God is multiplying the facilities for spreading his word in heathen lands, without designing his people to employ them. Opportunity creates responsibility. Nor would the agitation of this question diminish the interest felt in the home field. If the fourteen men which the Board ought to employ, were at once presenting themselves for examination, and these should go out among the heathen, it would be easy for God to double their number for the home field. This is his plan. If his people make sacrifices for his sake, he returns them a hundred fold. There is that scattereth and yet increaseth. This is as true with respect to the sending out of men from the ranks of our ministry, as it is to pecuniary contributions.

We urge the appeal, who will go for us? Let all our brethren of the ministry consider the inquiry. From some we shall hope to hear a favorable response.

Form of Bequest.

I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 27th, 1845, (here insert the amount, if in money, or "subject," if other property, either real or personal,) for the purposes of said Convention.

The Macedonian Cry.

We insert from the pen of one of our missionaries, published in the Southern Baptist, the following lines:

"Come over and help us,"—'Tis heard from abroad,
From nations who know not the fear of the Lord,
Who have not the book, which to us has been given,
That tells of a Saviour and points us to heaven.

"Come over and help us," disease has assailed,
Disease the most fearful, for sin has prevailed,
The soul has been shattered, and daily we breathe
The poisonous damps from the regions of death.

"Come over and help us," in darkness we stray,
The night gathers blackness, while yet you delay,
No day-star illumines—no morning is nigh—
But lost, and bewildered in error, we die.

"Come over and help us,"—Yes, gladly I go,
Their error, their deep degradation I know,
And cold is my heart, if I here could remain
And tell not the heathen of Jesus again.

Accept, my Redeemer, the offering sincere,
I would thy compassion and power declare,
And while in the mazes of error they roam,
Would bid them in thee find a refuge and home.

Charleston.

B. W. W.

OUR MISSIONS.

China.

The School at Oo Kah Jak.

From sister Shuck, dated Jan'y 17, we learn that the prospects of increased interest in the gospel message through their schools, are encouraging. Concerning the school at Oo Kah Jak, she says:

We have just returned from a trip to the country. The weather was extremely cold, and we suffered much from its severity. The school, however, seemed to be going on as usual. Sixteen scholars were in attendance. Some of them repeated the commandments very well. Mr. Shuck questioned them, using the questions of the catechism. Some answered readily; others were not so well prepared. When Mr. S. went to the neighboring village, I brought out the scripture prints we had taken along. They seemed interested in them, and one little girl, who is quite intelligent, learned quickly the names of the persons represented by them. We have not many girls in our schools, yet those we have are quite equal, and some are superior, to the boys in intelligence. Some bright boys who were in the school last year, are now employed by their parents at home. They had learned much of religious truth, enough I hope to shake their faith in idolatry. We have a prospect of keeping the children who are now in the school, most of them at least, for several years to come. If so, we trust the good seed sown may have time to take root, spring up, and bear fruit to the honor of God.

Again she remarks:

"Why do you not come up stairs to see me?" said I to some women from the country, whom I found sitting in my wash-house to-day. They had been here some days, yet there was one to whom I had no opportunity of speaking on the subject of religion, though I had sought for it.

"We see you are so constantly busy, going hither and thither, doing this and doing that," was the reply.

"But there is no day you will not find me busy," replied I.

"Oh yes there is," answered one; "on the Sabbath, you are not busy then."

"Yes I am," I said, "the Sabbath is not an idle day with me. I love to read then, and to attend worship."

"Ah, it is not so with us. We do nothing on the Sabbath but sit still in our houses and amuse ourselves."

And it is just so. We insist in our teachings that they shall keep the Sabbath, and they frequently profess to keep it, and do, I have no doubt, so far as abstaining from certain kinds of employment; but then, if these women could read, and we had the Bible, God's word, to put into their hands, what might we not hope from its influence! That there are many female children now being taught to read, is a matter of rejoicing, and we hope the number will be constantly increasing, until the prejudice against it is done away.

My own little service on the Sabbath (perhaps

I should call it a Bible class, for the attempt is to teach them Bible truths,) gives me some encouragement, for when the neighbors come in then, they do not seem to regard it merely as a visit, and give me better attention when I speak on religious subjects. I encourage them to ask me questions, and am seldom sorry that they do.

Letter from Brother J. L. Shuck.

From a letter recently received from brother Shuck, we extract the following:

We all deeply sympathize with the Board, and with Central Africa, in 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 immense 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 fullness 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 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 the other missions. A general knowledge of the truth is being widely spread abroad, and our cries 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!

Letter from brother Geo. Pearcy.

In a letter dated Dec'r 19, brother Pearcy thus writes:—

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-ninth, 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 retributions, like those I send, 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 priest 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 horse back. Then came about half a dozen men on foot in mourning. After this the eldest son of the deceased, dressed in a long robe of sackcloth, came walking backwards, supported with his face towards the coffin that followed, by two men. This was to signify his respect for 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 sedan chairs, 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 relations of the deceased will, according to custom, annually repair to the grave, make offerings and prayer to the deceased, or worship him.

Stupidity of the Heathen.

Says brother Yates in one of his letters:—
Brother Pearcy and I had some interesting services in the city—large and attentive congregations. In the morning brother Pearcy preached, and I followed to the same audience. I preached again in the afternoon to about 300 hearers. When I came down from the pulpit one man said, "he was sorry for me; that I had preached myself tired, and there were but few believing hearts in the congregation, and that it was a pity to expend so much labor and argumentation for nought." I asked him why he did not believe the gospel of Christ. "O," he said, "the doctrines were good, and he believed them; that idols were false gods, and of course could do nothing, and why should he worship them." Thus it is; the Chinese, almost to a man, will admit any position you take against idolatry, or in favor of the gospel. This feature in their character presents one of the greatest obstacles to a hearty reception of the gospel message.

The City wholly given to Idolatry.

Referring to the prevalence of idolatry in the great city of Shanghai, sister Yates remarks:—
Having spent the day with the sick, I started, just as night set in, for home. My way led through the north gate street. When passing over the bridge which heads this street, my attention was drawn to a man who was kneeling on the ground and busily engaged in arranging two lighted candles and a bunch of incense sticks. He placed the candlesticks about a foot apart, on each end of a bit of board, and the burning incense in the middle. As my chair was carried at a quick pace, there was only time for a glance, but I soon found this was not a solitary case. On each side of the street, almost before every door, stood a pair of red candles and a bunch of incense. Close under the edge of the narrow stone sidewalk, pieces of incense, perhaps a foot in length, were thickly stuck one by one, an inch or two apart,—all burning. My way led almost to the north gate, where making a westward turn we entered the street which runs by our door.

Here the people were similarly engaged. I knew this was connected with idolatry, but could not surmise to what it particularly referred;—so on passing out of the crowd I asked one of my chair coolies what it meant. "It is the last day of the seventh month," he replied, "and the people are worshipping the earth."

Letter from Sister H. A. Baker.

The following extract of a letter to the Treasurer gives some particulars respecting the melancholy death of Mr. Jas. G. Bridgman. Referring to the place at which she had been located at Canton, she says:—

This was considered one of the most healthy and pleasant situations in Canton. The rent was very cheap. The house was occupied by the Rev. James G. Bridgman, who is mentioned in the April number of the Journal. Had it not been for his kindness, Mrs. R. and myself must have suffered. No brother could have been kinder. I never saw any one live in the world, and so completely not of the world. His gentlemanlike and Christian deportment I cannot forget. I never felt the force of living "as seeing Him who is invisible," until I heard him pray. I had many melancholy forebodings concerning him, as he studied sometimes eight hours during the day, and sometimes all night, but at the same time told me not to study more than three hours until I became somewhat acclimated. He was one of my best friends in China. He was eminently a man that walked with God, and I doubt not is now enjoying the rest that remains for the people of God. He often complained of his head, and said his brains felt as if they were baked. Was deeply melancholy for seven or eight days; still studying a great deal, but often complaining of fatigue.

On Saturday evening he was sitting near me reading. All at once he gave the most piteous wail I ever heard, saying, "God has forsaken me." He begged me to pray for him. Mrs. Roberts ran in to see what was the matter. He then begged her to pray for him. We sent for Dr. Parker, who came immediately. The doctor said that one dose of medicine the day before would have saved all that. Though always so amiable and pleasant, he would not speak to his friends. I heard him pray during the night, and early on Sabbath morning I heard him pray again. Wan despair was painted on his countenance. All his friends, and every one that knew him, loved him for his intrinsic worth and deep-toned piety. About half after nine this morning, Oh! I shall not attempt to describe the scene, I saw the half closed gory razor, and he walking back and forward in his own room, pale as death, and not one white soul in the house but Mrs. R. and myself. This was the first day of December. He died the 6th. He wrote a day or two after, that he was sensible his mind was deranged, but trusted God would show him his salvation. He looked very badly. Dr. Parker examined his head and lungs,—both were very much diseased. His brains had been inflamed a long time. This is a dark providence.

Mr. B. was anxious to go home, on account of his health, and wrote the Board accordingly. It is presumed the letter was lost, as they never replied to it. Mr. Oliphant intended to give him a free passage home, but the news arrived too late.

OTHER SOCIETIES.

Baptist Missionary Union.

The annual meeting of the Missionary Union occurred in Boston on Tuesday, the 13th instant. It was numerously attended. The following is a summary of the operations of its Board:—

Receipts and expenditures.

The receipts of the year ending March 31, 1851, have been \$120,826 35, and the expenditures \$118,873 58, leaving a bal. of \$1,952 77, with which the debt existing April 1, 1850, has been reduced to \$19,548 32. Of the receipts, \$14,750 were grants from the American and Foreign Bible Society, \$1,000 from the American Bible Union, \$3,000 from the American Tract Society, \$50 from the American Baptist Publication Society, and \$1,000 from the United

States government for the civilization of the Indians.

Missionary appointments.

Two missionaries and seven female assistant missionaries have been commissioned during the year: Dr. and Mrs. Dawson to the Ava Mission; Mrs. Ward, Mrs. Whiting and Miss M. S. Shaw to the Assam Mission; Mrs. Ashmore to the Siam Mission; Mrs. Thomas to the Tavoy Mission; Miss E. P. Goodkin to the Shawanoe Mission; and Mr. W. T. Biddle to one of the Asiatic missions not yet designated.

Recapitulation.

The Board have now in charge 18 missions—ten in Asia, one in Africa, three in Europe, and four among the North American Indians. Connected with these missions, are 77 stations and 164 out-stations,—119 missionaries and assistants, of whom 54 are preachers, 192 native preachers and assistants, 154 churches, 5 schools for native preachers, 18 boarding and normal schools, and 75 day schools, with 2,100 pupils, and 5 printing establishments, at which, exclusive of work at other stations, there have been printed the past year, 6,131,300 pages. The accessions to the churches by baptism within the year, as far as reported, were 1,563. Whole number of members more than 12,700.

Monrovia.—This town is built in a scattered and irregular manner on the side and top of a hill. The houses are widely separated, surrounded with trees or gardens, and fenced with rough wooden paling. The streets are grass walks, and almost in a state of nature. There is a Presbyterian, a Baptist, and a Methodist church in the place. A paper is published monthly called the Baptist Luminary.

Donations.

FROM APRIL 1, TO MAY 1.

Maryland.		
Wm. Crane's sub'n for 1850,	100 00	
Rev. R. Fuller, D. D., do.,	100 00	200 00
Virginia.		
Rev. C. Tyree,	2 50	
Mrs. Mary A. T. Roane,	5 00	
Collections by Rev. A. B. Cabaniss,	200 00	
A legacy from Mrs. Ann Hutchinson,	9 00	
A friend to missions, G. E. A., of Orange co., for African and China missions,	5 00	291 50
North Carolina.		
Col. at Wilmington by Rev. A. B. Cabaniss, and remitted by Elder McDaniel,	30 65	
South Carolina.		
Col. by Rev. B. W. Whilden,	218 00	
Bap. State Convention, per Dr. Mendenhall, treas.,	396 82	614 82
Georgia.		
Col. by Rev. Eli Hall, agent,	150 00	
B. F. Sharp, esq., Edisto, for African missions, per Rev. J. B. Taylor,	100 00	
Wm. S. Brown,	5 00	255 00
Alabama.		
Bap. State Convention—		
Wm. Bozakin,	20 00	
Mr. Pullen,	10 46	
Legacy from Wm. R. Fleming,	50 00	80 46
American Tract Society—		
For Shanghai miss.,	200 00	
For Canton miss.,	100 00	300 00
Missouri.		
Wm. Henry Folinger,	2 00	
Texas.		
Colored members Galveston Bap. ch., for African mission, per Rev. Mr. Huckins,	3 00	
		\$1707 43
BIBLE DISTRIBUTION.		
South Carolina.		
Col. by Rev. L. Dupree for Bible distribution,	10 00	
		\$1717 43
ARCH'D THOMAS, Treas.		

Children's Department.

For the Commission.

Superstitious Ceremonies.

Dear Children.—Ague and fever is exceedingly prevalent amongst the citizens of Shanghai and the surrounding country. I have recently heard of one of the practices resorted to for curing this kind of sickness, and will relate it just as it was told me, that you may see how full of superstitious ignorance these poor heathen people are.

I asked a woman, with whom I was conversing, and who *professed* to be a firm believer in the doctrines of Jesus, if she had a "chau-gune" (kitchen-god) in her house. She said she had not. I did not believe her, as everybody, except a very few, who have been persuaded by the missionaries to throw them away, has one; and so I told her she was only trying to deceive me. "Truly I have not," she exclaimed; "for somebody stole it." Again I did not believe her, for I thought nobody who trusted in such things would steal one; especially as they cost only half a cent apiece; but my own woman, who was present, assured me it was a very common practice. She then went on to explain, that when a little boy or girl has the first chill and fever, if the father or mother can steal a neighbor's "chau-gune" and go through a certain ceremony, the child is sure to get well. And this is the ceremony:—They stand the god on the top of a rice-boiler (face to face with their own kitchen-god), and place before it an offering of tea and cakes, a lighted candle and some burning incense; then the parents kneel down and bow four times, very reverently. Afterwards, the "chau-gune" is laid upon a heap of straw and gilt paper and burned.

In this one superstitious practice is involved the breaking of four of the commandments of Jehovah; the first, second, eighth and tenth.

Dear children,—do you not pity the blind followers of such a religion as this! What has made you to differ from them? The Bible, and faithful Christian teachers. Would you like these people to have the Bible and Christian teachers? Then see what you, *each one of you*, can do to help on the good work which your parents have begun.

E. M. Y.

Shanghai, Dec. 19th, 1850.

For the Commission.

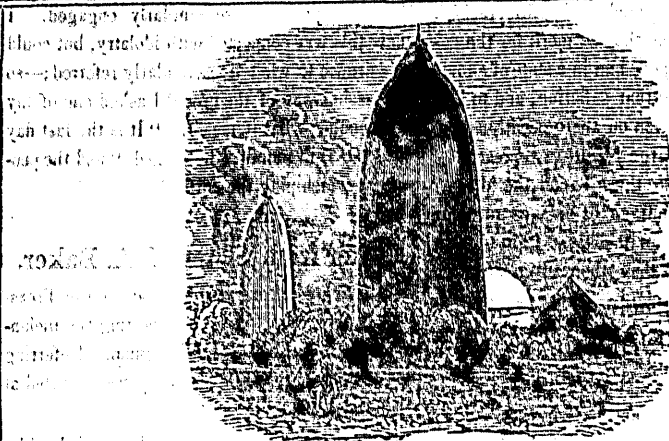
To the Children.

My dear young friends—Shall I tell you of what I have seen and heard oftenest in the last few months? Then I must talk of death, and that is a subject of which the young seldom love to think. But dear children, if you love the Saviour, the thought of death would not fill you with terror. And how can it be that you do not love him, when you know that he has even suffered death for your sake! Everything you enjoy, even the smallest comfort, comes from him, and that the price he paid for those things was his blood.

"There's not a gift his hand bestows,
But cost his heart a groan."

Now all this you have been told, again and again, by your pious parents and Sabbath school teachers; but I fear you do not love this kind, compassionate Saviour. Oh! do not longer grieve his heart, by loving other persons and other things better than you do him! Perhaps you think it a very gloomy thing to be a Christian. Alas! many grown persons think so too; but that is because they have *never tried it*. Did you never read in your bibles of the "peace which passed all understanding," and of the "conscience void of offence?" Ah! this is the Christian's portion, and a sweet portion it is. Peace! that peace which does not fly at the approach of death,—nay, which even makes it pleasant to die.

Hundreds of Chinese in this city have died of the small-pox and a malignant fever. Hundreds of funeral processions have passed our door since these diseases began to prevail,—a part of the time 8, 10 and 12 in a day. It was a sad sight to see, but sadder still, that not one of these poor creatures had died trusting in Christ. Perhaps



not one of them had ever heard the name of Jesus. But you have heard of him, and if you neglect the great salvation which he offers you, your condemnation will be far greater than theirs. Then listen to his gracious voice; hear him saying, "I love them that love me, and those that seek me early shall find me."

Your affectionate friend,

E. M. Y.

Shanghai, Oct. 1850.

The Tower of Juggernaut.

Juggernaut—which means lord of the world—is the name of the most celebrated idol of India. It is a mis-shapen, hideous looking object; its face is painted black, with a red mouth, and red and white circles for eyes. The building in which it is kept, is a lofty stone tower, nearly two hundred feet high, which is said to have been erected about six hundred years ago, at an expense of more than \$2,000,000. In the immediate vicinity, there are fifty or sixty smaller temples, devoted to the various gods of India. The general appearance of the tower of Juggernaut may be learned from the accompanying cut.

The land within ten miles of this place is holy; death within this distance is considered a certain passport to eternal bliss. Hence many go there to die, and the country for miles around is whitened with their bones. The great festival of Juggernaut is in the summer, when some 200,000 worshippers of this shapeless idol assemble from different parts of India. Men, denominated pundas, are sent out in all directions, to invite and urge persons of both sexes, and of every age and condition, to swell the throng. The inducements which they hold out are such as these:—

Come, accompany me to my country. There god is revealed. There the goddesses Lukshmee, Saraswatee, Bimblee, and ten thousand others, constantly serve him: moreover, the gods of heaven, earth and hell, all the three hundred and thirty millions of gods, worship him. His glory is immense. All castes before him eat out of one vessel. In the month of Asar is the Goondicha Jatra. He himself comes out of the temple and sits on his car. He himself causes the car to move. In one day, he eats seventy poata (about a thousand pounds weight); but all that he eats of different kinds who can declare. Listen, however, to a truly wonderful fact. In the cook-house, they place seven cooking-pots, one above the other, over one fire. The bottom pots are not cooked, but the top one is!

As soon as the pilgrims arrive, the pundas direct them to different houses, saying, "This is the holy land, here the fruit of pious actions is enjoyed. Come, and I will obtain for you an interview with Juggernaut, and cause you to bathe in the five holy places; thus you will obtain salvation for seven generations of your ancestors. But bear in mind how you will propitiate me." The priests also surround the pilgrims, and, stroking their beards, exclaim, "Behold the visible god glorified; present him with an offering of twenty-five rupees; give us a present of ten rupees (five dollars); quick, no delay."

The close of the festival presents a piteous spectacle. Multitudes who arrived in health, have died,—some by starvation, some by disease. In 1825, a missionary counted one hundred and forty dead bodies on one acre of ground. Many have been stripped of their money, by persuasion or robbery; and they must support themselves on their way home, by begging their daily food. Wives have become separated from their husbands in the immense crowd; children have lost their parents, and perhaps they will never find them again.—*Day-Spring*.

A Child consecrated to Idolatry.

A missionary was once standing near the temple of a very celebrated and cruel idol, when a father approached the shrine of a goddess. He led by the hand an interesting little boy, his son, probably his first born, and it may be his only son. The little fellow was very much alarmed; for there was a great crowd of worshippers, and the musicians were beating their shrill drums and sounding their hoarse trumpets, and crying aloud in honor of the goddess, and they were bowing frantically before the altar. The blood of goats and other animals was flowing near him, which had just been sacrificed to the goddess. Amidst all this confusion the little fellow was afraid; and he clung fast to his father, now looking round at the people, and then at the goddess, and then at his father, as much as to say, "Do, father, save me from these cruel people!" But no. His father had brought him, to consecrate him to the service of the goddess; and to do this, he put into the poor boy's hand a piece of silver. This the boy handed to the priest; and then the father handed to the priest two sharp-pointed pieces of iron, which the priest sprinkled with the sacred water of the river Ganges, and returned to the parent. They were then handed to a cruel man, who (while the poor boy was gazing in wonder and horror around) plunged one, if not both, into his naked side. The boy shrieked, and clung to his father. The musicians beat their drums and sounded their trumpets; the priests raised their voices to drown the crying of the boy; and he was borne away bleeding and terrified from the scene, by his deluded but now happy father, who supposed that his son was consecrated by the goddess in this most cruel act. Verily, is it not true that the dark parts of the earth are full of the habitations of cruelty!—*Rev. T. Hoar*.

Missionary Zeal of the Samoan Children.

Samoa is the native name for a group of islands in the South Seas, which are called in the maps, "The Navigator's Islands." They are very beautiful spots. In some of them there are high mountains, and, in all, there grow the bread fruit, cocoa-nut and other fine trees, which give fruit to the people. But only eighteen years ago they that live there were worshipping sharks, and snakes, and lizards; and they were not only very ignorant, but very cruel. Then ships did not often go to those islands, because the natives were so sly and savage that the sailors were afraid of them. They had formerly murdered some of a ship's crew who landed on their shores. But, since the missionaries went, many vessels go there every year, and the sailors now are not at all afraid to do so. Indeed, so useful are those islands as places where vessels may shelter from the storms, and take in water and provisions for their crews, that the governments of this country and America have appointed officers there to represent them, who are called consuls. The American consul is Mr. John Williams, the son of the great and good missionary who was murdered at Erromanga; and the consul for the British government is Mr. Prichard, who was put in prison at Tahiti by the wicked Frenchmen, because he was a friend of the queen Pomare. Now you shall read something that he wrote home a little while ago to some Sunday school children in Birmingham, about the children in Samoa, and which will shew you the effect of your good example in giving money to buy the missionary ship.

"Having heard that the young people in England purchased the ship 'John Williams,' for the use of the missionaries, last year the children collected property enough to buy twenty-six canoes for the native teachers, who, at the risk of their lives, are gone to other islands where the people are yet in heathen darkness. I attended one of the meetings at which the property was subscribed. It was very delightful to see one little girl putting down a nice fine mat; another, a piece of native cloth; another, a pair of scissors; and another, a few beads. One boy gave a knife, another a hatchet, and another a shilling. These things were then paid in exchange for canoes, which were sent as presents by the 'John Williams' to the native teachers, and to the chiefs of the islands where they had labored, who had treated them kindly.

"We have lately," adds Mr. Prichard, "had our missionary meetings at the different stations. I was at most of them. I think you would like to have been with me at the juvenile meetings. The smiling faces of the children, and the ready answers they gave to the questions which the speakers asked them, shewed that they were much interested in the missionary work. I proposed that, in future, they should not get their subscriptions from their parents, but that what they gave should be all their own. To this they agreed by lifting up their hands. Some promised to feed pigs, and sell them for money, and give it to the Society. Others said they would rear fowls; and others, that they would grow potatoes. And, after this, they also agreed that what they got should be brought in every month, at the missionary prayer meeting."

Mr. Prichard adds, "My dear young friends, I trust you will not let the children of the South Seas go beyond you in their zeal and liberality for the salvation of a ruined world."

An Example for Boys.

We have a contribution for the education of heathen children in our Sabbath-school once a month. Nearly all the children give something, one cent at least. They step lively, and their eyes sparkle, when they bring their money to the box.

At the last contribution, two half-dollars were put in. They were given by two poor boys who live in an old log house, where I have often seen the woods through the crevices between the logs; and when I looked up, I could see the clouds or sky through both chamber-floor and roof. They got their half-dollars by gathering nuts and selling them. The next day one of them was at our monthly concert.

Another boy raised some melons last summer, and sold them for three or four dollars. He brings a silver piece or two to put in our box each month; or if he cannot come, he sends it.

Another boy moved away a month ago, but he left a contribution for those heathen children.

I mention these things to show how it does children good to be doing good. Our contribution has been a help to our Sabbath-school, increasing the attendance and the interest in it. Benevolence is the noblest and best quality of the human soul, and therefore it should be cherished and encouraged.

Let boys who would become good and useful, follow the example of these young contributors, and their parents encourage them; and let pastors consider whether they may not do good by leading children and youth under their care, to contribute of their earnings or savings for the good of the heathen, or others needing their aid.

Amer. Miss.

My Father.

My father raised his trembling hand,
And laid it on my head;
"God bless thee, O my son, my son,"
Most tenderly he said.
He died, and left no gems or gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.
Still, in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.
Though infant tongues to me have said,
"Dear father!" oft since then,
Yet when I bring that scene to mind,
I'm but a child again.