

The Commission.

VOLUME 1, NUMBER 6.

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

RICHMOND, JUNE 15, 1849.

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

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

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Thoughts for Ministers.

"There are but few who do not admit, that the present distribution of ministers is anti-apostolic—that many, who are now pastors, ought to have become missionaries before they were settled. And can the mere fact of being settled have produced such a vast change in the question of duty, as to place it forever at rest? If the clustering together of twelve thousand ministers within the bounds of the United States, where a thousand means of grace and improvement exist besides the voice of the living teacher, is a very different thing from going into all the world, and preaching the gospel to every creature—an egregious disproportion to the wants of the world—must we stifle all emotion and all inquiry, in taking it for granted that it is now too late for change? And yet there seems to be a tacit understanding, that any other distribution than that now existing, of the *present* generation of ministers, is a point not to be agitated. At least, many a pastor quiets himself with the thought, that no change is to be contemplated in his particular case, for the care of a church is on his hands. Almost by common consent, pastors are excused; and missionaries are looked for from the young men and the children; and the hope of the heathen amounts to this, that some young men may be kept from imitating the example of their fathers and elder brethren, and be prevailed upon to enter the missionary work before they become pastors. For if the mere fact of being a pastor places the question at rest, young men will feel themselves relieved as soon as they enter that office.

"I have known young men whose minds were goaded on the question of going to the heathen, like the conscience of a convicted sinner, till a call was presented to some important church; and then they succeeded in laying the subject at once and entirely aside. Like the pursued ostrich, who thrusts her head into the sand, and vainly imagines that she is concealed from her pursuers, so, I fear, some endeavor to elude the convictions of conscience. I put the question to your own good sense, your candor, and your pious feelings: can the mere fact of being a pastor excuse a man from going to the heathen, when perhaps he became a pastor in violation of the Saviour's command?

"It is acknowledged, that many pastors ought to have become missionaries before they were settled—that the present amazing disproportion between settled ministers at home, and missionaries abroad, ought never to have existed. To argue so plain a case would be a waste of breath. How then can the fact of having wandered from duty excuse one from the performance of it? To-day, it is the duty of Jonah to go to Nineveh. To-morrow, he has engaged his passage to Tarshish, has paid his fare, has gone down into the sides of the ship, and is quietly at rest. Is he therefore excused? To-day, the command of Christ presses upon me the obligation to go to the heathen. To-morrow, leaving out of mind this command, which still applies in all its force, I enter into an obligation with a particular church to take upon me its pastoral care; which obligation is binding? The last, do you say? Can I then thus easily thrust aside the Saviour's last and most impressive command? Can I, by such a course, shield myself effectually from its further application? I have yet to learn, that by any change of place or circumstances, we can

free ourselves from the weight of the Saviour's injunction. I mean not to assert, that all who ought to have become missionaries before they were settled, ought to become so now. Some have entirely hedged up their way; and though they may have been disobedient in doing so, yet deep regret and sincere repentance is all the reparation they can now make. But those who ought to have gone to the heathen, and before whom the door is still open for going, *such* should still become missionaries, and on the obvious principle, that it is better to do our duty late than not to do it at all. The mere plea of being a pastor is not a sufficient excuse; and it is losing too, continually, more and more of its force. It is a wonder that it should be relied upon so much as a *quid pro quo*, since, in the present age, the residence of a pastor is very transient and uncertain.

Native Africans Generally Inoffensive.

It is a fact worthy to be known, that while comparatively so little has been done to christianize Africa, the christian has but little to fear from the savage cruelty of her people. This is the testimony of undoubted witnesses. Mr. Wilson being a missionary to that land, remarks:—

"During my residence in that country I have traveled many thousands of miles among these people; sometimes on water and sometimes by land; among tribes to whom I was known, and among those who had never seen a white man. I have gone among them in times of peace, and in times of war. I have visited them at their homes, and I have met them on the way to shed the blood of their fellow-men. And yet in all these journeyings among remote, and to me unknown tribes, I never thought it necessary to furnish myself with a single implement of defence, nor was I ever placed in circumstances where there would have been any just cause for using such weapon, even if I had been supplied.

"Among those of the natives, to whom I was known as a minister of the living God, I have generally traveled alone, and on many occasions when called upon to visit the sick or to perform some other errand of mercy, I have passed through the largest villages alone, and in the middle of the night, with a feeling of as much security, as I could possibly have felt in traversing the streets of any city in these United States under similar circumstances. And so far from finding it impossible to live among them, I may further add, that, during the whole term of my residence in that country, I scarcely remember to have heard a single syllable from the lips of one of these people, which could in any just sense be construed as an intentional insult to myself.

"It is far from my intention to leave the impression that the natives of Africa are perfectly inoffensive in their habits. They are *heathen*, in the full sense of that word, and no missionary can live among them without finding ample cause of perplexity and annoyance. But when it is affirmed that the missionary cannot live among them on account of their turbulence and lawlessness, the assertion is without foundation."

Can White Missionaries Labor in Africa.

No objection is felt to the agency of colored men from these United States, or from the West Indies, in carrying on this work, provided men of the right stamp can be found. They have physical qualifications, to labor in that climate which white men have not; and if colored men of education, intelligence, and of humble and undoubted piety could be found willing to engage in this work, we, who are now on the field, would not only give them a hearty welcome as fellow-laborers, but if they were sufficiently numerous, we would cheerfully commit the whole work into

their hands, and seek some other sphere of labor for ourselves. But it is in view of the fact, that so few colored men of suitable qualifications have come forward to engage in this work, and in view of the fact likewise, that the future presents no near prospects in this respect brighter than the past, that we are to inquire what are our duties to the perishing millions of Africa.

There is a reasonable prospect that white missionaries, provided they are endowed with the faith, the courage and the perseverance befitting their high calling, may live in that country to establish christian churches there, which will be able, in due time, not only to sustain themselves, but to communicate their blessings to the remotest regions of that benighted continent. This is all we can promise. This is the view of the subject upon which we base our arguments. We believe that no obstacles lie in the way of this undertaking as thus stated, except such as have been permitted by God, to try the faith and courage of his people. The bare existence of trials and difficulties, provided they are not insuperable, is never a sufficient cause for abandoning any great and good undertaking. No great result, fraught with blessings to mankind, has ever been achieved in this apostate world of ours, except by a triumph of patient perseverance over difficulties and discouragements. Human probabilities have always been arrayed against the promises of the Bible; and if missionaries were to look at the former, without regard to the latter, every field of missionary labor would have been abandoned long ere this. Who needs to be reminded that the redemption of mankind itself was wrought out by the patient endurance of unparalleled sufferings? How hopeless were the prospects of christianity to human eyes when it was first ushered into the world! What an endless and unnumbered variety of sufferings, self-denials and discouragements had the apostles to pass through in the fulfillment of their mission! If there ever was a task that appeared hopeless to the judgment of men, it was theirs; if any set of men ever had a plausible pretext for abandoning their work on account of its difficulties and its perils, they were the men.—Wilson.

A Loathsome Picture.

Mr. Spear of the Presbyterian mission in Canton, thus writes:

There is a large district of this city west of the foreign factories, built entirely on high piles, or on boats, beneath which the tide ebbs and flows, known by the name of Shamin. It is exclusively occupied by females of infamous character, and their owners and attendants, for many of the poor creatures are slaves purchased in infancy from their parents, or the foundling hospital. Last night it was necessary for me to pass through this place. Our boat glided over the dark waters which are often stained by the blood of infanticide; and we saw on each side tenements built in the most costly style, numberless thin green columns, carved in as many fashions, amidst which were lighted chandeliers and lamps of cut or scarlet-colored glass, masses of gilding, stained glass windows, painted mottoes from popular books, baskets and festoons of flowers. We saw tables covered with wine and luxuries, or with cards, dominoes, or dice; about which were crowds of females with rouged cheeks and stained eyebrows, and men generally in the garb of the better classes of society; all carousing, gambling, quarrelling, or fanning themselves and listening to ballad-singers, or the shrill noise of various kinds of pipes and lutes. A scene of fearful but splendid iniquity. We seemed to float over another Dead Sea, amidst the streets of Sodom raised to its surface, and the crowd of those who vexed righteous Lot re-animating. How does the anger of God smoke against this place. He will "destroy them all." It is here, amidst these poor heathen and godless

people, that we can perceive fully what is "the will of the Gentiles, wherein they walk in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that we run not with them to the same excess of riot, speaking evil of us; who shall give account to Him that is ready to judge the quick and the dead."

Anniversary Meetings.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

The annual meeting of this Society, composed of northern Methodists, took place in New York, May 7th. Says the Christian Chronicle, the annual report showed that the receipts amounted to \$84,045, the expenditures to \$102,940. Excess of expenditure over receipts, \$18,891. The missions in Oregon, Liberia, South America, China, California, Germany, and to the Indians, all passed under review. Addresses were made by Rev. Mr. Nadal and Dr. Durbin. In the course of his remarks, the latter said that the fruits of the last fifty years of missionary labor were proved by the accurate statistics of a learned professor in Switzerland, to be greater far than were the fruits of the first hundred years of christianity. The religion of Christ had no footing among the 100,000,000 of India, when Lord Clive began his conquests in the last century, but the missionary had since then labored diligently in that extensive field, and even now christianity exerted an active influence on the face of society, and was paving the way for the ultimate extinction of Paganism.

FOREIGN EVANGELICAL SOCIETY.

This Society aims chiefly at the spiritual improvement of Catholics. The receipts for the year were \$24,298, and the expenditures \$24,484. These include the following appropriations:—To the work in France, \$10,820; Stockholm, \$150; Russia, \$500; Marseilles and Italy, \$850; Canada, \$1000; New Orleans, \$640; New York, \$368; Hayti, \$735; Mexican Missions, \$1,360; South America, \$360.

AMERICAN TRACT SOCIETY.

This noble Society met on Wednesday, the 9th of May. Its benefactions are distributed in diversified channels both at home and abroad. Our own Board have received from their treasury for the present year, \$300 for our two missions in China. The following statistics will furnish a general idea of their operations for the year just closed.

The number of new publications in English, German, French, Italian, Danish, and Welsh, of which 23 are books, is 145—total publications 1,458, including 254 volumes—2,387 in more than 100 foreign languages and dialects. Circulation during the year, including 741,664 volumes, 7,203,532 publications, or 234,409,300 pages. Total since the formation of Society, 4,803,592 volumes; 104,153,674 publications. 3,268,410,626 pages, of these 47,500,925 pages were gratuitous.

Receipts of the year, in donations, \$94,081.43; for sales, \$164,281.73; balance in the treasury last year, \$140.90; total, \$258,440.25.

Expenditures for paper, printing, binding, engraving, translating, and copy-right, \$148,677.46; for presses, \$2,723.56; for colportage, \$48,106.42; remitted for foreign and pagan lands, \$14,000; total, \$258,283.91; leaving balance in the treasury, \$157.06.

AMERICAN BIBLE SOCIETY.

The receipts of this Society have been, from all sources, \$251,870 16.

The issues of Bibles, 205,307; of Testaments 359,419—total for the year, 564,726.

During the 33 years of its existence, it has issued 2,510,610 Bibles, and 2,836,530 Testaments, making a total of 5,347,140 copies.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Receipts of the year, \$39,810 80.

Publications.—10,017 Bibles; 20,347 Testaments.—Total, 30,364.

Issues.—13,638 Bibles, 26,910 Testaments.—Total, 40,548.

Gratuitous Appropriations.—4,522 Bibles; 11,018 Testaments. Total, 15,540. Value, \$2,821 57.

Life Members and Directors.—324 Life Members, and 23 Directors added to the lists.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Society held a meeting during the anniversary week in New York. We subjoin an abstract of the report from the Chronicle.

Missions of the American Board are in operation among the Indians in Lower Canada, in Western New York, among the Ojibwas, the Sioux, the Cherokees, Choctaws and Pawnees, in the Oregon Territory, the Sandwich Islands; at Fou-Chau, Amoy and Canton, in China, in the Island of Borneo, at Madras, Madura, Ceylon, Bombay, Ahmednugger, Ooroomiah, in Persia, at Erzyoni, Trebizond, Constantinople, Broosa, Smyrna and Salonicia; at Athens, Beyroot, Mount Lebanon, in South Africa, and on the Gaboon river, just under the equator, on the western side of that dark continent.—The missions thus encircling the globe are shedding, it is believed, some light upon the benighted nations.

In September last, the missionaries, assistant missionaries and native helpers in the employ of the Board, was 557. Since that time, 15 missionaries and assistant missionaries, with their wives—making 30 persons—have been sent into the field; some to India, some to Africa, and some to the Turkish Empire.

Several deaths have occurred in the missionary ranks; among which particular mention was made of that of Rev. Wm. J. PHOLMAN, of the Amoy mission in China.

—The Board has now under its care 75 churches, with 26,000 members. There are 12 seminaries for training native preachers and teachers—18 other boarding schools—302 free schools; whole number of pupils under instruction, about 12,000. The schools at the Sandwich Islands do not come into this account, being provided for by the government of the Islands.—It has 11 printing establishments, with facilities for printing in nearly 30 languages.

The ordinary receipts, irrespective of the debt, for the nine months of the financial year ending April 30, amounted to \$178,387—making the total receipts for nine months, \$217,000.

PRESBYTERIAN BOARD OF MISSIONS.

The Board of Foreign Missions of the Presbyterian church held its annual meeting on the 7th ult. The sum of \$110,081 04 was received during the past year. Expenditures \$110,207 34. Of the Missionary Chronicle, in pamphlet form, they have published 8,150 copies, of the Foreign Missionary, a small paper like the Commission, 14,750 copies. Annual report for 1843, 7,850 copies. Letters to children, 2000.

Since the last report twenty-one new missionaries have been sent out by the Board. Of these five were ordained ministers, two licentiate preachers, one physician, one superintendent of the printing press in China, two male and female teachers, and eight the wives of missionaries.

The Board has now under its care missionaries among the Indian tribes, in Africa, India, Siam, China, Europe, and the Jews; ministers of the gospel, 49; physicians, 3; licentiate preachers, 2; male and female teachers, 12; carpenter, farmer, &c., 4; native christian teachers and catechists, not fully reported; schools at most of the stations; eleven churches; printing presses at four stations; the returns of the European missions not included.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The 10th anniversary of this Society, occurred in Philadelphia on the last Wednesday in April. From the report of the Board, it appears that fifteen new publications were issued during the year, beside new editions of old works. The

whole number of publications by the Society is 260, of which 63 are volumes. Eighteen colporteurs have been employed during the year. Receipts \$25,116 38.

The Commission.

RICHMOND, JUNE 15, 1849.

The Southern Baptist Convention.

In consequence of the alarm which existed everywhere east of the mountains, in relation to the Cholera on the western waters, the regular meeting of the Southern Baptist Convention at Nashville was attended by a very small delegation. It was deemed advisable to hold an adjourned meeting in Charleston, on Wednesday, the 23rd of May. At this time the Convention assembled, about one hundred delegates being in attendance. The occasion was one of lively interest, and we have reason to hope an impression deep and abiding was made on many hearts. The constitution was changed, making the meetings biennial, instead of triennial. The next Convention will be held in the city of Nashville in 1851.

The New Financial Year.

The financial year of the Foreign Mission Board has commenced. May we not commend to the churches the importance of system and promptitude in their remittances to the Board. That an enlargement of our operations is demanded, no one acquainted with the subject, can for a moment doubt, and this expansion can only be justified by the increase of funds.

Southern Bap. Publication Society.

The Southern Baptist Publication Society held its annual meeting at Athens, Georgia, on Saturday, the 19th of May. From the annual report, it appears that the Board are encouraged in their work, having received the most distinct indications of the Divine blessing on their labor. The receipts of the year amounted to \$20,000, payable in five annual instalments. An adjourned meeting of the Society was held in Charleston during the session of the Southern Baptist Convention, and the subscription for a permanent fund commenced at Athens, was increased to \$1,500.

The African Mission.

It affords very great pleasure to perceive that our churches are feeling increased interest in the operations of the Board in reference to the peninsula of Africa. Our efforts along the coast have been attended with cheering indications of the divine approbation. God has given us devoted and efficient missionaries, who have gone among the tribes of that benighted region, full of the blessing of the gospel of peace. Their instrumentality has been acknowledged, in the conversion of souls, and in the institution of schools, which have proved eminently useful in imparting religious knowledge to the young. The children that are now growing up around our missionary stations, will constitute a generation such as Africa has never yet presented—at least that portion of it to which our efforts have been directed.

Our missionaries in Africa are greatly encouraged. They seem to labor under the stimulus which the assured prospect of speedy success always imparts. Their faith is confirmed by sight, while they see all around them the fulfilment of the divine promise. The seed which they have sown has already sprung up; and they are "coming again with rejoicing, bringing their sheaves with them." The awakened sympathy of their brethren at home will fill their souls with joy, and prompt them to increased effort. They will go to their arduous task, with the cheering consciousness that they are sustained by the prayers of their fellow-laborers here, and are watched with eager interest by brethren who sympathize in their struggles, and will rejoice in their success.

The mission to Central Africa claims no ordi-

nary solicitude. The work must be attempted, and it must be begun on a scale commensurate with the magnitude of the interests which it involves. The millions of that rich and fruitful region are destitute of the word of life. The prince of darkness rules there with an unchallenged dominion. His strongholds must be assailed; and that beautiful country claimed for Jesus Christ—for Him who created it, and clothed it with loveliness.

Who will go? Are there not men of God among us who will join brother Bowen in first lifting up the banner of the Redeemer on the plains of Soudan? We trust there are. We hope to see a colony embark from our shores in quest of jewels in Africa—the "gold, silver and precious stones"—which are to constitute christian churches there, and finally to adorn the diadem of the Redeemer.

Our churches ought to manifest their readiness to co-operate by sending their contributions to our treasury, and thus giving, in advance, their pledge that if the men can be obtained, the money will not be wanting.

Progress of Truth in Africa.

At Cape Coast Castle, and its vicinity, some distance above the delta of the Niger, the English Wesleyans have for some years been conducting missionary operations. They have twenty-seven schools, about eleven hundred scholars, and nearly one thousand communicants. The Church Missionary Society also have at Badagry, in the same region, several schools.

Interesting Fact.

In the annual report of the London Missionary Society, for the present year, we have an interesting fact connected with the christian liberality of the converts to the faith. It is stated, that for the last seven years, the amount of contributions raised at the several mission stations toward their own support has exceeded \$75,000 annually; being nearly one-fifth of the Society's income.

Death of Mrs. Goodale.

Our brother Goodale, an accepted missionary of the Board for China, has just suffered the painful trial of losing his wife. They had been married about one month, and were preparing for their departure to Canton, when she was arrested by typhoid fever, which in a few days terminated fatally. This trial is painfully felt both by our bereaved brother and the Board.

New History of Baptist Missions.

We understand a new work on the history of AMERICAN Baptist missions has just been issued from the press, from the pen of Professor Gammell of Providence, R. I. But can it be that with such a title, the book gives the history of no missions but those of the Am. Bap. Miss. Union! And yet we learn this is so.

Hymn.

TUNE—BRIGHTON.

Blest are the hearts which pant to give,
The light of life to all that live,
To tell to earth's remotest bound
How Christ the Saviour may be found;
Increase their faith, and may they be,
For ever precious Lord to thee!

O send more Heralds to proclaim,
Salvation free in Jesus' name.
Behold, thy promise to thy Son,
And let thy sacred will be done.

Lord, spread thy truth from shore to shore,
Till idol gods be found no more.

Happy the saints who love to pray,
That kingdoms may, thy rule obey—
Ecstasied tongues that love to sing,
The healing of the Spirit's wing.
Hear thou their cry, and let them show,
Thy glory in this world of woe.

M. E. K.

Richmond, May 23, 1849.

Why I Contribute to Missions.

Jesus Christ has commanded his ministers to go and preach the gospel to every creature. They cannot go, unless they be sent. They cannot be sent without money. This is my reason for contributing to the treasury of the Board. Can any one give as good a reason for not contributing?

China.

JOURNAL OF BROTHER J. L. SHUCK.

Though the following has been some time on the way, it still affords some idea of Chinese character and customs, and of the prospects of the mission at Shanghai:—

Shanghai, July 15, 1848.

The four Mandarins returned the Consul's visit to-day. We conversed upon a number of topics. They were all delighted and surprised at Mr. Wolcott's electrical battery. I explained to them the electric telegraph, which much astonished them. Although the Chinese affect such a haughty tone in many of their official proceedings and written statements, yet they really do know that other nations are very far superior to them in almost every thing. They have gained much information touching foreign nations since the opening of the five ports. And there are influences at work which lead me to believe that many more important changes in China are not far distant. China is no longer the *terra incognita* she once was, and the whole tendency of things at present is toward a more enlarged and unrestricted intercourse with the interior provinces.

16th.—Pretty good congregations both morning and afternoon, and felt it to be a privilege to preach to the heathen. Some few days ago when standing at the chapel gate inviting the congregation in, two foreigners passed, and casting an eye in toward the building, whose front is surrounded with a grove of bamboos, one of them loudly remarked "Well, I wonder what's going on here." I immediately called out "suppose you come and see!" They halted, and after some reluctance I urged them to come. They did not seem inclined to go in. I remarked "This is a missionary chapel, and I am going to preach to the heathen in a few minutes." They were well dressed seamen, and the younger observed "a missionary chapel; I must see that," and both of them went in. They look around at the walls, the ceiling, the benches, pulpit and Chinese inscriptions hanging up, and said, "Why, this is a pretty snug place." I got into conversation with them, and learned that they belonged to the American ship "Helena." The younger said they would not have time to stop, but that he would come on Sunday and hear the preaching and bring me some religious books and papers. He fulfilled his promise to-day, and seemed deeply interested in what he saw and heard. This is his first voyage to sea. Both of his parents are pious and he has been well brought up. I told him I was glad he had come, for it frequently happened that people came out to China, and went back and reported that as far as they could see, the missionaries were doing nothing. He replied that he himself would now return home with different views to what he should have had, had I not called him back the other day. I gave him a book and papers in return for those he brought me.

17th.—A thief broke into our kitchen last night, and robbed us of a number of valuable little useful articles which we brought from America with us, and which we cannot replace here. One of the expenses constantly entailed upon us is loss by robbery. Often are we reminded to lay up for ourselves treasure in heaven, "where thieves cannot break through and steal."

Feeling like enlarging operations a little, I commenced an afternoon preaching service to-day. Had a pretty good attendance. One little incident occurred which I may mention. In the midst of my discourse, while all were giving heed with perfect quietness and attention, I made some earnest observation, and at the same instant leaning over the desk and stretching forth my right arm, my eye caught that of an elderly woman present, who fully comprehending what I was saying, and supposing I was addressing

myself to her specially, exclaimed right out in the midst of the congregation "O, yes, that is all the same that the lady taught me the other day," pointing out toward Mrs. Shuck's room. The congregation all suddenly turned their heads to see who it was that spoke, many of them tickled at the poor old woman's awkwardness. The confusion however was only for a moment.

A large edition of a new tract I have prepared since I have been at Shanghai, and have just had printed at Ningpo, was received this P. M. I have not before seen any christian book printed in this form. It is the form in which the Boodhists in China and all other countries print their religious books, I find the book takes admirably. Herewith I send you a specimen copy. I like when I can to meet the heathen upon their own terms, and use their own weapons against them. I hear the vessel by which I send this leaves immediately, so I must say, adieu. I can truly say that our field of labor here is indeed one of promise, and also of growing importance. I do pray that God will make us all fitting instruments to prosecute this great work with success among these perishing crowds. Pray for us; we need your prayers.

Extract of a Letter from Brother T. W. Tobey.

"But it may be said, what can we do? Let the answer be, What can you not do? What would withstand the power of the christian church united for the conversion of the world? The church has the promise of the aid of Omnipotence. What can withstand Omnipotence? Suppose the pathway be a dark one. It is marked out by infinite wisdom and infinite love. Can infinite wisdom err? Can infinite love inflict more trials than the weak one can bear? But the church is poor. Let the useless expenditures of professing christians be appropriated to the mission cause, and a sum greater than is now expended would quickly be realized. Look upon your table. Is there nothing superfluous there. Look into your dwelling; would not less costly furniture have answered the purpose equally well? Look upon your person; would you not be equally happy with fewer rings, a cheaper watch, and less expensive cloth?

But there are many who give nothing at all. They do not like to see money wasted. How do they know that it is wasted? Are not the members of missionary boards responsible men? Are they not christian men? Are not the missionaries of the cross honest men? If not, why do they leave their native land? If they had the desire to defraud, they have not the opportunity. Most men of business handle yearly more money than any of the missionaries.

But many say, I have so little to give it is not worth while to bestow so small a sum. My brother or sister, never say this. Give no matter how small the sum may be. Give with an honest intention and you will be blest in giving. Give with the determination that by the blessing of God, your donation shall be larger the next time. There ought not to be found in the church of Christ a man who refuses to give to the missionary cause. The poorest christian in the United States ought to give something. One cent will buy nineteen pages of a Chinese tract. Nineteen pages may contain much that is valuable. If you can afford to give but one cent give that.

For the Commission.

A Family Scene.

A drawing room furnished with costly elegance, and taste, in which are seated Mr. Bydol, Mrs. Bydol, and Miss Cyndyn Bydol.

Mr. Bydol.—Cyn, my daughter, what makes you look so gloomy and discontented this evening? Has any very distressing circumstance occurred? Any severe calamity too heavy to be endured by your gentle spirit? Has your poodle soiled his beautiful jacket, or have your canary birds become sullen, and refused to sing.

Mrs. Bydol.—Mr. B., Cyndyn is in no humor to be teased, and to tell you the truth, I think she has some reason to complain. You know, that for a long time you have promised

Cyn a new piano, and to-day, the great affair made its appearance. When we saw the drayman stop at the door with a large case with red seams, we both said, Long looked for, come at last. Cyn was wild with joy—for you know she is to have a select party of young friends before we leave for the Springs—and she was delighted to think that she could exhibit her new instrument to her company, as an additional proof of her father's devoted attachment to her. What then, do you think must have been her mortified feelings, to find, when the thing was taken out of the case, that the very splendid present about which there had been so much talk, and so many promises, turned out to be a mean paltry thing, that our neighbor the grocer, would hardly have offered to his daughter. Indeed Mr. B., for a man of your ample means, to be so stingy, not only to an only daughter, but to an only child, and such a child as Cyn is—so beautiful, so highly accomplished, and so universally admired—is too bad. Yes, it is too bad; and I don't wonder that the poor girl is hurt and offended. I am sure I feel bad enough, and I shall be ashamed for the common and odious thing to be exposed on the night of Cyn's party. Even that party itself should have prompted you to greater liberalities. You know when that mighty affair was at length decided, Cyn told you that as the season was considerably advanced, and as you had given her two parties in the winter, a very few, quite select friends would satisfy her, not exceeding fifty or sixty, and that she did not wish you to incur an expense above two hundred dollars. Now think of that Mr. B., and I am sure you will regret your parsimony, and exchange the piano for one more suitable to your circumstances, and to her for whose use it is intended.

Mr. Bydol.—Why my dear you really surprise me. Cyn not satisfied with that piano that I sent home to-day! I thought, to be sure, that she would have flown to me the moment I entered the room, and have given me a hearty kiss of gratitude for my handsome present. Why, how much do you think that despised piano cost me? (Mother and daughter pout, and play with the tassels of the table cover, but deign to give no answer.) Well, that piano cost me four hundred and fifty dollars! I fancy the grocer would not think of giving such a sum as that for an instrument for his daughter, much as he loves her.

Mr. Bydol! Mr. Bydol! I have no patience with you. Four hundred and fifty dollars! And do you think, my dear, that I shall allow my daughter to murder her fine execution upon a humdrum thing, that cost no more than four hundred and fifty dollars! I am really ashamed at the entire absence of taste which you have betrayed in this matter, as well as your want of paternal liberality towards my darling child. Nay, don't weep dear Cyn, you shall have a piano worthy of your merits, if I forego the set of diamonds which your father promised me. Though perhaps they will dwindle down to a mere bracelet, in your father's present very economical mood.

Mr. Bydol.—I think you might spare some of that irony, my dear. I thought I was doing that which would give you both satisfaction; but as I have not succeeded, I will try to do better. Cyn shall have the best and most costly piano that can be made, and you shall have your diamonds, according to promise. A full set, and not a mere bracelet. (Mother and daughter brighten a little, but still a cloud remains.) Well, if the piano did not please, I hope the dresses which I ordered from S—s in N—Y—did. (The cloud darkens.)

Mrs. Bydol.—Why there again my dear. One hates always to be finding fault. I do not complain so much about the quality, as I do about the number and variety. You know that at the Springs ladies of our condition in life, and your well known wealth and prosperous affairs cannot appear in less than four different dresses every day. I do not care so much about myself, though I flatter myself that I have not yet entered the list of old women; and that the beauty that you used to praise, is not quite faded; but I am concerned for poor Cyn. For with only two dozen new dresses, in addition to her

present slender stock, how I shall be able to give sufficient variety to her appearance I know not; but I suppose I must do the best.

Mr. Bydol.—I am peculiarly unfortunate in all my arrangements for you, but I suppose—Servant enters, and announces the Rev. Mr. Fyddlon.—Fyddlon!—who is he? I have no recollection of his name. What sort of a person is he?—Servant. He appears to be rather aged sir, and not very well dressed.

Mr. Bydol.—Well, I suppose you must shew him up; rather inopportune though just at this time. Fyddlon! Fyddlon! I wonder who it can be! Some one though I suppose upon a begging expedition. There is a great deal too much of this begging in this day. We have our foreign and domestic missions, bible, tract and education societies, and I know not what all. One ought to have a purse as deep as Jacob's well to supply all the demands which are daily made upon it. Mrs. B. do you know anything of this gentleman?

Mrs. B.—No indeed! I do not. Whenever any of those gentry call when you are not at home, I am always engaged. And as for the reports which are sent forth, I never read them, so I am not likely to know this man.—Servant ushers in the Rev. Mr. Fyddlon: the ladies retain their seats. Mr. Bydol rises, and in a very stately manner, offers the tips of the first and second fingers for his Rev. visitant to touch; not to shake.

Fyddlon.—Brother Bydol, I presume.

Mr. Bydol.—My name is Bydol sir.

Fyddlon.—You are a member of Dr. —'s church of the — denomination?

Mr. Bydol.—Yes sir, I, I, have my membership there, and so in fact have both my wife and daughter.—My dear, and Cyn, this is the Rev Mr. — I beg your pardon, sir, I have forgotten your name.—Fyddlon sir—O yes, thank you sir. The Rev. Mr. Fyddlon. The ladies acknowledge the introduction, by rising about two inches from the elegant sofa upon which they were reclining, and then resumed the by-talk in which they had before indulged.

Fyddlon.—Though I have not the pleasure of being personally known to you, brother B., yet I presume that I am no stranger to you by character, having been intimately associated with all the interests of the — Convention from its formation to the present time. The immediate object of my visit is to lay before you and all the friends of the great missionary enterprise, the pressing calls which are made upon us from various quarters which invite the toil and piety of the faithful missionary. . . We have it is true, great difficulty in procuring suitable men to enter the field; but at this time we are much pressed for the means to carry on our present operations. As you have the reputation of being wealthy, and as the comforts and luxuries by which you are surrounded, lead me to suppose that such is the case, I trust dear brother you will manifest your gratitude to that benignant Providence, which has been so bountiful to you, by aiding us liberally in our present exigency.

Mrs. Bydol.—Why, Mr. humph-b-r-o Fyddlon. I believe my known willingness to give procures me more applications than my reputation for wealth. For though I contrive in these hard times just to keep my chin above water; yet I am by no means rich. Indeed when my necessary expenses are considered, I might with much more propriety be classed with the poor than the rich.—Let me see. How many calls have we had this week my dear?

Mrs. B.—I don't know. A great many though I know. I am sure Mr. B. that with your recent losses, and other expenses, you cannot afford to give much more than you have already. You need not look at me, for out of the trifle that you allow me for pocket money, I have not a cent to give.

Fyddlon.—I am sorry my friends that I have been so much mistaken either as to your means or disposition to aid the great and glorious object for which I plead. Let me however assure you, that I am no beggar. Neither is my adorable Master a beggar. I must turn from you to those who take juster views of this subject. To those who with the feelings of grateful David,

can say: "All things came of thee, and of thine own have we given thee." The time may come when this affected poverty may be real. Farewell.

Mrs. Bydol.—What a vulgar impudent fellow! Did you ever! Why, by and by, these gentry will come and take an inventory of our property, and absolutely tax us to support their missions as they call them. Brother too!—Brother Bydol! I suppose if he should meet you at the Springs, he would address you as Brother Bydol! But enough of this now, my dear, good, Brother Bydol, you must positively bring home my jewelry to-morrow and send for six more dresses for Cyn.

Reader, is this a fancy sketch? Alas! no. Multitudes who call themselves christians in all the gradations of life, and from the possessor of one hundred dollars, to him of a hundred thousand, act the part of Mr. and Mrs. Bydol. In their own private expenditures they are lavish and extravagant. They love to tell how much their dress, furniture, equipage, &c., &c., cost. They spurn that which is cheap. They apologize for wearing a cheap garment, and are more ashamed of it, than they are of sin. But when the cause of Christ demands their money, they immediately become poor. They have so much to give. There are so many objects, &c., &c. But though we have a large family of the Bydols, it is to be regretted that there are so few Fyddlons amongst us, to deal faithfully with those who are robbing God, and deceiving their own souls.

We shall have to introduce the reader once more, to the Bydol family, and then take a final leave of them.

Nihil.

FOR THE COMMISSION.

"After a long time, the Lord of those servants cometh and reckoneth with them."—Mat. xxv: 19.

Bible readers need hardly be informed that this is a part of the parable of the talents. Its design appears to have been to teach the obligation of men to improve whatever advantages or opportunities they had for usefulness—for becoming wiser or better and for glorifying God; and that they will be held to a strict accountability for their improvement of such opportunities.

Now, that men do not feel their responsibility, or if feeling it, disregard it, is manifest, if we look but a little around us. Many seem to feel accountable to no one, not even to their Maker; or if so at all, only for overt acts of wickedness. As to any misimprovement of time, property, christian privileges, or any thing of this sort, they feel no remorse.

It were well, if this insensibility to obligation in these respects, were confined to men of the world. Many bearing the christian name, if we judge by their practice, (and this is surely the most correct criterion,) seem to be equally insensible. Their time, property, means of improvement and usefulness are, in their view, their own, which they may use as they please without guilt or accountability to any one.

This reckless disregard of the teachings of the Bible among professing christians, must be confined mainly to those who are grossly ignorant of duty, or mere nominal professors. Yet it is to be feared that many who give evidence of true piety, are but half awake to a sense of their responsibility. They admit that the world is to be converted through the instrumentality of the church; that each member is bound to do what he can by a holy example, by personal efforts, and pecuniary contributions to aid in this glorious work; and yet they act as if they had nothing to do but to make their own way safely to heaven. They make no efforts to influence sinners around them to embrace the gospel. This is left to the ministry. They may, in a vague and general way, pray for sinners, but they do not pray specially for any one, nor do they seem to have faith that God will hear and answer prayer. They seldom give any thing cheerfully for the furtherance of the gospel, alleging they have nothing to spare. They do not give as the Lord has prospered them. They do not lay by them in store for the cause of missions and other objects of christian benevolence. In short, they do not give systematically and from a sense of religious obligation.

If something is about to be undertaken to impart religious instruction to the young in way of Sunday Schools, &c., they feel at perfect liberty to consult only their feelings and make them the rule of duty.

Now, if true christians were awake to a sense of duty, would they be thus indifferent? If they really believed that "after a long time their Lord would come and reckon with them" for the improvement of all their opportunities for doing good, would they be thus lukewarm, or stand aloof? Surely not. Could we but feel our responsibility as represented in the lively oracles, we should be constantly seeking opportunities of usefulness—aiming to shed the influence of a holy example on all around, and to give as the Lord hath prospered us, for the spread of the gospel. M. B. S.

Children's Department.

The following was written by Rev. Mr. Loomis, a good missionary in Canton, for the children who read the Sunday School Advocate:

As I design to write you a series of short letters relating to China, I wish you first to become familiar with the location of the city from which I address you. If you will take your Atlas, and turn to the map of Asia, you will find in 23° 7' 10" north latitude, and 113° 14' 30" east longitude, on the east bank of Pearl River, the city of Canton, containing a population of about one million. This city is some thirteen thousand miles in a strait course from New York: but the distance is much greater by sea, as it is necessary to sail round the Cape of Good Hope. Canton proper is surrounded by a wall, varying in height from twenty-five to forty feet. This wall is composed of stone and bricks; the former constituting the foundation and the arches of the gates, of which there are twelve in the outer wall. Through these gates no foreigner is allowed to pass.

Not long since I walked round the walls of the city, in company with one of the missionaries. As we walked very leisurely, it took us about three hours. The distance is said to be six or seven miles. From the hills on the north we had a fine view of the interior of the city. The buildings are low and gloomy, the streets narrow and dirty, and the monotony of the scene is only relieved by two high pagodas extending up far above the walls. How sad the thought that the millions who have lived and died within this walled city, had no just knowledge of the true God, never heard of the Saviour, and had no hope, through faith, of a blissful immortality.

In relation to these things, the little Sabbath school scholar is much wiser than was Confucius, a Chinese philosopher, who is now worshipped as a god by his countrymen. The labors of the missionaries have been confined to the suburbs of the city. Here are the same low, dingy brick houses, the same narrow, dark streets, as those within the walls.

If you have leisure, we will take a walk in some of these streets. You will find them from three to fifteen feet wide: most of them from five to eight feet. They are all flagged with large granite stones. On either hand you will see stores and shops of almost every description. In front of most of these is an altar for the worship of their favorite gods. That horrible looking image of carved stone, just above the altar, is an idol, which has been worshiped for many long years. It is black, begrimed by the smoke of many a burnt-offering. Every night incense sticks are burning before it. The poor ignorant Chinese hope thus to propitiate its favor, not knowing that God has said, "Thou shalt have no other gods before me."

But we will hasten on amid the motley crowd that is thronging the streets. Here you meet the half-naked, noisy coolies, or porters, carrying every description of merchandise, the water-bearers, the fish and fruit pedlers, men on business, travelers, and innumerable beggars; but no carriages or horses. There is a wealthy Chinese in his sedan chair, borne on the shoulders of his servants. In these sedan chairs ladies are carried, screened from the gaze of the multitude by silk curtains; also mandarins, attended by a train of servants; and hong mer-

chants, going to and from their places of business.

But we have arrived at the "Foreign Factories." In another letter I will give you a brief description of these, and of "Footai Hong," where I reside, and from which we commenced our walk.

I am your very sincere friend,
G. LOOMIS.

Footai Hong, Canton, Nov. 14, 1848.

Seek the Lord Early.

Little children come to Jesus,
Jesus Christ has said you may;
When you try to pray, and praise him,
He will teach you what to say.
He will take your hand, and lead you
In the way you ought to go;
He will make you good and happy,
No one else can bless you so.

The Little Indian Girl's Request.

You have heard of Mr. Boaz, the missionary from India, who has lately come over to this country. A short time before he set sail from India, he called to him a little Indian about five years old, whose parents had embraced the christian religion, and said to her, "My little girl, I am going a long way off; I am going to England. What shall I bring you? Think of something that you would like. Shall I bring you some pretty playthings?" "No," she said, "I do not want any playthings. I have my father and mother, and the kind missionaries. I do not want anything besides." "Well," said Mr. B., "shall I bring you a little English girl to be your companion and playfellow?" "O no," she replied, "you would not be so cruel as to take her away from her parents, and bring her to a strange country." "But, surely," said the missionary, "there must be something you would like to have, something from that beautiful country, of which you have heard so much." "Well," she replied, "since you press me so, I will tell you what you may bring. Bring more Bibles and more missionaries." How striking was this reply of a little Hindoo girl! I think that many of the dear English children who read this story will be anxious to do more than they have ever done to send "more Bibles and more missionaries" to heathen lands. And is it not delightful to be able and willing to help so good a cause? Some of you may only have now and then a farthing, or a halfpenny, to drop into your little missionary box! Be not discouraged because it is so little, or keep it back because you have not more! God, who sees your hidden thoughts and motives, will never despise even your smallest offerings.—*Missionary Repository.*

Shanghai.

Mr. Bridgman writing to children from Shanghai, says:

Dear young friends:—Yesterday, while passing by an altar in a temple, what do you think I saw! Three little children, with their mother, and one or two servants. The mother was a very respectable looking woman, perhaps thirty years of age. Of the children one was about two, another about four, and the third five or six years old. And for what purpose do you think they had come to the temple?

Dear children, how often have you been led by your parents to the house of God, and there taught to worship the one only living and true God, the Father, Son and Holy Spirit? The Chinese mother had come to this temple, with her three little children, to worship. And whom do you think they were worshipping? I will tell you what I saw.

The temple is two or three hundred feet long and a hundred feet broad, and one part of it rests on the wall of the city. A narrow way leads through the temple on the wall. Going along this way, you pass through the courts into which some of the apartments of the temple open. One of these apartments is a dark chamber or pavilion, without windows, and having but one door. The chamber is perhaps fifteen feet long, eight or ten high, and as many broad,

At the end opposite the door there is enthroned the image of a god. Before this there is a curtain; and before the curtain there is a table; before the table there is a censer; and before the censer a low stool or hassoc. There the mother had evidently just been kneeling. When I first saw her, she was throwing some money into a box, placed near the altar, for the support of the priests and the temple. Having thrown in her mite, she proceeded to make offerings of gilt paper and candles, lighting the one and burning the other. She also lighted and placed before images, on the altar, some sticks of incense.

After this the oldest child, a little girl, came forward and kneeled on the hassoc, and began to bow, as her mother had done. At the same time the mother took the youngest child and led it up before the image; and she then put its little hands together, and taught it to kneel and bow, after the manner of their worship. It made me feel sad to see all this, and I turned and hastened away. Such scenes may be witnessed every day here; and in this manner little children are trained up in idolatry and in the worship of false gods.

Dear children! Who has made you to differ from these heathen children? Think how God will require much of those to whom he has given much. Had you been trained up as these children have been, and they as you have been, what would you wish them to do for you?

Yours affectionally,
E. C. BRIDGMAN.

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