



LIBRARY  
Theological Seminary,

PRINCETON, N. J.

Division

No. Case, \_\_\_\_\_  
No. Shelf, ~~Loc~~ \_\_\_\_\_  
No. Book, \_\_\_\_\_

SCC  
8798  
n. 14





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/missionarychroni142unse>

THE

# FOREIGN MISSIONARY CHRONICLE.

VOL. XIV.

FEBRUARY, 1846.

No. 2.

## Board of Foreign Missions.

### France.

EVANGELICAL SOCIETY OF FRANCE: LETTER TO  
THE FRIENDS OF THE SOCIETY.

Paris, September 25, 1845.

THE best way to prove to the satisfaction of all men that we are not deceiving ourselves in relation to the extent and the good results of the labours of our Society, is to confine ourselves to the simple statement of facts. This kind of evidence, when presented by Christians, whose earnest desire is to avoid every sort of exaggeration, is of all the means of persuasion the most convincing.

The first fact which clearly shows the continual increase of these labours, relates to the large amount of the expenses anticipated for the operations of this year. And indeed, if God raise up for us all the evangelists that are needed to meet the most urgent wants, the expenses will this year exceed the sum of 250,000 francs. This will not be thought an exaggerated estimate, when it is known that since the commencement of the present financial year, almost 76,000 francs have been paid out, and that the written engagements entered into, and at this day remaining to be honoured, exceed 110,000 francs. Here, therefore, is an expenditure of 186,000 francs perfectly certain: while at the same time, without passing the bounds of duty, or the wants of the field, we are seeking and calling with the warmest desires for not less than fifty evangelists, who are impatiently expected by multitudes longing to hear them.

Should not our hearts be filled with lively and profound emotions of gratitude to the Lord at the report of these great things? . . . Great things if it is given to Christians rightly to apprehend their duty under present circumstances; if, far from hindering by their sloth a work which displays such striking developments, far from saying in any manner to the Lord when such are his dealings, "thus far shalt thou come and no farther," they are, on the contrary,

prompt and generous in their offerings. It is liberality of this character that the financial position of the Society, at the present time, imperiously demands.

Adding to the 18,000 francs constituting the deficit exhibited on the 31st of last August, the 110,000 francs which form the entire amount of the engagements contracted, it appears that the Committee, in order to answer the demands of their service, must, between now and the 15th of April next, receive 128,000 francs. . . .

We commend the foregoing statements to the consideration of our friends. We are sufficiently acquainted with them to know, that it enters not into their thoughts to leave the members of the Committee to support alone the responsibility and the difficulties of such a situation. But we know also, that when men are not daily informed of the various aspects which the advance of a great cause presents, they insensibly come to make it no longer a subject of habitual concern. But the Lord has designated for the support of all operations which relate to the advancement of his glory, a line of conduct which secures us not only from being wholly forgotten, but from any measure of undue neglect, "Concerning the collection for the Saints," wrote an Apostle, "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Do this, let it be done with devotion, and the Evangelical Society of France will need no extraordinary exertions to find the means which are wanting for the maintenance of an establishment composed, at this time, of eighty-five agents in active service, and forty-five educated teachers of both sexes,—that is, one hundred and thirty friends. This number too, the enlargement of which we ought to expect, by reason of the different openings made on various sides, speaks with sufficient eloquence, it seems to us, to the point that the progress of the work is by no means to be regarded among the number of fictions.

The additions recently made to the number

of agents actively engaged, will doubtless give pleasure to those who have read our last publication, and who learned from it how greatly we lamented the want of means to extend and strengthen the action of the Society at the grand centres of evangelization, such as those designated in the departments of Lower-Charente, of Upper-Vienne, and of Yonne. Thanks be to God, new messengers of the glad tidings have been sent to those regions, and also to others. For it would be an error to imagine that our whole force is concentrated upon these points alone, to the utter neglect of equally pressing appeals from a multitude of other places. Facts of a very encouraging nature are taking place in the department of Yonne, concerning which a special notice is preparing. But it cannot be too much dwelt upon, in order that the true and real state of things may be understood, that the same facts in almost the same manner are occurring in seven or eight other departments, where the minds of men are tired and disgusted with the empty ceremonies of a lifeless worship, which for this long while the vast majority have not observed even in appearance.

Hitherto, in fact, dissatisfaction with the existing form of religion has been the prevailing motive with the larger part of those who are drawn to hear our evangelists. They find their instructions adapted to wants of the heart, the existence and nature of which they themselves are as yet scarcely aware of; and to ascribe religious sentiments more definite than this to the crowds that throng together at all our places of worship, would be to go beyond the truth. It is granted that the movements with which we are concerned are not like that mentioned in the acts of the Apostles, in the course of which, three thousand persons were added to the church on a single day.

But having made this concession, it remains not at all less certain that, whatever movements like those around us have manifested and continue to manifest themselves, there are found souls that receive deep and abiding impressions; and it is a joyful certainty, which leaves no room for doubt, that a band more or less numerous, separate themselves, and become decided converts to the belief of the vital doctrines of salvation. A few facts will serve to justify this assertion.

"I have now been settled here some weeks," writes a pastor, "in order to carry on the work pointed out and put into actual operation by our dear Mr. A., whose activity appears to increase in proportion to the labour to be performed. The meetings which at first counted no more than fifteen persons, now rise to sixty or a hundred, who all listen with attention to the glad tidings, news indeed to the greater part of them. But our influence reaches beyond the limits of the chapel, and by the means of tracts, disseminated

nated with profusion in the town and its neighbourhood, there may be said to be a general awakening here. For this people who have no religion are not thoroughly irreligious. The *religion of money*, as they delight to call it, provokes their indignation, but the Gospel may every where be proclaimed without fear of opposition from either sceptics or scoffers."

"On the 2d and 3d of this month, in the evening, we had, at A., two services in a low, confined room, able to hold a hundred persons with convenience. More than twice that many, however, were crowded there on the first day, without counting an almost equal number on the staircase, and in the street, where a little could be heard through the windows. On the next day, another meeting was held, quite as numerous, notwithstanding no notice had been given out on the evening before, and much more attentive, accompanied throughout with marked interest. There were those postures of fixed attention which expressed by the look that sentiment of approbation they could not by the voice. 'Ah, if you were to come regularly,' said an honest man, 'the little church would soon outnumber the great one.' 'Now, we have the true religion at last,' said another. 'And all for nothing,' added a tradeswoman that sold cheap trinkets. 'It is very good, it must be confessed,' said the most evil-disposed. Our private visits are equally well received: every one is asking whether a minister will soon settle permanently among them. In our rounds a man stepped up and said to one of us, 'Good morning, my pastor. It would give me great pleasure if you would come in to my house.' And he would take no denial. 'You believe in the Father, in the Son, and in the Holy Ghost,' added he. 'It is enough for me to know that you believe in the Father, in the Son, and in the Holy Ghost. That is my creed too.' In another place there is a sick woman who hears us with interest, and tells us, with tears in her eyes, when we leave her, that our visit has done her good, and earnestly begs us not to forget where she lives.

"But that which gave us the most lively satisfaction was to find at A. a converted family, a Priscilla and an Aquila, who already have the church in their house, and who will beo. great service to the future pastor of this rising flock. This married couple, who fill a respectable station in society, and of whom the wife, formerly a very devoted Catholic, found an imaginary peace in the worship of Mary, were providentially brought to the saving knowledge of the Gospel, by a tract, *L'Ame Angoissée*, given to one of their neighbours. This tract which contained many texts of Scripture, led them to purchase a Bible; the perusal of which they commenced at the Book of Genesis, intending to read it through. 'I confess,' said

the husband to us, 'the first time we read this book, it did not appear to us to be what it was said to be; many things stumbled us. On a second perusal it seemed already much better; but upon the third, we said, 'This is indeed the word of God.' It is delightful now to hear them speak of their hopes and their happiness, and to see their zeal for the spread of the Gospel. They were on the eve of leaving A., when public worship was opened there. Although there is nothing that could keep them, and their interests, and their affections too, call them elsewhere, they have resolved to stay, for the sole purpose of bearing their testimony to the truth in the town, in which the stirrings of the Spirit from on high seem ready to commence."

In a letter from another evangelist we read the following :

" Before meetings were started in this region, feuds and rivalries, deep and bitter, existed amongst the villages and hamlets. On the most trivial occasion, scuffles and fatal conflicts took place. To raise a hurrah for his own town was the signal for an assault on the imprudent or fool-hardy man who did it, with clubs and stones; and he might count himself exceedingly fortunate if he was not left lifeless on the ground. 'Their feet were swift to shed blood. They knew not the way of peace. There was no fear of God before their eyes.' The change produced by the preaching of the Gospel, upon the manners and customs of this people, is remarkable: it is truly a moral transformation. The men, lately so cruel and revengeful, are now gentle and forbearing: those women, devoid of delicacy, are become distinguished for their modesty. In short, beautiful and cheering as it is to behold the zeal, the alacrity with which this people, born but yesterday, hasten to the meetings, it is not less so to see the attention, the avidity with which they listen to the word of life. A word uttered which bore any reference to the fundamental truths of the Bible, would be at once remarked by my audience, although in general they have little intellectual cultivation."

An agent placed at one of the new stations that have shared in those great movements we have already several times spoken of, gives us proofs that something more is concerned than mere curiosity in regard to a novel religion, something beyond the opposition of men to a worship of which they have grown weary. Our friend moreover observes that his audience, which usually numbers from three to four hundred persons, makes evident advances in the understanding of evangelical doctrines, and in the application of them to practice in life. He has established on one day of the week a meeting intended to facilitate the perusal of the Scriptures. At this meeting, which is larger than could have been hoped, every one is free

to offer whatever difficulties he has met with: It is truly joyful to see people who, like those we speak of, seem so completely destitute of intellectual culture, and who a short time since did not even know there was a Bible, come with that holy book in their hand to point out passages they do not well comprehend. Under the blessing of God the influence of our evangelist is extending farther and farther. In his last communications he names several villages quite distant from his abode which have sent him urgent appeals. The inhabitants of one of these villages have made him a promise that, if he would come and establish among them the evangelical worship, they would build a church at their own expense on a piece of ground which one of them has already given for the purpose. It is of interest to add that, in the place where the people manifest the most avowed desire to hear the Gospel preached, a cause may be assigned for the fact in the presence of a single man, who, after obtaining a Bible, has been so greatly blessed in his researches and meditations that he has become an excellent evangelist to his neighbours, going among them to read the Gospel and tell them his discoveries and hopes. One of his friends was at last so moved by the words he had addressed to him, that he exclaimed "Enough! I, too, will be a Protestant." The signification which this title bears among Catholics, who have the Gospel preached to them by true Christians, is that of a man of faith and prayer. Ah, why is it not more generally applicable in this sense? This was the import attached to it by the man of whom we have been giving an account, for he replied to his friend, "Be careful. You know now that there are many who receive the seed in the stony places, that is, for a season."

When what follows is read, which we extract at random from the journals of evangelists in those places to which the light of the Gospel has been recently carried, we will not be suspected, it seems to us, of trying to set off to undue advantage the true state of things.

" What is most encouraging of all with the inhabitants of T., is that one may preach the Gospel to them as long as he pleases without their growing tired. They find that I never stop among them long enough.

" Although I had expected no more than five or six heads of families, considering the smallness of the chamber in which we were to hold our meeting, and though Mr. B., the pastor, was to preach in the evening, so large a number of persons came that it was found necessary to close the doors when the room was full almost to overflowing. On the morrow, in the evening we assembled in the open air, and we were rejoiced to see the seriousness and gratification visible in the aspect of our numerous hearers. 'What happiness is ours,' cried some,

'since the Society is come to our aid, giving us a pastor.'

"I have been, within these few days, called to pay the last duties to a young man who died at the hospital of the village, and died, as I hope, in the knowledge of his Saviour. I never saw so many at a funeral before; and I never proclaimed the Gospel to such a crowd as then surrounded me as I stood by the grave. The subsequent day two Catholics came to me to buy a Bible, and two persons who had been living in irregular practices have since put themselves under my care and are earnestly seeking to enter again upon the good way."

A pastor, residing at one of the towns where general attention has been directed to the subject of the Gospel, gives us particulars of a similar character respecting a burial. At the hour fixed for the funeral procession to move, almost two thousand people were collected in the vicinity of the house of death. A service was performed at the door, which gave satisfaction to all. Public attention had been called to this ceremony beforehand, because it was known that considerable pains had been taken to secure to the clergy the possession of the body, at least in appearance, although the deceased had belonged to the Protestant faith. During the last days of his illness, a sister of charity was sent in the first place to those members of the family who belonged to the church of Rome, to persuade them to call in a priest. She told them, in order to prevail upon them, that in all ages the Catholic religion had been the true one, that Abraham was a Catholic, and that Jesus Christ had declared positively that no one could be saved except in that religion. This first attempt having miscarried, they dispatched a second emissary. He was willing to agree that the dying man should neither know nor see the priest that was to be sent. 'The only important thing is,' said he, 'that the public should know and see that a priest has entered your house, and that the rites of the church can, in consequence, be performed without hinderance.' This second proposal was likewise rejected: it served, however, to enlighten a great many persons.

"A land-holder from St. M., a commune which reckons over a thousand inhabitants," writes a pastor, "called this morning to bring again to me the two petitions which have once before reached me, with very many signatures. A neighbour of his, a man of considerable wealth, the owner of an estate, makes the offer of a piece of ground as a donation, for the erection of a church. He has himself promised me ten days of a man's labour, a cart and three horses for the transportation of building materials, and he assures me that a great part of the inhabitants of the commune are prepared to show the same prompt zeal."

"We, the undersigned citizens of V.," we read in a letter addressed to one of our friends, "earnestly pray you to favour us with the continued enjoyment of your holy ministry, which has already been to us a source of so much edification. Being completely undeceived in respect to the errors and superstitious practices of the Church of Rome; feeling the need of a serious religion which can both serve as the guide of our lives, and offer a sure ground of hope at the hour of death; and having found such a religion in the pure Gospel of Jesus Christ, which you have come to preach to us, and which we read for ourselves in the Sacred volume that contains it; we declare that we adhere to it with all our hearts, and that we are willing to persevere in making a public profession of it throughout the whole extent of our existence.—Although little advanced as yet in our acquaintance with this Divine religion, and notwithstanding the progress we all feel the necessity of making, we believe that we can call ourselves men of the same faith with you, and in that character we agree to recognise you for our pastor. Confiding in the royal government, as well as obedient to the laws of our country, we are persuaded that nothing will occur to put a restraint or check upon the first and most precious of our liberties. Yet, if contrary to our expectation, any one should, in the course of time, wish to raise up obstacles in the way of the free profession of our evangelical faith, we will hold ourselves ready to protest by every lawful method against every arbitrary and oppressive act tending to this result, and to prosecute the redress of such a wrong as the heaviest injury that could be done to us. With such firm convictions, reverend sir, we again pray the continuance of the offices of your ministry among us, and we tender you the assurance of our gratitude and strong attachment."

We sincerely desire that declarations such as this might be without restraint and voluntarily drawn up by the people of the evangelized districts. It would be one of the best means to put an end to all false interpretations of the fundamental law of the realm.

One fact more and we have done.

Every year at this season the Committee go to St. Denis, near Paris, to be present at the distribution of the rewards given to the pupils of the two schools they have founded in that town. This meeting has always had this interesting circumstance connected with it, the large audience that assembles with the view of hearing the Christian words that are spoken on the occasion.

As it was known beforehand that the concourse of hearers would be uncommonly great, the public ball-room was hired. The appearance of this elegant saloon, which will hold it is said a thousand persons, was of the most ani-

mating description. Almost eight hundred individuals were seen surrounding the pupils of the two schools. The interest which was manifested in hearing the discourse of the Rev. Frederic Monod, and the counsels addressed to the children by another member of the Committee, the serious attention paid to the singing of the hymns, and to the prayers, plainly showed that each one approved cordially the whole of the exercises of this domestic festival. While beholding such a spectacle it was natural to take a survey of the facilities which the Lord has granted to this work of evangelization, and this made it the more gratifying to hear that good news announced in the name of the Committee by the Rev. Mr. Monod; that the Society are now making preparations to erect a larger place of worship at St. Denis than the one already there, which is filled every Sunday; and also two school-rooms, larger than those which have been hitherto occupied. It will be seen that there is not, at this station, which is one of the earliest, any decline in the labours prosecuted. Thanks be to God, the case is the same, we repeat it, at the greater number of the other stations which have been occupied for a series of years.

Now we leave it to our friends to determine what sort of assistance they have to give to a work so greatly blessed. We leave them to determine, in view of these blessings, whether the Committee have done wrong in pledging themselves for sums so considerable as those specified at the opening of this letter; and whether it is expedient for the interests of the great labours with which they are charged, to spend precious time in procuring, by their own exertions and with great difficulty, supplies of money to relieve the agents of the Society from all anxiety about their daily subsistence.

Having put these questions, we look to our God, and we have the firm expectation that what he has so well begun he will carry through in like manner, and that he will give to his dear children, to those who daily say to him, 'Thy kingdom come,' all the zeal and the devotion that are requisite to attest the sincerity of their prayers.

### India: Ludiana Mission.

JOURNAL OF THE REV. J. M. JAMESON: AN ACCOUNT OF A MISSIONARY TOUR THROUGH GURWAL AND KAMAUN.

Concluded from page 8.

*Notices of the journey—An eligible Mission station—A Hindu reading Mat. v. 1-11—Festi-*

*val of the Holi—Almorah and notices of the inhabitants—Cultivation of Tea.*

March 1st, Chamar Gaon, 18 miles. Passed several large villages to-day, but as we had a long march before us, we had not time to stop at them all. Road good for the first half of the way. Crossed a large stream of water, and then ascended a high and difficult hill covered with firs, on the opposite side of which we pitched our tent, and have stopped for the night.

2d, Deorah Hath, 13 miles. Descended early this morning to the Ram Gungo, a handsome river which forms the boundary between Garval and Kamaun, and breakfasted on its right bank. Preached to a number of brahmans and faquires who reside in an adjoining village and temple, and gave them books.

After crossing the river we entered Kamaun, and ascended a high hill, along the summit of which our road led to this place. Deorah Hath Bungalow is situate in the midst of much cultivation, and surrounded by many villages and temples, said to have been erected by the gods many thousands of years ago. The whole country, for several miles around, has the appearance of table-land, and would afford the best field for a Missionary of any place I have seen in the hills. Its elevation is about 5,000 feet, and is only 15 miles distant from Almorah, where a missionary could obtain all his supplies. The inhabitants are chiefly brahmans, and many of them can read fluently. Several of them have been educated at Benares.

Mr. M. is much pleased with the place, and thinks the London Missionary Society may yet have a Mission here.

3d, Deorah Hath (Sabbath). Had divine service in Hindustani as usual, this morning, for the edification of ourselves and *Masih Prosad*; after which we sent to the neighbouring villages to invite all the readers to come for books, and to hear an address on the subject of religion. Some twenty or thirty persons came, among whom were a few Pundits, who read Sanscrit pretty well. To all of whom we preached the Gospel and gave books. To a Pundit who appeared to be the chief man of the district. Mr. M. gave a Sanscrit New Testament, and having turned up the 5th chapter of Matthew, asked him to read and expound the beatitudes. This he commenced with great self-importance, but to our surprise, misconstrued them every one. He gave their literal and grammatical construction, but of their spiritual meaning, he was entirely ignorant. Thus, it is to be feared, many of the heathen who read our sacred books fluently in their own languages, cannot comprehend their spirituality. And hence the necessity for the living preacher to accompany the Word.

On account of the *Holi*, which the villagers were celebrating, it was with much difficulty we procured any supplies. This festival is held at the approach of the vernal equinox. It continues several days, during which men, women and children amuse themselves by throwing red powder on each other, singing obscene songs, giving abusive language to all they meet, and dancing. Children, on these occasions forgetting the relation they sustain to their parents, and brothers, and sisters, accost them in the most indecent manner, and *vice versa*. It is, I believe, held in memory of Krishnu's gambols with his milk-maids.

*4th, Guli Bassar, 13 miles.*—Our road this morning led over table-land nearly all the way to this place. It is beautifully cultivated, contains many large villages, and would afford a good field for missionary labour. We are now pitched among some straw huts, and within sight of Almorah. There is no village near our camp-ground, and the neighbourhood very rugged and barren. Supplies obtained at a distance.

*5th, Almorah, 13 miles.*—For several miles our road was almost level and good. Descended to a considerable stream of water, crossed it by an iron suspension bridge, to *Havil Bagh*. At this place there is a cantonment and several officers' houses; also lines for half a regiment of native soldiers. There is considerable level ground on the left bank of the river, and an extensive parade for the assemblage of troops. On this account, the regiment stationed at Almorah, five miles distant, where there is no level ground, is divided into two divisions, which reside alternately at Havil Bagh, for the purpose of exercise. There is a beautiful Botanical Garden at this place, chiefly I believe for the cultivation of tea. It is under the superintendence of *Dr. J.* From this delightful spot we ascended a long hill by a good road to Almorah, and have, by the kindness of *Lieut. J.*, taken up our abode in a government bungalow, situated near the centre of the bazar.

*6th, Almorah.*—Almorah is now the capital of Kamaun, and was founded by *Raja Kaliyan-chand*, about the time of *Akibar* the Great. It is by far the handsomest and largest town in the hills. It is built on the ridge of a hill, along the summit of which the principal street runs. This is more than a mile in length, and well paved from one end to the other with flat stones. The houses on each side are compactly built of stone and slated. They are usually from two to three stories high, with balconies of wood beautifully carved, projecting from the upper story. The elevation of the town is near 6,000 feet above the level of the sea, and its population about 5 or 6,000, exclusive of a regiment of native soldiers. Its trade consists chiefly in borax, salt, musk, chouries, shawls, blankets and wool from *Thibet*, and corn, cotton cloths, and iron

utensils from the plains; but this does not appear to be in a prosperous state. The distance from the plains is about forty miles, and eight or nine marches from the border of *Thibet*.

The inhabitants of Almorah approach more to the people of the plains in their appearance and habits, than their neighbours of the surrounding hills. But here, as in Srinagar, prostitution prevails to an alarming extent. . . . .

The hills of Kamaun are less lofty and rugged than those of the other hill provinces, and the valleys more susceptible of cultivation; villages are therefore more numerous, and the population much greater. The mass of the people call themselves *Rajputs*, but brahmanical influence is very predominant. The brahmins of the *Jotishi*, or *Josi caste*, as they are called, are the high priesthood of the country. It is supposed they came originally from the south of India. Few of them possess much learning, but they are exceedingly proud of what little they do know, and bigoted. The agricultural labours are conducted chiefly by women. The unnatural practice of polyandry, which is so prevalent in Basahar, is unknown here, but polygamy is very common—each husband being desirous to secure as many field-labourers as possible.

Near Almorah there is a tea garden, under the care of *Dr. J.* also, but chiefly cultivated according to the directions of ten or twelve *Chinamen*, who have been brought from China by Government for this purpose. The garden contains several acres of ground, and the plants appear to be in a flourishing condition. I visited the Chinamen at their residence, and found them all sitting on chairs around a table, sipping tea and *brandy*. They immediately invited me to partake with them, and as the tea was of their own manufacturing at Almorah, and made after the Chinese fashion, I took a cup. It was an infusion of black tea, without either milk or sugar. This is kept hot in a teapot enveloped in cotton, and placed on the table for constant use. I made a number of inquiries about the preparing of the green leaves of the plant, and as to the mode of manufacturing the various kinds of tea. The leaves, as soon as they are sufficiently matured, are carefully picked and placed in the sun to dry. They are afterwards rubbed between the hands. This done, they are placed on copper plates, I believe, over a slow furnace and farther dried. The black tea is made from the older and coarser leaves, and not so much rubbed as the green. This is as I understood the Chinamen, but as they spoke very imperfect Hindustani, I may have misunderstood them. One of them reads the Chinese language well. And I promised, if possible, to send him a *New Testament* in his own tongue. The others are all illiterate. I procured some of their Almorah tea as a speci-

men. It is black, the only kind they have yet made. It appears pretty good, but wants the fine flavour of the genuine China tea.

*Bazar school—Almorah as a Mission station—Village of a Naik—Notice of Lake Naini Tal.*

6th.—Visited a bazar school this morning, which I was told is supported by the political authorities of the station. There were eight or ten boys in the school, all learning Sanscrit from their own Shastras. Upon inquiring if no vernacular works were taught in the school, I was shown a few of the *Agra School Book Society's* publications carefully laid up in a book-case, evidently but little used. As for European Geography, Astronomy, Arithmetic, or History, all of which are found among the above Society's vernacular works, neither Pundit nor scholars knew or cared any thing. No wonder such schools are inefficient, and disappoint their benevolent but mistaken founders. I invited the Pundit and his scholars to our bungalow to hear an address on Christianity, and to receive books. They came in the evening, and were addressed by Mr. M. and myself. The school pundit and several others who accompanied him, defended their creed strenuously, but were polite and reasonable. The Pundits and the scholars accepted a number of portions of Scriptures in *Sanscrit* and *Hindi*, and left us much pleased with their reception.

As a field for missionary pursuits, Almorah possesses many advantages. In comparison with other hill towns, it is surrounded by a densely inhabited and well cultivated country. The roads are numerous and good, which renders access to the larger villages easy. There are several passes at no great distance leading from Kamaun into Thibet, through which the Gospel might be sent or carried to the trans-Himalaya, or countries dependent on China. Near these passes there are large Fairs held several times in the year, viz: at *Bagh-Ishkar* and *Chaitali*, which are frequented by traders from Thibet, Ehotan and Kamaun; also from Kashipur, Muradabad and Bareilly on the plains. These might likewise afford facilities for circulating a knowledge of Christianity through all the above named places. The climate of Almorah is also much in its favour—equal, in my estimation, to that of any of the places of resort for health on the hills. It might be kept as a resort for invalid missionaries, such as Sabathu is by the Mission to which I belong. Mr. M. is much encouraged by the prospect of usefulness and health which Almorah holds out, and has strongly recommended the immediate commencement of a branch Mission in it by the London Missionary Society, of which he is a member.

11th, *Penri*, 8 miles.—After remaining in Almorah several days, we marched to this place to-day. The road, being the only one leading to the plains, is good, but the descent to a large stream of water crossed by an iron suspension bridge, a short distance from Almorah, is long and steep. The ascent to the *Penri* bungalow is also difficult. The country through which we have passed is almost barren of vegetation, and destitute of villages.

12th, *Ramghur Bungalow*, 12 miles.—Stopped at a large and flourishing looking village near the road, but found it almost deserted. It belonged to *Naik*, or chief prostitute, and was, we were told, farmed out to her by Government. She was building a new residence, for which she was to pay the carpenter alone 600 rs. The village is entirely occupied by persons of her own character and sex. These are all subject to the *Naik*, and obligated to send her a certain portion of their nefarious gains at stated periods, with the exception of a few whose age and deformities have compelled to desist from their evil course of life, the inhabitants are at present all on the plains, and wherever there is a demand for them. . . . .

We have met with no readers to-day, and had no opportunities of preaching. Nearly all the people who inhabit these outer ranges of the Himalayas, spend the cold season with their cattle in the *Tarai*, or in cultivating their fields which they have opened out in it. In the hot season, they return to their mountain homes to avoid the great heat and malaria of the *Tarai*. On this account we met with but few people of any description.

13th, *Naini Tal*, 13 miles.—Arrived at this place about noon by a circuitous, and in many places, a bad road. A short distance from Ramghur we crossed a high mountain, and after descending almost to its base, left the road to the plains, and took a newly made path which led us to this celebrated spot. *Naini Tal* has lately been selected as a Sanitarium, and is in many respects one of the most beautiful places for this purpose in the hills. The lake, however, is its chief attraction; clear, deep, placid and spacious, it is quite a curiosity in the Himalaya, where all else is rugged, turbulent, and sublime. Its circumference is about three miles, and its depth so great that the natives say it has no bottom. The water is strongly impregnated with lime, and so cold that neither fish nor any insect can live in it. It has at present no perceptible inlet, but must have a subterraneous one. It has an outlet, but the quantity of water that issues from it is very small. The lake is in a natural basin, and bounded on three sides by mountains. To the north, and some distance from the water, a high and rugged precipice arises almost perpendicularly, and com-

pletely shuts out the snowy range and all that is beyond. To the east there is a beautiful sloping hill and ridge, which would afford numerous sites overlooking the lake. To the west, the mountain is rather precipitous for some hundred feet above the water. The declivity is then more gentle, and abounds with excellent sites for houses. To the south, where the water issues from the lake, there is no obstruction. The wide-extended plains with their teeming population, lie stretched below, and gradually melt away in the distance. The mountains in the vicinity of the lake abound with limestone, and are covered with oak, rododendron, and the gigantic cypress. The elevation of the lake is about 5,000 feet above the level of the sea, and the surrounding ridges some 1500 feet higher. The distance from the plains, by the road, is only six miles, and the access easy. There are at present eight houses being built, and Mr. B., who discovered the place, appears to be confident that it will succeed. Should a good road be made around the lake, and a handsome little steamboat be built to ply upon its waters, (a sail boat might be upset by a sudden blast of wind,) *Naini Tal* will doubtless be the most beautiful of all the health stations in the Himalaya. The only serious drawback to the success of the place is, the road from the plains leading through twelve miles of Tarai, which at certain seasons of the year is quite deadly. It is said there are no villages or inhabitants within eight or ten miles of *Naini Tal*. This is owing to the sterility of the soil and nature of the mountains. It would therefore not do for a Mission station.

*Trees on the Himalaya mountains—Reach the plains—Chilkeia—Notices of the journey—Nagina—Nagabad—Reach Hardwar.*

15th, *Kaladungi*, 13 miles.—After spending two days in *Naini Tal*, we descended to this place to-day. Our road was pretty good, but for the most part steep. It first led through a forest of oaks—then a belt of pine (called chir,) and lastly a species of shrubbery common to the lower ranges of the Himalaya. Thus the elevation of any given place on the mountains may be very nearly told by the kind of trees it produces. The first remarkable tree is the chir (Scotch fir,) found at an elevation of from 4,000 to 6,000 feet. Then the oak and rododendron, at from 6,000 to 8,000, and lastly the kela (deodar,) from 8,000 to 10,000. Above this, few trees of any size are ever seen. With those mentioned various other species are mixed, such as the birch, maple, horse-chesnut, &c., but their line of demarcation is not so distinct. *Kaladungi* is situate in the Tarai, and four miles from the foot of the hills. It is a small village of grass houses, and only inhabited in the cold

season. It is surrounded by a vast forest, standing in all its pristine grandeur. The trees (many of which are large,) are all, with a few exceptions, unknown to us. There is but little underwood, and the pasture excellent. The soil is a rich, black mould, and if cultivated would be very productive. The heat, however, in the hot season, and the malaria in the wet, are so formidable, that it cannot at present be inhabited. Were the forest subdued, the latter obstacle would, in a great measure, be obviated.

16th, *Chilkeia*, 16 miles.—We have now fairly turned our faces towards *Hardwar*, where we entered the hills a month ago. And as we shall have to pass through a forest the most of the way to that place, and as the heat is now very oppressive on the plains, it is our intention to get over the distance as speedily as possible. Our road to-day led through a dense forest, interspersed here and there with small spots of cultivation. On our way we passed several places where some hundreds of people were engaged in preparing a decoction of bark procured from a tree in the forest. The liquor is of a beautiful crimson colour, and is much used in dyeing.

We reached this place about 3 o'clock p. m., much overcome by heat and fatigue. *Chilkeia* is a considerable town just on the borders of the Tarai, and entrance to the open plains. It is a great mart for trade between the inhabitants of the high and low lands, and we are told a Fair for this purpose, which hundreds attend, is held every Wednesday and Sabbath during eight months in the year. In the evening went to the bazar and preached to a large and attentive audience, and distributed a few books. On our way to our tent, we passed a place where borax is manufactured on a large scale. The raw material, or mineral, is brought down from Thibet on sheep and goats, and here purified by boiling. It is afterwards crystallized and despatched to all parts of India, and even to Europe and America. The process of making borax I do not fully understand, but I believe it is manufactured as soda is.

17th, *Chilkeia*, (Sabbath).—As this was market-day, and many people collected, we had frequent opportunities of preaching, but as our books have nearly all been disposed of, we could not do much in the way of distribution. This we lamented much, for if we had had books, we might have sent them far and wide throughout the neighbourhood.

18th, *Kashipur*, 10 miles.—On account of the great heat of the sun during the day, we were obliged to set out this morning about four o'clock, and travelled some four miles through a forest abounding with tigers and wild elephants, before we were cheered with the light of day. We were rather uncomfortable lest a tiger should spring upon us unawares, but proceeded unmoved.

lested. After emerging from the forest, we bade farewell to the *Tarai*, and entered upon the open plains. Kashipur is a large and flourishing town. It is the head-quarters of a protected Raja, who, I believe, was formerly of some importance. We spent the day in a beautiful grove of mango trees, which in some measure sheltered us from the heat of the sun. In the evening we visited the bazar, had a talk with some of the police officer's people on the subject of religion, and gave them a few Urdu tracts.

*19th, near Jaspur, 13 miles.*—It was late and hot when we arrived this morning. Our road was pretty good, and led through a beautiful, fertile and well cultivated country. It lies parallel with the outer range of the mountains, and distant from them about 15 miles. Its bearing will be the same until it reaches *Hardwar*. *Jaspur* is a small town, and being encamped some distance from it, and the heat very oppressive, we were unable to do any Missionary work.

*20th, Sherkot, 13 miles.*—Last night had rain and much wind, but our little tent weathered the storm, and kept us quite dry. Owing to the great darkness of the night our servants, whom we sent on with our goods, lost their way, and did not arrive till after two o'clock, P. M. We were consequently put to much inconvenience, as we had neither a shelter from the rain nor any food. We however procured a house from the police officer, and a good substantial breakfast of cakes, fried ghee, several kinds of *dal* and sugar from the chief man of the place. *Sherkot* has once been a city of some note, as its decayed forts and palaces indicate, but it is now in ruins. There has been an almost incessant rain all day.

*21st, Nagina, 10 miles.*—Our march this morning was through beautiful country, and the road good. Saw large flocks of wild ducks on the water-ponds by the way-side; also, several wild hogs, which had come to wallow in them. Nagina is a large and beautiful city. The main street is near a mile in length, handsomely paved with well-burnt bricks, and lined with full shops. There are also Fairs held at this place, as at *Chilkea*, every Wednesday and Sabbath, during eight months in the year. In the evening went to the bazar and held several conversations with the people on religious subjects, and gave away a few books. A European sergeant, who has charge of a small canal made from the hills to the Ganges for the purpose of irrigation, resides here.

*22d, Nagbabad, 12 miles.*—After a pleasant ride, reached this place about eight o'clock, A. M., and found our tent pitched in a grove. In the evening, Mr. M. not feeling well, I went to the bazar, and found a large and attentive audience. Afterwards visited a school, and gave several books to the pundit and scholars. These had been sent out from *Saharunpur*, by Mr. Camp-

bell, for my use, and as our old stock of books were all gone, we were rejoiced to receive them.

*Nagbabad* is also a large and beautiful city—has three paved streets, and appears to be a place of much trade. It is, however, like all places near the foot of the mountains, unhealthy. Otherwise it would be an excellent place for a Mission station. It has a population of about 20,000.

*23d.*—Our road this morning approximated the mountains, and for several miles led us through the skirts of a forest. At an old fort called, I believe, *Aligurh*, we crossed the Ganges by a bridge of boats, and proceeded along its right bank to a small village. As our goods had been detained in crossing the river, and had not come up on our arrival, we had to take shelter from the scorching sun in a small thatched shed. The police officer, who is a kind, obliging man, gave us a good breakfast; but as we had neither knives, nor forks, nor plates, we were obliged to make the best use of our fingers. Our tea, which had been well boiled, we sipped from small unglazed earthen dishes. Our servants and goods arrived in the afternoon. Hundreds of pilgrims on their way to the Hardwar Fair, are encamped all around us. I went out in the evening and preached to a number of them, and gave them books.

*24th, Hardwar, 10 miles.*—As the sun is now very powerful, and as we had no shelter for our little tent where we spent yesterday, we concluded it would be better to come to this place early in the morning, and spend the Sabbath with our brethren, whom we expected to find at the Fair. We accordingly set out at four o'clock, A. M., and reached Hardwar a little after sunrise. Here we found brothers Porter, Craig and Thompson, with several native brethren. They had all been on the ground for three or four days, and had fairly commenced their labours among the vast *multitudes* of pilgrims who had already assembled. At eleven o'clock we had divine service in English, and at four in Hindi. Thus we passed the day, we hope, in a profitable manner.

It is now six weeks since we passed through this place on our way to Srinagar and Almorah, and we have to-day completed a circuit of some four hundred miles. The vast and rugged country which we have traversed, was never before visited by a missionary of the Cross, or its benighted inhabitants told of the Saviour of sinners. May the Lord bless the Gospel seeds which have been sown by the way-side, in stony places, and on mountain tops, and may the fruit thereof shake like Lebanon.

*Missionary labours at Hardwar—Notices of the Pilgrims—Reflections.*

*April 8th, Hardwar.*—We have now been sixteen days at the Fair, and much encouraged

in our labours. Before our arrival, our brethren had selected the most eligible spot they could find, and on it pitched a tent for the purpose of distributing books, and close by it a large *shimiana* (awning) for preaching in. In the front of the former, which was partly open, a variety of books on shelves were exposed so as to invite attention. Here one of the brethren, with several native assistants, sat from morning to night, constantly employed in giving books to those who sought and could read them. In this way some *forty-five maunds*, or *thirty-six hundred lbs.* were distributed during the Fair. The most of these were tracts. The numbers I do not know.

In the *shimiana* meetings for preaching and conversation on religious subjects, were kept up the whole day, and always crowded by a respectful and attentive audience. It was a most refreshing sight to see not only the *shimiana* filled within by some two hundred interested hearers, but row upon row on all sides without, drinking in the word of life.

On some occasions, when brother Thompson, who is a complete master of Hindi, preached, one feeling of admiration seemed to pervade the whole assembly; and twice when, with uplifted hands, he called upon all present to rise and join in prayer to Almighty God, the vast multitude stood up as one man and listened with perfect silence; and once, after he concluded, several exclaimed, Who ever saw anything like that in the Hindu religion?

Eight or ten respectable devotees seemed much interested in the doctrines of Christianity, and some of them expressed a desire to embrace them. They were very punctual in their attendance, and frequently came to tell us they knew by the shadow of the tent the time for preaching had come. We invited those who were most promising, to accompany us home for further instruction, but I believe none of them were prepared for this step. What the result of the truth which they have heard may be, God only knows. Our prayer is, that these interesting but deluded men may yet be brought to a knowledge of the truth as it is in Jesus.

The present Fair is called the *Kumbh*, (the sign Aquarius) and occurs every twelfth year. It is supposed by the Hindus, that to bathe on these occasions, is doubly meritorious. The *Kumbh* is therefore attended by vastly greater multitudes than fairs which take place in ordinary years. The one now assembled, is composed of people from all parts of India and the surrounding countries. Their number is beyond conception, great.

For nearly two miles in each direction, is spread out one vast and crowded camp, all waiting for the propitious hour to be absolved from their sins, by bathing in the Ganges. The heart sickens at such a spectacle, and were it not for the cheering prospect which the sure

word of prophecy holds out to the eye of faith, the missionary might well despair of success. But with this full assurance, that not only the idolatrous Hindu, but all the heathen nations of the earth shall be brought into subjection to Christ, it is our duty to persevere in our arduous work, knowing that we shall reap in due time if we faint not. Let us who are missionaries of the cross, not become weary of it. Let us exalt the Saviour; tell of Him who for our sakes became poor, afflicted, despised, and rejected of men—tell of his cross—the grand moral means instituted by God for the conversion of the world—man's only refuge—the sinner's only hope. This was the burden of the great Apostle's preaching. This it was that sweetly constrained many a Roman citizen to unite himself with the followers of Jesus. This it was that illuminated the darkened understandings of our forefathers, united their hard hearts and kindled in them the flame of spiritual life. And it is this alone that can break the chains of caste, and convert the apathetic Hindu and proud Mussalman to the Son of God.

#### India: Allahabad Mission.

LETTER FROM THE REV. JAMES WILSON: ALLAHABAD, SEPT. 24, 1845.

#### *Views of Hinduism and of Mohammedanism.*

Among the stale and scanty gleanings which come to hand in this land of dust and sand, there is very little that I can force myself to the necessary labour of writing down, or moulding into a tangible or understandable form. Just now I have a little narrative in my mind which I received the other day from an eye witness, and which I will relate to you while I remember it, as it will serve to illustrate a subject of some importance.

About twenty-five years ago, a "Jogi," or devotee, was accustomed to sit under the shade of a tree near the road which leads from this city down to the river, where the Hindu population went to perform their morning worship and bathing ceremonies. The Jogi had a "chela," a pupil, whom he was instructing in his *Shastra*, (a sacred book.) He laboured much and long, but never succeeded in teaching his pupil to read. When he grew old and found himself near the close of life, he said to his pupil, "Inasmuch as you are not able to read this book, when I am gone, you had better bury this book by the root of this tree, and come at certain times and worship the book—that will be the next thing to having learned to read it." The pupil did so. As the people continued to pass by for months, going and returning from

their bathing place, they saw this young man regularly making his puja, or worship, at the root of the tree where the book was buried. They gradually began to turn aside, one after another, to join him. After some time a shrewd shop-keeper of the city perceived that the spot could be turned to account, so he bargained with the land owner for half the profits that might arise from the place, and then erected a temple under the shade of the tree. The worship and celebrity of the place have gone on increasing, and now there is a cluster of five or six temples in a cluster of trees, and a regular concourse of worshippers every Monday morning, especially of the devout Hindu women of the city and surrounding villages, who go there to worship the divinity which is supposed to reside there; and also a concourse of Mohammedan young men who go to worship—at least to gaze at—them, when they come out from the seclusion of the female apartments, and appear in open day with their best clothes on. And once a year there is an immense concourse of many thousand people, who assemble there to make offerings of fruits and flowers, and pay honours to—they know not what. I have been there many a time, and tried almost in vain to say something in the midst of the overpowering din and noise to persuade them to turn from these vanities, when I knew not the history and recent origin of the place as a place of worship.

This is probably a pretty fair specimen of the way in which idolatry has propagated itself all the world over, and in every age.

*Idolatry* has an advantage in this, that it *always has a downhill course* in which to lead its votaries. The human heart has in it a deep seated consciousness of sin, and a dread of *unseen powers*, and a superstitious tendency to fall in with those who seem devoutly engaged in propitiating unseen beings, who are supposed to possess the power to help or harm them. This propensity is developed in greater measure as ignorance and superstition have shed their darkening, debasing and paralyzing influence over the mind of a community. The example of each adds strength and weight to the chain which binds and weighs down the minds of all around them.

Idolatry never had strength, or texture, or symmetry in it: It grows up rude, and shapeless, and uncouth, and soon gets into the position of an old mass of buildings in ruins, without beauty, or taste, or design traceable in them. There is mouldering brick, and mud, and stone, and timber, rudely piled together, yet bound together by the strength of roots, and vines, and creepers, which grow rank and strong up through the mouldering mass, and give the whole a tangled, knotty strength, which even sense and science find it hard to approach or to pull down. Whilst to the eye of superstitious

ignorance it gives the appearance of venerable antiquity, in proportion as the mouldering walls are penetrated and covered by the tough insinuating creepers. *Hinduism* at present presents nothing but a mighty mass of this sort of ivy-covered ruins. Touch it where you will, the substance and strata are rotten and mouldering, and yield to the touch; yet the rude and dirty mass is bound together by a system of twining tendrils that prevents it from falling, even when the foundation is dug away from under considerable parts of it.

I once was deceived by the appearance of Hindu temples generally. When I noticed, on coming into the country first, that *all*, or nearly all, the Hindu temples which I saw any where in the country had an old and weatherbeaten appearance, I inferred from this that the time for *building* temples of that kind had nearly passed, and that Hinduism was so far losing its hold on the public mind that the temples were left without repair, and thus present an antiquated and forsaken aspect. But I have since noticed that it is the nature of the climate and the materials with which they build, to give to any building in a very short time an old and weather beaten appearance. The heat and the continuance of the periodical rains, give a rapid and sort of forced impulse to every thing possessing any vegetative powers. This covers almost every thing with a rank vegetation during the rains; the sudden and powerful bursting forth of the sun after the rains, gives as sudden a check to every thing of the kind which has not depth of moisture enough to sustain it. This covers buildings and every thing of the kind with a dark and antiquated appearance. I have thus seen temples which have been erected since I have been in the country, which already look bronzed and antiquated as though they might have been standing here in the days of Abraham.

This cluster of temples, the history of which I have just given, has a venerable antiquated appearance, as though they had been here for centuries, whereas it is a known fact, that a quarter of a century ago, the thought of erecting temples here had not entered the mind of the scheming shop-keeper who built the first one. A something closely corresponding to this, throws a premature appearance of venerable antiquity around any thing pertaining to Hinduism. Any book, for instance, the origin or history of which can be pushed a little away out of the personal knowledge of the hearers, no matter how recent may have been its date, or how absurd or puerile its teaching, a shlok (a couplet) quoted from it in some kind of jingling rhyme carries all the force of the most ancient, or the most fully authenticated book given by Divine inspiration. This takes away, in ordinary, all the vantage ground which

should belong to a well authenticated and divinely inspired book; and reduces the most carefully constructed and convincing argument, drawn from the Bible, however clear and unanswerable it may be in itself, to the common level of a flippant couplet quoted from some very ordinary book not fifty years old, or a Puran or Shastr, whose origin is pushed a little farther back into the mist of years. To the great mass of the Hindu community, and even to a large part of their Pundits and learned men, it is quite enough to sustain an argument of any kind, to be able to say "it is written" so and so, and to quote a couplet of poetry with some fluency from any book to the purpose, without a question as to where it is written, or whether the book in which it is written has one claim to be regarded as authentic, or true, or inspired, or any thing of the kind. The man who has memory enough to quote a shlok (couplet) it is taken for granted, has learning enough to examine it as far as examination is necessary.

There is, however, one single trace of design which runs through the whole structure of Hinduism, and it is traceable in whatever portion of the huge and mouldering fabric you may happen to examine. It is a half-concealed, yet ever looming-up, design to throw the accumulated wealth, honour and power of the community, whatever it be, into the hands of the dominant caste or class, and put all the others under their feet, so carefully graded, and drilled, and disciplined to their position, and work, and limited hopes and aspirations, that humanly speaking they have neither chance nor hope of rising above or escaping from the place they are made to fill in the mouldering, uncouth, ivy-bound mass. And the power or party that

attacks this old, shapeless citadel, has not got to dig up and undermine deep foundations, and then see a splendid wall fall down and open a breach for them, but it has to dig away and try to find the roots of these infinitely diversified tendrils, which penetrate and twine around every part of the foundation, and centre, and substance of the whole structure. As these roots are one after another reached and cut, they will show a withering of their leaf, and weakening of their tension, here and there in their ramification through the whole structure. And when the roots of a large proportion of them have been cut and their strength dried up, those that are left will not have strength enough to keep the mass from falling to pieces. It is not easy to tell exactly what stage of this process has been attained in India. Each one who has been engaged for any length of time in the work, has had his eyes filled at times with the dust, and perhaps his head endangered by the rough materials that have fallen down about him; and has seen to some extent a withering of the greenness of some of the tendrils which twine around the surface of the pile. But he has had his heart sickened, also, at the view of the inextricable mazes of the almost immeasurable mass that is yet before him.

Hinduism is coming down—will come down. The decree has gone forth from the Watcher on high—"hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches." And this work will not stop till it is done.

The part of this paper that relates to Mohammedanism will be given in the next number of the Chronicle.

## Miscellaneous.

CHINA: EXTRACTS FROM THE REPORTS OF THE  
REV. G. SMITH.

### *General Aspect of Missions in China..*

We make some extracts from two reports of the Rev. G. Smith, an English Episcopal Missionary in China, which were addressed to the Church Missionary Society, and dated at Hong Kong, January 7th, and March 25th, 1845. These are able and interesting papers, manifesting an excellent spirit; and the large extracts which follow, will be found to deserve the attention of the friends of Missions in China.

Frequent and numerous, however, as are the facilities for Missionary usefulness at Hong

Kong, the eye of the Christian philanthropist is directed to a far more promising field. To concentrate our energies on a mere outpost on the enemy's frontier is a course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China itself.

The most cheering prospects invite us boldly to engage in the conflict. The people in the neighbourhoods of the more northernly ports have learned to appreciate the advantages of a free intercourse with us. At Amoy, the highest Native Authorities converse for hours with the Missionaries on religious topics. The Hai Hong, or principal Magistrate, has expressed to the Rev. D. Abel not only his commendation

of Christian doctrines, but his wish that the people might receive Christian instruction. At Shanghai and Ningpo the Missionaries enjoy full security and respect. There they are brought into contact with a simple and unsophisticated race, breathing a spirit of candour, and alive to the most kindly feelings of friendship. A foreigner may there in perfect security stray several miles into the surrounding country, and fails not to receive a kind and cordial welcome.

. . . . No longer a source of unmingled terror, viewed through the stern medium of war, we are now the example of a generous superiority to the arts of tyranny and oppression. The mild clemency of British law—the equal protection extended to all—the safety of property and person—and the enjoyment of the sweets of freedom under the British administration of Chusan—appear to have produced a prepossession in our favour, and a widely-spread regret at the approaching cessation of British rule. How far this favourable feeling may originate in selfish policy, or how far a hollow insincerity may lurk beneath, it is impossible to speak with certainty. The course of events can alone decide the correctness of the views generally entertained. Europeans, however, who have visited the parts contiguous to Chusan, without one dissentient voice, bear an unanimous testimony in favour of the people. The climate is superior, the people are more civilized, the Native Rulers court the acquaintance of Missionaries, British intercourse is more desired. In short, we have there all the essential facilities for Missionary labour that we possess in India. In the spirit evinced by the people and the rulers, no obstacles at present exist to proclaiming the *unsearchable riches of Christ*.

If Missionaries in the northern Consular Ports of China have not the advantage of living within the limits of British rule, they have all that is necessary in the favourable disposition of the inhabitants to enter into friendly relations. If a blind deference to antiquity, and the maxims of the sages, incapacitate the native mind from originality of thought and independence of action, no adamantine chain of caste binds the soul in the trammels of cruelty and superstition. If the material objects of worship, abounding in their streets, their temples, and their houses, proclaim the melancholy fact that the whole empire is lying in idolatry; yet no organized system of priestcraft maintains its dominion over a people in other respects too enlightened to be the tools of sacerdotal ambition. If the will of the rulers, eventually exercised in opposition to the progress of Divine Truth, should operate as a discouragement to the reception of Christian doctrine—the dominion of the Mant-Choo Tartar dynasty, a race of foreign usurpers, shaken to its base by the late war, and hardly yet able to recover itself from the shock, appears likely,

ere long, to share a common overthrow with the exclusive system which they have promoted. Not a few men of experience here deem such an event as neither improbable, nor very remote. Already a political schism has invaded the Imperial councils, affecting the very fundamental principles of international policy and Chinese rule. The patriots and scholars deplore the portentous signs of the times. Even now the evils are apparent of that system which promotes to the highest offices of State the successful candidates for literary honours; men indeed raised above their competitors by their erudition in Confucian lore, but often marvellously defective in the active qualities of government, and unable to rise to the pressing exigencies of the age. Even the occasional fruits of the system, such as Ke-Ying, the Imperial Commissioner, and Wang, the Provincial Treasurer of Canton, may command the reluctant respect of foreigners, but cannot long prop up a system rotten in its foundations. The disastrous effects of a drained exchequer, and financial impoverishment, are to be seen in the ineffective character of the executive. Insurrections and rebellions on the frontiers strike a frequent panic into the Imperial Court. Hordes of pirates infest the neighbouring coasts and rivers, and baffle the efforts of the Government. Only one year since, the leader of a band of pirates in the Island of Hainan was bought over by the Government, being made a Mandarin, and receiving the promotion of a peacock's feather, as the price of his abandoning piracy. Secret societies and coalitions are extensively organized, and have already infused alarm into the Cabinet of Peking. Public opinion, mighty in its stealthiest operation, and incapable of being stifled, even in China, ever and anon bursts forth and exerts its potent influence. A consciousness of internal weakness, and a fear of external troubles, combine in leading the Government to strengthen itself by Treaties with the rival nations of the West; and even the feeble despised Portuguese Rulers of Macao are now permitted, on terms of long-withheld equality, to correspond with the rulers of the Middle Kingdom. The ignorant infatuation of the war-party, blind to the real state of affairs, seeks only a temporary predominance to involve the empire in a fresh struggle. The principal Powers of Europe and America are beginning to make China a focus on which for a time to concentrate their diplomacy; and at no distant period the smouldering embers of national jealousy may be fanned into the flames of war.

China, too, has already abandoned a moiety of her isolated position. She has been shorn of the talismanic lock of her fancied superiority. The wedge of foreign intercourse has been inserted, and the breach will be widened. The crisis has arrived when the natural rights of

civilization and of man can no longer be outraged with safety or impunity. A decade of years may intervene, of partial resistance to the progressive movement. Any protracted effort to retard its advance will recoil on the head of the enemies of social improvement. The social machine cannot remain at its present state of oscillation; but, propelled by the moral weight of both hemispheres, will advance till an unrestricted intercourse be opened between the several tribes of the human race. God's providential plans for the welfare of mankind will be gradually unfolded with increasing clearness; and the messenger of Christ, no longer advancing with timid steps to the confines of this Heathen Empire, may then boldly advance to its central regions, and there, mingling the accents of prayer with the notes of thanksgiving, proclaim God's message of redeeming mercy to a fallen world.

Such, then, are the hopes and prospects to incite us onward: and, oh that Britain may rise to the emergency, and nobly enter on this work! Where can talents the most brilliant, and piety the most fervent, find a fairer scope for their exercise than on these *fields white unto the harvest?* If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three hundred and sixty millions of China. The attempt itself knows nothing to equal it in past undertakings. The Great Wall of China—the Pyramids of Egypt—the discovery of a new hemisphere—sink into insignificance in the comparison with the attempt to demolish the speculative atheism and debasing idolatry of China, and to build up in their stead lively and spiritual stones into the temple of the true God. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous Labourers must enter on this work. Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish Priests are now in Hong Kong. Six Priests arrived at Macao with the fleet which brought the French Ambassador. French diplomacy, faithful to the Papacy, has made the protection of Popish Missionaries and Converts subject of special stipulation. Half-yearly couriers from the interior of China visit Macao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman-Catholic flocks in the Central and and North-western Provinces; where one Popish Society alone, the Institution for the Pro-

pagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty-four Priests. The impostor of Mecca for 600 years has had his numerous followers scattered over the neighbouring islands, and on the forbidden soil of China itself, where Islamism, triumphing not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause. The moral and social evils inflicted by opium-smuggling, and our vicious participation in the flagrant immoralities of the system, lend an additional power to the voice of China, crying to British Christians, by the depth of her moral degradation, if not by her consciousness of it, *Come over, and help us.*

The present generation of Christians will soon have passed away. The heroes who filled the world with monuments of their power or prowess, will soon be forgotten, even in the praises of their fellow-men. But the Missionary work, often the source of humiliation and discouragement, will hereafter be invested in its native honour. And as the writer of these pages, just emerging from the sick-room at Macao, stood over the tombs of a Morrison and a Dyer, and contemplated the narrow habitations of the dead, he felt that there was a time fast approaching, when the fading laurels wreathed by fame around the brows of the martial tenants of the neighbouring graves would leave no trace of beauty on the memory; while the names of the first Protestant Evangelists of China would even here, be remembered, in the affections of their fellow-men, as among the most illustrious benefactors of the human race.

The Missionary work in China, not devoid of encouragements, has its peculiar complication of difficulties. May the great *Lord of the harvest*, in answer to the prayer of His Church, send hither a numerous band of Labourers, men of earnest prayer, of strong faith, of self-denying zeal, willing to *spend and be spent* in this glorious service. Though for a time no fruits appear, patience must have its perfect work, and God must have the glory. Yea, we will faint not; but in the prospect of discouragements, adopt as the motto inscribed on our banner the sentiments uttered sixty years ago by Schwartz, that devoted apostle of Southern India, whose memory has been embalmed in the grateful recollections of numerous Native Converts; and who now, in the Christian villages of Tinnevelly, has found a monument nobler far than all the munificent wealth of Native Princes could rear to his name—

“I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns: let us plough, and sow good seed, and entreat the

Lord to make it spring up. Our labour in the Lord, in His cause, and for His glory, will not be in vain."

Ch. Miss. Record, Nov. 1845, pp. 260—263.

*Comparative advantages of Shanghai and Ningpo.*

If we wish to select one of the newly opened ports of China, and make it the solitary advanced picquet in invading these vast regions of error, the mind is perplexed between Shanghai and Ningpo. Shanghai promises fair to become the grand commercial emporium of the North; and as a nucleus of foreign intercourse, and in a mercantile point of view already inferior to Canton alone, it offers the advantages of a direct and frequent communication by sailing vessels with Europe without touching at Hong Kong. Ningpo, as a quiet Missionary Station, exempt from the usual deteriorating influence of a foreign mercantile community, presents facilities of a different kind. Ningpo approves itself, to most persons, as the most desirable Station, considered solely in reference to Missionary work; but seems to be too retired a spot to be the solitary seat of a Mission. Time, experience, and the course of events, will alone show the real superiority of each, separately considered. But if both are occupied, and each place is thus made to blend its peculiar advantages, they present one of the most magnificent fields of Missionary enterprise that the Christian Church could conceive or desire.

On the one hand—

1. SHANGHAI is the port of Loo-chow-foo, from which it is distant about fifty miles—the metropolis of classic literature, of taste, and of fashion—the Oxford of China—a centre of influence, whence the rays of native philosophy are dispersed over the millions of educated Chinese.

2. Looking beyond the events of the present time, and contemplating the probable extension of foreign intercourse with the interior, we regard Shanghai also as the key to Nanking, the old capital of the empire, and distant only about 150 miles.

3. Again, it commands the entrance of the Yang-tsze-kiang, forming, by its junction with the Grand Canal, the vast central artery of wealth and commerce, which supplies warmth and life to the most distant extremities of the empire.

4. Occupying a central position, mid-way on a line of coast running nearly 2000 miles from north to south, of all the free ports it approaches nearest to the present capital Peking. It lies within fifty miles of the thirty-second degree of north latitude, beyond which British vessels are prohibited, by treaty, from sailing within a distance of 150 miles from the coast.

5. If the presence of foreign influence be

deemed a valuable adjunct to its other advantages, Shanghai, as before intimated, already possesses an extent of commerce exceeding the united amount of all the other free ports, exclusive of Canton; and, as such, must become an important rendezvous for native merchants from the interior. The importance of this position for disseminating the Gospel through the interior, by means of a Native Agency hereafter, can scarcely be overrated.

6. Lastly, if we take a large view, and extend the eye of faith over the boundless expanse unexplored and unoccupied by Missionary Labourers, we behold in either of these two Stations the bright spot from which the light of Truth might penetrate the darkness brooding over Japan, the Loo Choo Islands, and the surrounding Archipelago. To the south-east lie the interesting group of the Loo Choo Islands, almost demonstrated to be open to Missionary efforts, and within two days' sail in either monsoon. To the north-east we behold Japan, with its pagan millions, so long shut out by exclusive jealousy from intercourse with Christendom, within little more than two days' sail with a favourable breeze.

On the other hand—

NINGPO, lying about a hundred miles to the south of Shanghai, and enjoying most of its advantages in a modified degree, possesses additional independent facilities.

1. The population, from the limited extent of its foreign commerce, is less exposed to the disquieting, contaminating influences on their simplicity.

2. Its situation on the mainland, opposite to Chusan, and within easy access of a few hours, invests it with an important character under various future contingencies, of which it places us in a position to avail ourselves. In the event of a recurrence of hostilities—which most expect before many years have passed, but which may God avert! Chusan would probably, as in the last war, be immediately occupied by British troops; and once re-occupied, it requires no prophetic wisdom to predict its permanent retention, and its substitution for Hong Kong as the base of British power. This would open Chusan to Missionary efforts; and Missionaries from Ningpo, speaking the same dialect, would be ready at once to enter on this most fertile, salubrious, and populous island, without destroying, but rather cementing, the compactness of the two other Stations.

3. In this event, Chusan would afford to Ningpo, at all times, an immediate refuge from the storms of persecution or war.

4. In the failure of health, the vicinity of Chusan presents a valuable sanatorium, easy of access. As the British cede the Island to the Chinese in a few months, it is uncertain

how far the Native Authorities will allow foreigners to reside or even to visit the island.

5. It is the usual point of access to Hang-chow-foo, distant sixty miles, the great terminus of the Grand Canal, and inferior in importance to Loo-chow-foo.

6. Ningpo also possesses an extensive native trade with the interior.

Viewing Shanghai and Ningpo conjointly—

1. Missionaries are permitted by the boundary regulations, fixed by arbitration, to go, from either Station, as far as they please into the surrounding country, on condition of their returning for the night to the city; *i. e.* they may go half a day's journey into the interior.

2. In both places the people are civil and friendly to foreigners, and destitute of that proud arrogance which has so long distinguished their countrymen in the South.

3. The climate is said to be salubrious, though, during two or three summer months, the heat is greater than in other parts of China, and the thermometer stands for weeks above 100 deg.

4. The Mandarins exhibit at present no disposition to oppose, but rather court the acquaintance of Missionaries.

5. Each place is in a different province; Shanghai being situated in the south-east extremity of Kiangseou; Ningpo occupying the north-east extremity of Chekiang Province, which, joined together with Fokien Province, forms the distinct government of a different Tsung-Tuh, or Governor-General. Thus in the event of one set of Native Authorities in one place becoming hostile, or opposing a particular measure of Missionaries, there remains the hope of the other Station, within easy reach, and under a different *regime*, being exempt from such local impediment.

6. The dialects at either place approximate more than elsewhere to the Court dialect, which, in spite of local corruptions, is generally, with certain limitations, intelligible in all parts among the higher classes, the literati, and the Government officials.

7. Again, though the dialects of each place differ considerably from each other, they are said to resemble each other more than is the case in any other two Consular Ports. Should unforeseen circumstances, therefore, lead to a change of scene of Missionary labours from one place to the other, the inconveniences under this head would be considerably diminished.

Viewed, therefore, as combining in themselves the several distinct advantages of salubrious climate, eligible residence, and friendly disposition of inhabitants—direct communication with Europe—comparatively quiet isolation from foreigners—contiguity to the strongholds of native science—local proximity to the second largest city in the empire—importance in re-

gard to Chusan—central position in reference to the whole of China—and of future bearings of the most magnificent order on the evangelization of the surrounding Archipelago—I cannot hesitate to pronounce the united Missionary Stations of Shanghai and Ningpo as presenting one of the noblest and most promising fields in the East.

I would point to the Map, and, after surveying their mutual compactness, their largeness of scope, and their central position amid surrounding regions, where one unexpected event of Providence may place millions of idolators within reach of Christian philanthropy, can fearlessly and unhesitatingly challenge any spot on the Chinese coast, now open to us, uniting in itself so many facilities as these two Stations on either side of the Bay, which forms the *embouchure* of the Tsien-Tang-Keang.

*Ibid.* pp. 263—265.

#### Mode of Missionary Operations—Need of more Labourers.

As to the mode of Missionary operations, little need be said now beyond what has been the general tenour of my correspondence—the principle of giving a due prominence to the preached and written Word, as the grand ordinance of the Gospel for the conversion of sinners. We want a body of preaching Missionaries, giving special attention to the colloquial medium, willing in persevering patience to acquire the written character more slowly, but not in the meantime to sink their distinctive character, as heralds of the Gospel, in the mere occupation of Students, or even Schoolmasters; men who will live much in the open air, employing and increasing their incipient vocabulary of Chinese words, in the effort to recommend a Tract, or incite attention to the Word of God. There is a fair number of good Tracts already in existence; so that a Missionary need not be useless or inactive till he has mastered the written character, and has himself become an author. In due time he may hope, also, for this honour, in proportion to the capacity of his mind, and his natural powers of originality, method, and thought. But in the absence or defect of these, there remains the humbler post of translator of Christian books. Meanwhile, an important work remains for him; and unless that work be sedulously undertaken and prosecuted, the fervency of Missionary zeal is in danger of being cooled by the long period of delay, and of a growing distaste for the society of Natives stealing imperceptibly on the mind. Schools, &c., would follow in due course, as experience and expediency may dictate; and if our Mission cannot, for the present, be undertaken in China on that scale of grandeur which many might deem advisable and essential to the position of the Church of England, we must be

content to submit to the temporary absence of this important branch of Missionary machinery, as a penalty for our being so late in the field. What can be expected from six, eight, or even ten Missionaries, just commencing the Mission, but that they qualify and prepare themselves, with God's help, for more complex and diversified Missionary work hereafter?

Oh that God, in answer to our prayers, would give us one sincere Christian Native, who, under the instruction and supervision of European Missionaries, might strengthen our hands in the work of instructing his fellow-countrymen; accompanying us in Missionary excursions, explaining the disinterestedness of our object, and relieving our broken accents, by alternating with us the description of the goodness of God to sinners in Christ Jesus!

I would respectfully urge the Committee to send out a sufficient number to raise our establishment to five Missionaries at each port. One Medical Missionary at each would be an advantage; but my views of Medical Missionary efforts are reserved for a future Letter. I content myself for the present with saying, that if any doubt is suffered for a moment to linger in the native mind of the decided, unequivocal, primary, and essential Christian character of such medical efforts; if they bear not the undoubted impress of MISSIONARY work; if medical attention is given for any other objects, than not only proving the disinterested benevolence of the foreigner, but also assembling the sick, blind, diseased, and maimed within the sound of the Gospel, and forming a Congregation for preaching Missionaries; I must confess I cherish a distrustful jealousy of any such operations, and invite not such doubtful aid. The Scriptural warrant, the relation, the order, and the objects of Medical Missionary labours, appear to me to be very simple, as contained in Matthew iv. 23—25, and v. 1, 2.

I cannot but think that the Society would adopt a measure which they would never have reason to regret, in sending out at once four Missionaries in the Spring of 1846; and the same number in the following year. In the present capabilities of this Mission, the expense of ten Missionaries would not be great, in the necessary absence of educational machinery, till the Missionaries are qualified, by their knowledge of the written language, to form Schools.

The Committee may perhaps be disposed to wait for more definite and detailed information after personal survey, which I allow is reasonable; and it shall, as soon as possible, be forwarded to them. I should be sorry, however, to hear that 1846 is to pass away without some of our Brethren arriving among us. As native houses or lodgings can, we hope, be obtained, there need not be at first any precipitate outlay

for building, till we have felt our way for a time. The Missionaries must divest themselves of many or most of the preconceived ideas of European life, or the state of things in British Colonies. Houses more or less confined in narrow close streets will be, in all probability, their residences, if they wish to live apart from the mercantile community, and to increase their prospect of usefulness among the Natives. The comforts of Hong Kong are not to be found in the heart of Chinese cities, nor are they necessary to a Missionary's happiness or usefulness. The more airy and spacious their rooms, the less will be the demands on their stamina and strength. But I am not sanguine, in the present state of things, that these will be immediately procurable.

Such is the field on which we are entering; such the kind of Missionary work to which we pray *the Lord of the harvest to send forth Labourers*. I have formed my opinion after so much deliberation, and intercourse with every class of informants, that, while I am fully alive to the responsibility of giving advice on so important a question, in which I trust I have sought and obtained guidance from above, I nevertheless cherish not the smallest apprehension of incurring the disapproval of my views by the Committee when the future shall have tested their soundness. It will be borne in mind, that I have not made an actual survey of the different localities; and therefore this communication is to be considered rather as preparing the Committee, by the statement of the present bias of my opinions and views, for what will most probably be, ere long, my fixed and final recommendation.

When I have completed the exploratory tour, it will be seen how far, after personal observation of the several localities, my future communications may confirm, modify, or expand, the principles and plan of operations laid down in this Letter. By the end of the present year, or the beginning of the next, I hope the Committee will have heard from me more in detail. I have scarcely a particle of doubt, that if ONE Station only is sanctioned by the Committee, the choice lies between Shanghai and Ningpo; and entertain as little doubt, that if the Society will enter on two Stations, as every other Missionary Society has done, at least, Shanghai and Ningpo, considered collectively, offer the most inviting field in the whole of China.

I cannot close this lengthened communication, without respectfully impressing on the Committee the importance of entering the China Mission with something like an adequate force. It is my earnest prayer and hope, that our Mission here may, with God's blessing, ever be characterized, less by its numerical strength than by the elevated tone of piety, spirituality, zeal, patience, and *love to the brethren*, which

should ever distinguish its members, as the surest earnest of the blessing of God resting on their work. China wants Missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for a Labourer entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with many encouragements. The Chinese are a hopeful race, and need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race, wedded by custom to foolish idolatry, but never willing seriously to defend its practice. Present appearances lead me to coincide with the general opinion of the Missionaries, that nowhere in the heathen world can a Congregation of attentive hearers be more easily obtained than in China. There is, of course, at the commencement of a Missionary's career in China, a longer period of delay in acquiring the language than elsewhere. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory and encouraging indications of his speedy progress toward eminent usefulness. Never, again, were there so many proofs, as at the present time, of the willing, attentive ear, on the part of the Chinese.

Ib. pp. 265—267.

#### INDIA : GERMAN MISSION.

The Fifth Report of the German Mission in the Canara, Southern Mahratta, and Malabar Provinces, is thus noticed by The Friend of India, (Serampore,) July 3d, 1845:

This Mission, which is connected with the Missionary Institution at Basle, in Switzerland, has now been established more than ten years. The following is a summary account of its progress and the extent of its labours:—

"We have entered upon the eleventh year of our Mission. On the 30th October, 1834, the Brethren Hebich, Lehner, and Greiner landed at Mangalore, strangers and almost friendless. Since that time eight stations have been established in three different provinces. The number of brethren labouring in the country has been increased to twenty-two; eleven of whom are married. The congregations, gathered from among the Tulu, the Canarese, and Malayalam people, form a small host of some four hundred souls, besides a mixed multitude of native schoolmasters, scholars, colonists, and servants, by whom our little camps are sur-

rounded. A considerable part of the New Testament (two Gospels, the Acts, and ten Apostolic Epistles) has been translated into Tulu, and printed by our Lithographic Press at Mangalore. A number of tracts and other religious books have been translated or originally composed in Canarese, Malayalam, and Tulu, lithographed at Mangalore, and distributed in the schools, the congregations, and among the heathen population of our districts. Among the natives we have gained some of the advantages which are afforded by more familiar intercourse, and maturer acquaintance, and among our European fellow-christians the Lord has given us so many liberal supporters and kind friends, that we have long ceased to feel ourselves strangers in India. Of twenty-seven brethren, who have been during the past eleven years sent out to this country by our Committee, two have left our Society, and three are at present in Europe. We have lost none by death. One of our invalid brethren has after a three years' absence returned to his work, and another who was during the last year seriously ill, has been restored to health."

The operations of the Missions are spread over the provinces on the Malabar Coast, and embrace eight stations, of which the most northern is Dharwar, and the most southern Calicut, where the first European expedition to the East landed more than three centuries ago. Though the Report states that out of twenty-two European labourers no one has been removed by death—which is one of the most extraordinary instances in India of freedom from mortality,—yet, while the report was passing through the Press, one of the brethren, Mr. Hall, has been carried to the grave by the small-pox. The number of stations occupied by the brethren of the Mission is eight,—viz.

Mangalore,	with	seven	Missionaries.
Dharwar,	"	three	"
Hubli,	"	one	"
Bettingerry,	"	two	"
Malsumoodra,	"	two	"
Cananore,	"	one	"
Tellichery,	"	four	"
Calicut,	"	two	"

The devoted Missionaries of this Society have been diligently engaged in proclaiming the truths of the Gospel among the Heathen; and in the instruction of youth in the various modes adopted by Missionary Societies. The number of children under tuition at the various stations, amounts to nearly two thousand. They have also Female Schools both for day scholars and boarders; the latter are of course in Christian habits, and are more particularly instructed in Christian doctrine and duty.

## Mission House: New-York, February, 1846.

### RECENT INTELLIGENCE.

**IOWA MISSION.**—The Rev. S. M. Irvin writes as follows: “White Cloud and his party have returned [from their visit to Europe] with feelings quite different from what we feared they would come. They never before gave us such manifestations of respect and friendship. White Cloud, in conversation with the agent the other day, told him, that the missionaries were their best friends,—that they were pleased with the buildings and improvements,—and that they wanted us to go on with our plans, and get the school in operation as quickly as possible . . . that I had been with them eight years, and they wished me always to remain, &c. They frequently inquire when the school-house will be done,—think that it moves slowly,—want their children in out of the cold, and learning to read, &c.” Mr. Irvin adds, in another part of this letter, “I think there is quite an encouraging prospect before the school, if it be managed with prudence and energy.”

**CREEK MISSION.**—The Rev. John Limber has concluded to withdraw from the service of this mission, with a view to ministerial labour in Texas. Mr. John Lilley, of Philadelphia, has been appointed an assistant missionary among the Creeks, and, with his family had reached Cincinnati on the 22d of December, on his way to the missionary station. We presume he has reached his field of labour before this time, and we trust that he may be abundantly blessed at the important post which he has gone to occupy in the Lord’s vineyard.

**CHINA: AMOY MISSION.**—A letter from Dr. J. C. Hepburn, dated at Macao, September 25th, to which place he had come with Mrs. Hepburn, on account of her health, mentions their probable return to this country for the same cause. They contemplated this

measure with deep regret at leaving such an important sphere of duty, and would acquiesce in it, if obliged to do so, only from a conviction of its imperative necessity.

**INDIA: LODIANA MISSION.**—In the recent intelligence of last month, we omitted to record the arrival of Mr. Reese Morris and family, formerly connected with this mission. We are thankful to state, that Mr. Morris’ health, though not restored, has been improved by the voyage; though not to such an extent as to allow him to think of returning to India. On the journey, Mr. and Mrs. Morris were called to endure a severe bereavement in the death of their youngest child.

### GERMAN MISSIONARY PUBLICATIONS.

We receive from abroad several periodical works, of which it seems proper to take some notice. The first is the *Calwer Missions-Blatt*, or “Calw Missionary-sheet,” a quarto of four pages, double-columns, not quite as large as our “Foreign Missionary.” This is interesting, as coming from the neighbourhood of Tubingen, in Württemberg. The editor is Dr. Barth. A very large proportion of the intelligence is from English and American Societies. While this prevents our expecting much that is new, it is significant, as showing what our influence, for good or evil, may be in distant countries. Each number has a wood-cut. The first article, of date March 1, 1845, is a translation from our “Foreign Missionary,” respecting China. The contributions, reported in this paper, are very small, compared with those of England and America; but they show the existence of some missionary zeal, and the influence of such a centre as that of Basle.

The August number contains an ac-

count of the anniversary at Basle. From this it appears that forty associations are connected with that of Basle. Among these are three new ones; one of Tamil Christians in Dharwar, a second of Christian soldiers in Cannanore, and a third of German missionaries in Sierra Leone. Mr. Zahner has been sent to the Germans of America; Messrs. Wuerth, Kiess and Moericke, to India; and Messrs. Fuchs, Bomwetsch, Koelle, and Deggeler, to England, under the Church Missionary Society.

A second publication, issued simultaneously, and from the same press, is entitled *Beleuchtungen der Missions-sache*, or "Glimpses of Missionary Affairs." It is about twice the size, and a sort of supplement to the foregoing. Almost every article, in the file of numbers just received, is from English magazines.

A third is the *Missionsblatt für Kinder*, or "Missionary-sheet for Children;" a monthly magazine of twelve pages, post 8vo. from the same place. We have the numbers, for the present year, as far as September. It is a pleasing little work, well suited to the young, especially as it is illustrated by unusually fine wood-cuts. The interest of the narratives turns very much on the condition of the West Indian slaves.

A fourth publication, by the same zealous editor, Dr. Barth, is the *Monatsblätter für öffentliche Missions-Stunden*, or "Monthly Paper for Public Missionary Meetings." In this we have felt a peculiar interest. It is a post 8vo. of sixteen pages. Some idea of its plan may be formed, if we suppose a clergyman to write down every word which he shall utter at the Monthly Concert, exhortation, missionary intelligence, hymns, and *prayers*. Both addresses and prayers are full of evangelical unction.

tians in China. By a Missionary in China. Philadelphia and New York: William S. Martien, 1845.

This is the title of a book lately published by Mr. Martien. The design of its publication is thus set forth in the introductory notice:

"This little work appeared originally in several numbers of the Chinese Repository, of the year 1841. It was written by one of the Missionaries of the Board of Foreign Missions of the Presbyterian Church, in China; and it is now republished, without the knowledge of the author, in the hope of gratifying, and perhaps increasing the interest of the Christian community in the evangelization of the Chinese."

No little industry appears to have been spent in collecting from many sources the information condensed, and, as we think, happily presented in this small volume—information the more valuable because fortified by abundant references. And the narrative has been so constructed, as not to exclude appropriate and often weighty reflections on the events which it records. We should suppose that no reader of this work would regret the time spent in its perusal.

#### OBITUARY NOTICE OF MR. JAMES CRAIG.

We find in the *Banner of the Covenant* the following Notice of the last hours, and of the religious character of Mr. James Craig, late missionary teacher at Saharanpur. This sketch is from the pen of the Rev. J. R. Campbell, of the same Mission.

Died in the Mission House, Saharanpur, North India, on Saturday morning, the 16th of August, 1845, Mr. JAMES CRAIG, in the 46th year of his age, and for more than seven years a missionary among the heathen of India.

A little more than a month before his decease, Mr. Craig was in the enjoyment of robust health. On the appearance of a slight bilious derangement of his system, the physician of the station was called in, and a course of medical treatment pursued, which it was hoped would soon, through the divine blessing, restore him to usual health; but the disease, though seemingly slight, resisted all the usual remedies, and no good was effected. The doctor next proposed salivation, as the most effectual means of restoring the secretions of the system to a proper state. To this course Mr. C. consented, but all the efforts made to accomplish the object proposed, entirely failed. During this time, the patient was nearly altogether free from pain—did not appear to be wasted by disease, though without appetite, and was in the possession of an active and composed mind. It appears that for some days before his departure, he had the sentence of death in himself, and felt that he was not to

be much longer an inhabitant of earth. This he made known to his beloved partner, whom he exhorted not so much to pray for his life, as that she might be able to exercise Christian resignation to the divine will, and that his death might be sanctified to herself. The day before his death, he called the writer to his bed side, and with the most perfect composure, spoke of his departure being at hand, and made known his wishes respecting his wife and children, when left alone in this heathen land. On expressing our hopes that such distressing events would not take place, he said, "Well, you will see that I shall not be many days here. I feel that the supports of life are almost gone, and that I cannot live much longer." I then asked him what his views and feelings were under such prospects. With a peculiar expression of joy, he said, "O, I should be rejoiced to get away from a world of sin and imperfection, and to be with Christ, and nothing holds me here, but a desire to support and cherish my family; but them I commit to God."

After much conversation of this kind, in which he seemed to take great pleasure, we poured out our hearts together in prayer, as we had often done before, and mingled our tears with our supplications in prospect of such a separation,—to us an event that seemed possible, but to him, one quite probable, if not certain. In this calm and peaceful state, he remained during the day, fully anticipating a speedy dissolution, while we all entertained a hope, that he might still be spared to his family, and the work to which he was devoted. About midnight he awoke out of a long sleep, and supposing that his end was near, he formally, in prayer, commended his wife and children to the Lord. Shortly after, his hearing and speech greatly failed him, and his mind wandered, but still he appeared to understand what was taking place. About four o'clock, he was asked if Christ was precious now, and never can we forget the expression of his countenance, and the heavenly joy that seemed to spread over his face, as an index of that ecstasy which filled his enraptured soul. He then gave the last parting grasp of the hand to Mrs. Craig,—gradually lost all consciousness of external things, and sweetly and calmly, without a struggle, took his departure for a world of endless and unspeakable happiness. "Mark the perfect man, and behold the upright, for the end of that man is peace."

It has been the happiness of the writer of this short account of the last hours of the deceased, to have enjoyed a most intimate acquaintance with him for twenty years; during which period our friendship has been uninterrupted, and our objects and interests have been closely identified. How often have we talked of Christ—of his character—his condescending

love, in the work of man's redemption, of our personal experience of his grace, and the enjoyments of his presence, until our souls have burned within us. How often have we conversed on the nature and freeness of the Gospel,—on the constitution, and order, and worship, of the Church of God;—the means of her extension in all lands, and her future purity, and prevalence, and glory;—on the way that God had preserved us in the slippery paths of youth, when in the road to ruin—brought us to the knowledge of himself,—by mysterious providences led us from the land of our fathers and our friends, to the beloved country of our adoption,—revived and refreshed us, and made us mutually useful to each other's stability and spirituality,—inclined us to devote ourselves to the spread of the Gospel among the heathen—and then opened the door for us, and at last brought us through many perils by sea and land to this distant field of labour, and preserved us so long in an uncongenial clime. But this sincere and beloved Christian friend is gone, and I am left to prosecute the work alone. His strong mind, good taste, sound judgment, humility, agreeableness, and prudence, made him a pleasing companion in the mission work, and peculiarly qualified him for discharging the duties of a ruling elder, both in a Christian and a heathen land. I have never known a man of more integrity and uprightness. His love of truth, in every form, was most ardent. He abhorred insincerity and falsehood in every shape. His attachment to the few whom he made his bosom friends, was unalterable.

He was born at a place called Leiter, about four miles to the east of Londonderry, and in the 18th year of his age he experienced that change of heart, by which old things passed away, and all things became new. At that time, and at other periods of his Christian life, his enjoyment in religion was very great,—indeed so great, as he often remarked, as almost to unfit him for engaging in the common duties of life; but again, he often walked in darkness, and had no spiritual comfort in Christian ordinances. Still, so marked were the evidences of his conversion to God, and so clear were his views of the doctrines of grace, and the nature of that covenant which is well ordered in all things and sure, he was not tossed to and fro, nor harassed with doubts respecting his interest in Christ. He *knew* in whom he had believed; and his faith in the *sure promises* of Him who cannot lie, regardless of his own feelings or sensible assurance,—and his belief that God was his God in covenant, and that this covenant stood fast, was generally unwavering. He has often remarked to the writer, that he could sooner disbelieve his own existence, than doubt the reality of his religious exercises and enjoyments, and only a few hours

before his death, and when he looked down into the tomb, and forward into the eternal state on which he was about to enter, he said he did not entertain a doubt respecting his acceptance with God, through Jesus Christ, on whom *alone* his hopes were fixed. And yet no man could have more humble views of himself, than he entertained.

During his whole life he had been acquiring more knowledge of himself, and of the deep depravity and corruption of his heart. "Great humble man!" He is now delivered from the bondage of corruption, that weighed down his spirits, and has been admitted into the glorious liberty of the children of God above. For him death had no terrors, because its sting had been taken away. His faith is now changed to vision;—he sees as he is seen, and knows as he is known. "Blessed are the dead that die in the Lord." May we "be followers of them, who through faith and patience inherit the promises." He has left a beloved partner and five small children to the care of his covenant God, and to the affectionate sympathies of the Christian church; and he has left his

companion in labour at this station solitary and alone. May this solemn event be sanctified to us all;—may some devoted servant of the Lord soon come up to fill his place, that the work may not be interrupted;—and may we all be excited, from this evidence of the uncertainty of life, to “do what our hands find to do, with all our might.”

His funeral, which took place the same afternoon, was attended by nearly all the civil and military gentlemen at the station, and by a large number of the natives. His remains lie in the mission burying-ground on the premises, there to sleep until the morning of the resurrection. His bereaved widow is wonderfully supported under her severe trial, and she has the sincere sympathies of all around her. On the next day, the Sabbath, she was enabled to appear in the house of God, and offer her infant babe, only a few weeks old, to Him in the ordinance of baptism. At the same time, a sermon was preached with reference to the event, from Ps. xxxix., 9, "I was dumb, I opened not my mouth, because thou didst it."

## DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1845.

<b>SYNOD OF BUFFALO.</b>	<i>Pby. of Steuben.</i>
Bath 1st ch, ladies' benev. soc	10 90
<b>SYNOD OF ALBANY.</b>	<i>Pby. of Albany.</i>
Esperance ch, mo. con. 25 10; P Witt, 5; Albany 1st ch, sup. Rev J Warren, Allhabad, 700	730 10
<i>Pby. of Columbia.</i>	
Lexington Heights ch, mo. con.	7 00
<b>SYNOD OF NEW YORK.</b>	<i>Pby. of Hudson.</i>
Goshen ch, Dr J S Crane,	10 00
<i>Pby. of N. River.</i>	
Newburg 1st ch, mo. con. 16 73; 'four ladies,' to ed. <i>Mary Johnson</i> , at Furruckhabad, 20; Wappinger's cr. 1st ch, con. Rev FENWICK T WILLIAMS l. m. 30	66 73
<i>Pby. of Long Island.</i>	
Moriches ch	4 58
<i>Pby. of New York.</i>	
Chelsea ch, 158 45; Duane st. ch, mo. con. Dec 19 23; do. young ladies' assoc. to sup. au evang. in France one year, 250; Brooklyn 2d ch, T Baylis, 10; Wallabout ch, mo. con. 6 41; church on 42d st, mo. con. Dec 4 50; Brick ch, mo. con. Dec. 3 20; Madison av. ch, mo. con. Dec. 5 63; Hamilton ch, ch. mo. con. Dec 3 69; Brooklyn 1st ch, mo. con. Dec 20 31; do sab. sch. to ed. as before, 10; N Y 1st ch, mo. con. Dec 83; N Y 15th st ch, sab. sch. for Oct Nov Dec 11 74	586 16
<i>2nd Pby. of New York.</i>	
N Y Scotch ch, mo. con. Nov 84; do. Dec 97; Canal st ch, 'a member,' con. THOMAS W WELLS l. m. 35	216 00
<b>SYNOD OF N. JERSEY.</b>	<i>Pby. of Elizabethtown.</i>
Woodbridge ch, 30; Paterson 1st ch, con. Rev WM H HORNBLOWER l. d. 1,000; Plainfeld 1st ch, for miss. soc. 14 50	1044 50
<i>Pby. of New Brunswick.</i>	
Bound Brook ch, bal. to con. JOHN POLHEMUS, DAVID A SMALLEY and JOHN CREED I. ms. 10; Princeton, Rev Samuel Miller, D D 50; Lawrenceville ch, mo. con. 26 83; sab. sch. mo. coll. 10 44	97 27
<i>Pby. of Newton.</i>	
Allen township ch	10 00
<i>Pby. of Susquehanna.</i>	
Orwell ch	7 00
<i>Pby. of Luzerne.</i>	
Mauch Chunk ch	5 00
<i>Pby. of W. Jersey.</i>	
Burlington ch, 35 47; Salem ch, 15; Cape Isl- and sab. sch. 12 25	62 72
<b>SYNOD OF PHILA.</b>	<i>Pby. of Phila.</i>
Phila, 6th ch, sup. Rev A P Happer, 181 50; Robert Creighton, 10; Central ch, M New-kirk, 20; Tenth ch, mo. con. 83	294 50
<i>Pby. of Donegal.</i>	
Marietta ch	21 50
<i>Pby. of Newcastle.</i>	
Red Clay cr. ch, 19; Brandywine Manor ch, Mrs M A Grier, Christmas gift, 5	24 00
<i>Pby. of Baltimore.</i>	
Princess Ann, 'a friend,' 5; Taneytown ch, 140, of which 40 to ed. children in orphan sch. at Futtiegurh; Alexandra 1st ch, 59 93	204 93

<i>Pby. of Carlisle.</i>		<i>SYNOD OF INDIANA. Pby. of Salem.</i>
McConnellsburg ch, 25; Green Hill ch, 10; Wells Valley ch, 7; Dickinson ch, 2; Get- tysburg ch, fem. miss. soc. for orphan sch. at Futtegurh. 31 50	75 50	New Albany 1st ch, Rev James Wood, 5; Mrs Wood, 1 for restoring press at Lodiiana 6 00
<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>		<i>SYNOD OF ILLINOIS. Pby. of Schuyler.</i>
New Alexandria, Wilson miss. soc. 746; Unity and Youngstown for. miss. soc. 17	24 46	Millersburg ch, mo. con 7 00
<i>Pby. of Redstone.</i>		<i>SYNOD OF VA. Pby. of W. Hanover.</i>
Greensburg ch, 15; Mt Pleasant ch, 16 05	31 05	Farmville ch, con. Rev SAM'L L GRAHAM D D and Rev WM C SCOTT l. mis. 61 00
<i>Pby. of Ohio.</i>		<i>Pby. of E. Hanover.</i>
East Liberty ch, ladies' sew. soc. to ed. William - B McIlvaine, 25, in addition to 75 previously paid	25 00	Norfolk 1st ch, sab. sch. 21 24
<i>Pby. of Beaver.</i>		<i>SYNOD OF W. TENN. Pby. of Holston.</i>
Neshanock ch	40 00	Knoxville 1st ch, mo. con. Oct Dec 33 18
<i>Pby. of Clarion.</i>		<i>Pby. of W. Tennessee.</i>
Pisgah ch	7 26	Cornersville, Alex Stinson 10 00
<i>SYNOD OF WHEELING. Pby. of Washington.</i>		<i>LEGACIES.</i>
Fairview ch, 46 50; Wheeling, Mrs Gooding, 3 95	50 45	Lewisburg, Pa on acct. of A McClenahan, dec'd, 177 33; New York, Eleazer Mills, dec'd, 200 377 33
<i>Pby. of Steubenville.</i>		<i>MISCELLANEOUS.</i>
Steubenville 2d ch	30 69	New Brunswick, N J Rev J J Jane- way D D 200 00
<i>SYNOD OF OHIO. Pby. of Cochocton.</i>		New York, Jane Mack 5 00
Berlin sab. sch. union	6 13	Newcastle-upon-Tyne, Eng, 'friends,' for Iowa school 21 17
<i>SYNOD OF CINCINNATI. Pby. of Miami.</i>		Newcastle-upon-Tyne, Eng. do 21 17
Yellow Springs ch, 79 10, of wh. ladies' benev. soc. 10, and to ed. Moses Russell in India, 25; Muddy Run ch, 8 65	87 75	James Gilman, towards purchasing bell for Iowa school 10 00
<i>Pby. of Cincinnati.</i>		N Jersey, 'a friend to Africa' 100 00
Cincinnati 1st ch, la. miss. soc. proceeds mo. sale, 56; do. amt. prev. ackn. con. Rev NA- THON L RICE D D and Rev THOMAS J BIGGS l. d. 4th ch, mo. con. Oct. Nov. Dec 2 35; Walnut Hills ch, mo. con. Nov Dec 5 25		Cunningham, Pa 4 00
<i>Pby. of Oxford.</i>		Portageville, N J 4 80
Bath ch	7 42	Mrs M Brown, 1; J Turner, 1; A Turner 3 00—375 14
		Total, \$4,742 19
		<i>Donations in clothing, &amp;c.</i>
		Mercer ch, Pa ladies, 1 box clothing for Creek mission, valued at 50 25
		Salem ch, O 5 yds flannel, and 5 prs woollen socks
		Upper Buffalo ch, Pa ladies, 1 box clothing for Sac and Otoe Indians 48 25

## FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

## FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

# DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

FEBRUARY, 1846.

No. 2.

## Board of Domestic Missions.

### REVIEW

OF THE

### OPERATIONS OF THE BOARD.

When the present ecclesiastical year commenced in May last, the Board of Missions had in commission *two hundred and seventeen* Missionaries; a large proportion of these have been re-appointed, and in addition, since May, and up to the close of December, the Board have made *one hundred and thirteen* new appointments, making the whole number in commission on the 1st day of January, 1846, *three hundred and thirty*. This is the largest number of Missionaries the Board have ever had in commission at this season of the year. A number of valuable men have been sent into the field, several new and important stations have been supplied, and the whole ground occupied has been considerably enlarged; and we think, we may add here, there is cheering evidence, that in most sections of our widely extended church, the cause of Domestic Missions is gaining in the interest and confidence of the people; for this evidence of Divine favour, we desire to be unfeignedly thankful.

During the summer and autumn, in some portions of the missionary field, and more especially in the West, there has been much distressing sickness, which in many instances has terminated fatally. There have been painful breaches made in a number of our Mission churches, which call for the sympathies and prayers of God's people. The missionaries themselves, and their families, have shared in the general suffering; many of them have been visited with severe and protracted illness, but in most instances God has mercifully interposed, and spared their lives. Their labours have, however, been seriously interrupted by prevailing sickness; how far these visitations of God will be overruled for "the furtherance of the Gospel," and the good of souls, remains to be seen. The benevolent design of God in the

afflictions he sends, as we learn from his word, is, to lead men to consider their ways, and turn to him. But it is to be lamented, that in too many instances, through the corruption that is within them, and the temptations to which they are exposed, men are rather hardened than softened by their afflictions.

The *general state* of religion in the missionary field, so far as we have been able to gather it from the reports of the missionaries, we are pained to be compelled to say, resembles too much the state of religion in our churches generally. Many of these good men, in the language of the Prophet, have to complain, "Who hath believed our report? and to whom is the arm of the Lord revealed?" They complain of the want of faith, and energy in prayer, among God's people; that while the form of religion is kept up, and religious duties are not neglected, there is a deplorable want of *vitality*, and even, in many cases, where this is felt, and mourned over, there seems to be hardly sufficient life, or spiritual energy to rise up, and *in earnest*, cry to God for help. Alas! that it should be so. When will Christians learn, that it is their sweet privilege, as well as their duty to have, and to exercise spiritual life and energy?

But while we have to lament, that this spiritual apathy is found so generally to prevail, we record with heartfelt gratitude to the God of all grace, that there are delightful *exceptions*. There are in the broad missionary field, many bright spots—where it is day, and where the church has light, and spiritual energy, and joy in the Holy Ghost. On a number of our Mission churches, God has been graciously pleased to pour out his Spirit; several are now enjoying a season of refreshing from the presence of the Lord, and in a large number there are cheering indications of better times as near at hand; and while there is much deeply to humble us, there is much to call forth our gratitude, and encourage us in prayer and effort. The *present aspect*, we think, is, on the whole, highly encouraging. The missionaries, we rejoice in

being able to say, have been most diligent and faithful in preaching God's truth, and instructing the people; and it is worthy of notice, that the little success which, in some instances, seems to have attended their labours, instead of discouraging them, has stimulated to new and increased efforts. They have scattered, over a large extent of country, a vast amount of good seed, and, as a good friend of this cause, has most appropriately and strikingly remarked, "That which they have scattered is not a dead thing. It is *vital*—it has a *propagative virtue*—it *perpetuates life*." What an interesting, encouraging fact this! The seed they have been sowing is *vital*. It cannot be lost—it may lie buried long, but it will *spring up*, and *grow*, and *spread*, and a rich harvest will, at no distant day, amply reward the friends and benefactors of this cause.

#### STATE OF THE FUNDS.

It is our privilege to report to the churches, that the amount of funds received up to the 1st of January, is in advance of the same period the last year. The increase has not been large, but by the blessing of God on constant and persevering effort, thus far during the year, the Board have been able to meet punctually their engagements. For their ability to do this, they thankfully acknowledge themselves and the cause, deeply indebted to the noble liberality of a valued friend. The great importance of being able to meet punctually the engagements of the Board, may be seen, in the *present prosperity of the cause*. So far as the missionaries have reported, they have been paid up. To settle up fully the accounts of the year, has necessarily exhausted our funds, and a prompt liberality on the part of the churches, whose collections for this object are yet to be made, will be required to meet our large engagements, sustain the present prosperity of the cause, and urge forward with vigour the good work. A large proportion of the churches have their collections for this object yet to make. We trust none will fail to make this collection, and that the liberality of the churches will be proportionate to their means, and the great importance of the object. We will not doubt the readiness of the churches to do their duty, and their whole duty in sustaining this cause at such a time as this. The special favour which God has shown to this cause, and the growing interest of the churches in its prosperity, strengthen our faith, and banish fear. It will be sustained. It will continue to prosper, and be urged onward with greatly increased energy, liberality, and zeal.

"Hitherto hath the Lord helped us." He has blessed us as a church, and has greatly enlarged our borders, and increased our strength; and he has prospered us in our efforts to spread

the Gospel. God's favour to the missionary efforts in our Church has been marked. Under his smiles the work has steadily advanced, and is now advancing. To God's glory, and for the encouragement of his people, let it be recorded—"Hitherto hath the Lord helped us."

Having briefly surveyed the past, we now turn with deep interest to the future. There is a great work to be done in this land; a work involving interests of unspeakable moment to ourselves and our children, to our country, and to the world. Let us calmly, and prayerfully look at the share we are called to take in this work. We are *embarked* in this great work, and the continued and increased aid of the church is essential to its *onward progress*. The present engagements of the Board are large, as has been stated. The church has now considerably more than *three hundred* missionaries in the field, and the probability is, before the meeting of the next General Assembly the number will be nearly, or quite, *four hundred*. To sustain these missionaries in their important work will require large funds; and in order that they may be unembarrassed in their work, punctuality in the payment of their dues is of essential importance, which will require a corresponding promptness on the part of the churches in their collections. At this very time there are a number of important points where missionaries are greatly needed, and most earnestly desired. The Board have, at this moment, from a number of places, prospectively of unspeakable importance, most pressing calls for efficient missionaries. They are anxiously looking for *good, efficient* men to send to these places; and had they a number of ministers of the *right stamp*, they could at once be located, in important, and promising fields.

There is one other point to which we feel the attention of our churches should be directed. In a country like ours, so vast in extent, and where the population increases so rapidly, and is so constantly moving, and where new settlements are forming almost daily, we greatly need the constant services of active, intelligent, discreet *evangelists*, men of some experience in the ministry, and whose special work it should be, to labour in our new and destitute settlements, collect the people, preach the gospel to them, organize churches, establish schools, and prepare the way for the settlement of sound, evangelical pastors. We are persuaded that even *a few evangelists*, of a right spirit, and well qualified for their work, and who, under proper direction, would give themselves wholly to it, with God's blessing, would accomplish more in extending the church, and spreading a gospel influence, than *many settled pastors*; and it has appeared to us that the exigencies of our country, more especially in the new States and Territories, seem imperatively to require something

like this. A plan of this kind, to be carried successfully into operation, would necessarily be attended with considerable expense. The men thus employed, must be sustained by the Church through their Board. But the good that would be accomplished, by even a small number of Evangelists of the right stamp, would return to the Church an hundred fold all the expense incurred. And should not the means be furnished? Should not the Board to whom the Church has committed the responsible work of supplying the destitutions in our land, have it in their power to do whatever may be necessary for occupying to advantage the whole ground committed to them? No Christian doubts that funds are well expended, when even a large amount is given to send a single minister of the Gospel to a Heathen tribe, and to sustain him there. And God approves of such expenditure. And will Christians hesitate to expend an equal amount, in sending twice or thrice the number of good ministers to the equally destitute, and the perishing in our own land? How strange!—O, how strange! that in Christian churches, and among Christian people, there should be a backwardness to give or labour for such an object.

Dear Brethren, in the name of many thousands in our land, to whom, through your liberality, the Gospel has been sent, we thank you for what you have done. We thank God and the churches for the present healthful, and prosperous state of the cause. But we would not rest here; present prosperity should encourage, and animate us to greater effort. We desire to do more—much more. *God expects it—our country needs it, the times demand it.* Some of us are growing old, and must soon leave the work. We desire to see our whole country evangelized before we go hence. Come, then, to the work, relying on God, earnestly importuning his blessing, and laying out your whole strength. “Work while it is day; the night cometh, when no man can work.”

#### CHURCH EXTENSION.

We give below a specimen of the letters received by the Church Extension Committee, making application for aid in building houses of worship. The letter is

from a worthy brother in Noxubee county, Mississippi. It tells a very plain, and simple, but touching story, of the poverty and wants of the people, and of the labours, and privations of their minister. And it also tells us of God's great goodness in granting them “an extensive revival.” Surely Christians, who have the means, will esteem it a privilege to aid them in building a house, in which to worship the God of their salvation.—ED.

To-day the congregation of Bethel Green, settled on a place, and a plan for erecting a house of worship, and I was requested to apply to the Church Extension Committee for funds to assist them in this work. The location is in the north-west corner of Noxubee county, in the prairies, in a thickly-settled neighbourhood, where as large a congregation may be formed, as probably in any other section of this State. The church is, as yet, feeble; I have given them half of my time for two years, for less than one hundred dollars, and they have no house of worship at all. When I came among them, I found a small Church, of eleven members, organized in a Baptist house. I regarded the building up of a Church, as an experiment; but the Lord has greatly blessed my labours, and the Church now numbers nearly fifty members. Last spring it was determined to erect a log cabin, as a temporary place of worship; but an extensive revival of religion, with which the Church has been blessed, has greatly increased the desire for a house, and after much prayer, consultation, and anxiety, it has been resolved to undertake to build a neat frame-house, so as to give respectability to the Church, and to call out a congregation. If we shall be able to build the house, it will greatly contribute to the interest of religion, and especially of our own Church, in this section of country; a large and interesting Church would be very soon built up. Indeed, it is one of the most interesting fields in the country. But if the effort to build should fail, the field must be given up; I shall have to abandon it, and the members who have been gathered in, will be scattered. We hope that the Committee will take our necessities into consideration. I have encouraged the congregation to undertake the building, with the hope of receiving aid from the Committee—this has been a great stimulus to them; we earnestly beg for an appropriation.

## Letters from Missionaries.

### Illinois.

FROM A MISSIONARY IN PEORIA COUNTY.

#### *Distressing sickness—Painful bereavements.*

.... God has again visited this country with an unusual degree of sickness. We feel thankful in being able to say, that for the amount of sickness, the mortality has been less than might have been expected, yet many have been called to their last account. We are a very worldly people, but surely it seems to be God's purpose to wean us from things that perish with the using. Our small village of Rochester has been a large sharer in the bereavements by death; six have died. In the surrounding country, some *eight* or *ten* heads of families have been cut off, in some instances disbanding the family, and scattering them abroad. As far as was in my power, I visited the sick, and directed them to the Saviour. It is a severe trial to me to have to report the death of Mr. John Sutherland, one of the *two* Elders of the little Church of Rochester. He died on the 30th of September, of a lingering disease, which he bore with Christian patience. He ever stood foremost for the interests of our little Church, and nobly did he support those interests by his presence, his influence, his counsels, and his means; under God, he was the main pillar of the Church, and we look around in vain for one to fill his place. The Church has few members better acquainted with sound doctrine and order, and I believe none more devotedly attached to them. On these accounts he is indeed a great loss to a feeble Church in a destitute land. God has removed one of our lights, and not the Church only, but the whole community feel the bereavement.

At Pineville also, the Lord has tried our faith, in the death of one of our most valuable men. He was an invaluable friend both to the Church, and to their minister. The removal of such men, since such are few, is a severe affliction to our infant churches. During the sickly season, our assemblies for worship were smaller than ordinary; this doubtless was owing, in part at least, to the number who were unable to attend at the house of God; but we have reason to fear some made sickness an excuse for the neglect of duty. It is a lamentable truth, that when afflictions prevail, the people, instead of being made better, are prone to forget "the statutes of the Lord."

I am still pursuing our Bible, catechetical, and Sabbath school instructions, and the interest manifested both by adults and children, is high-

ly encouraging. The monthly concert for prayer has been regularly observed, and with scarcely an exception, a lively interest has been manifested in the cause of Missions. There is an increasing desire for missionary intelligence. But we greatly need, in all our churches, the reviving influences of God's spirit. When will the Lord's arm be made bare for our help? We will, by the help of God, continue to pray, "Turn us again, O God, and cause thy face to shine, and we shall be saved."

### Indiana.

FROM A MISSIONARY IN LAGRANGE COUNTY.

I have selected two places for preaching, twelve miles distant from each other; the one is Lagrange Centre, where our meetings are held in the court-house, and the other is Fawn River, where we meet in school-house. The county is, as yet, sparsely settled, but is rapidly filling up. At the present time, a population of one thousand souls may be found within reach of these places, where they might attend on the stated means of grace, if they were so disposed. When I entered this field, the last summer, one of these central places was entirely destitute of the Gospel, and the other had Methodist preaching only once in three weeks. As might be expected, Sabbaths were desecrated, and immorality prevailed to a deplorable extent, while souls were perishing for lack of vision. Notwithstanding these discouraging circumstances, the Lord has prospered the work even more, perhaps, than I had reason to expect, in so short a time.

I obtained from New York five thousand pages of excellent tracts, a generous donation from the American Tract Society, with which I have visited from house to house, and at distances from one to seven miles—have preached as opportunity offered, in school-houses, log cabins, &c., more especially with a view of awakening an interest on the subject of religion, and inducing the people to attend on the means of grace, at the principal places on the Sabbath. The prophet's lamentation, "Who hath believed our report?" may be uttered with peculiar propriety by the missionary in this Western field. I would that Christians in the East, who dwell in favoured tents of Zion, and among whom I have spent most of my days, could realize the nature and extent of the obstacles to the success of the Gospel here, and then reflect, that this is God's appointed means for saving men; and the only

effectual method of saving our beloved country from the most horrible superstition, and still more horrible infidelity; and I cannot but think they would be oftener, and more importunate at the throne of grace, supplicating the God of Missions to pour out of his Holy Spirit, and bless the means employed for saving souls. Truly it is He alone who can give life to the dead in trespasses and sins.

Our meetings are generally well attended; I notice a gradual increase in our congregations, and when I meet them on the Sabbath, it is no unusual occurrence to find those who have come six or eight miles to unite in the worship of God. There is the little band of faithful people, men and women of faith and prayer, who are devoted followers of our Lord Jesus Christ; and then, there is the Universalist, the Unitarian, the Seventh-day Baptist, the avowed Deist, and even the vaunting Atheist; besides *the great multitude*, who have, as yet, no settled religious principles; all attend, with their families, more or less, and it is cheering to see them come within the sound of the Gospel. O that I could say, there is also a general turning unto the Lord! That the anxious inquiry, "What must we do to be saved?" was common among the people!—Blessed be God, there are some trophies of His grace, and willingness to save. At our communion season the last Sabbath, six came forward and united with us.

### Ohio.

FROM A MISSIONARY IN PREEBLE COUNTY.

"*By whom shall Jacob arise, for he is small?*"

It is still a day of small things, with the Presbyterian Church in this region. When we look abroad on the community around, errors, in almost every form, are seen to abound. Some deny the Divinity of the Saviour, and others, his atonement. Some disown the necessity of his grace, or Spirit—others, its virtue, or efficacy. With many, baptism passes for regeneration; and a change of heart is regarded as a mere theological speculation, without foundation in Scripture, and contrary to reason and common sense. In this state of things, we often feel disposed to ask, with the Prophet of old, "*By whom shall Jacob arise, for he is small?*" Nevertheless, we labour not without hope; trusting in *Him* who can save by few, as well as by many—who has chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the things that are mighty—we have endeavoured, in simple dependence on God's grace, to sow the good seed of the word. In too many cases, it seems as though it had fallen by the way-side, or among

thorns; still we venture to cherish the sweet hope, that in cases, not few, it will prove as good seed cast upon good ground, which will in due time spring up, and bear fruit to eternal life. Attendance on the means of grace is, in general, good. The Sabbath school is increasing in interest—prayer meetings encouraging.

FROM A MISSIONARY IN MASON COUNTY.

*Good encouragement to labour.*

.... Attention to the means of grace has greatly increased during the summer, and the means seem to have produced good effects. The Lord, I trust, is adding to the Church such as shall be saved. At our last communion in September, there were ten added to the Church, nine of them on examination; all, except one, fathers and mothers; four of them were baptized. One mother, as Lydia, has since had her household dedicated to God in baptism. One of the number who united with us, is a grandmother, seventy-four years of age; she gave good evidence of being brought in at the eleventh hour. If the angels, in the presence of God, rejoice over *one sinner* that repenteth, we certainly should be grateful for so many. There is still evidence of a good work going on with us. The hopes of God's people, that a good Church will be built up among us, are at present, strong. If the Lord continue his blessing, the prospect is good. ....

### Pennsylvania.

FROM A MISSIONARY IN CLEARFIELD COUNTY.

*The Life of a Domestic Missionary.*

The field of my labour comprises three preaching places; one six, and the other eighteen miles from the place where I reside; to each of these latter places I preach every four weeks, besides occasionally in school houses.

They who live in cities and large towns, know little of the life of a Missionary in the destitute places in our own country. They may form some faint conception of it, but nothing more; they may be *eye witnesses*, and even then, they will "know only in part." I was born and raised in a large city, where frequent opportunities were presented of knowing something of the Missionary, his field and labours, his trials and difficulties, his encouragements and discouragements. My experience has told me I knew but little. In new settlements, where preaching is heard only once in four, six, or eight weeks, and sometimes not in as many months, the people are willing to hear

any one, who comes to break to them the bread of life. Many who enjoy a regular, weekly ministry, will attend it when it suits them; not so, where preaching is scarce. They who hear it but seldom, will travel miles, and brave the storm, to enjoy the privilege.

A few weeks since, I set out in a storm to travel a distance of *sixteen or eighteen miles*, to fulfil an appointment; the unpleasantness of the day, and the distance between the houses on the way, there being but three log cabins in a distance of about thirteen miles, made the road appear long and dreary. In the evening, the rain changed to snow, and amidst a violent storm, about *forty* assembled from "far and near," to hear the first Presbyterian sermon that has been preached among them for about *two years*. Some few months since, I was providentially prevented from reaching my appointed place of preaching, and was obliged to spend the Sabbath in a secluded spot, with the Alleghany in front, and a high ridge in the rear. In this retired valley, the voice of the preacher had not been heard for *more than a year*, and a Presbyterian sermon had not been preached for *three or four years*. Saturday evening, word was sent to the few dwellers in that lonely spot, that a minister of the Gospel was among them, and would preach the next day. The Sabbath came, the storm had ceased, and stillness reigned throughout the secluded valley. How appropriate to this place, thought I, are the words of the poet—

"The sound of the church-going bell,  
These valleys and rocks never heard."

At the appointed hour, the few inhabitants assembled at the school-house, situated in a retired grove, and there I preached the Gospel to as attentive an audience, as I ever addressed. I trust good was done, and I fondly hope the bread thus cast upon the waters, will be found after many days. Two weeks since, I had an appointment to preach at a distance of about fourteen miles from this place, in the evening; when I reached the place, the little school-house was filled with persons anxious to hear the Gospel; such people will frequently travel six and eight miles, to hear a single sermon.

So anxious are many to hear the Gospel, that I have no doubt, did my health and strength permit, I could get a house full of hearers every day in the week, at the different little settlements scattered here and there over this large county. This county is nearly as large in extent, as any in the State, and yet your "missionary in the mountains" and myself, are the only Presbyterian ministers in it. We must travel over rough roads, and frequently in stormy weather, preach much, and live hard. The people, especially those living out of the villages, are generally poor; willing and anxious to

hear the Gospel, but able to do very little for its support. I have been here eight months, and during the whole of that time have received from all sources, only forty-three dollars. I have neither horse, nor any other conveyance of my own, and am obliged, from my inability to purchase, (except I run in debt, which I am very much opposed to doing,) to depend on borrowing, and this is not at all times convenient. As an example, I was obliged last Sabbath to travel five miles on foot, to my place of preaching. But it is for Christ, and the souls of men; and in so good a cause, we should be willing to endure hardships.

—  
FROM A MISSIONARY IN LUZERNE COUNTY.

*Some things for Christians in Pennsylvania to look at, and ponder well.*

At the Swites, where I am the first English preacher, they have a Sabbath school, quite active; there happens to be one man there, an English Presbyterian, who superintends the school. Among this people I have laboured with some prospect of good. I have carried books and tracts among them, acting the colporteur. I ascertained their destitutions, and supplied them with a sufficient amount of good reading to furnish a theme for much conversation, and some improvement. I have been told there has been more moral reform there, in the few months of my labour, than in twenty years before; this is encouraging. I have taken the second volume of the Union Questions there, and have made arrangements for a Bible-class, in which all who can read are to take a part. This, I trust, will call their minds into exercise, and benefit them, perhaps, more than the common preaching of the Word; it will at least, I hope, prepare them to hear preaching with more profit. There are many of them without the Bible, or ability to read it; they will soon be supplied with the word of life, as I have secured a number of Bibles, in English and German, for this very purpose. I have visited some *three hundred* families during the summer, and scattered, or introduced into my field of labour, about *one thousand* volumes of the American Tract Society's and Sabbath School Union's publications, including *one hundred* Bibles and Testaments; also, some fifty thousand pages of tracts. Of these some forty families in Swites, twelve were found without the Bible. In one town I called on thirty-six families, *fourteen* of which were without the Bible, literally perishing for lack of knowledge. Thought I, truly the heathen are at my door! One woman, when I inquired if she would have a Bible, replied, "I don't know what the Bible is." This woman,

with two fatherless children, lives in a log cabin in the woods, and could scarcely read. This is a kind of specimen of the moral and mental degradation, to an alarming, and to me, incredible extent, now prevailing in my native State—the *Keystone State*. Six months ago, I could not have believed, what my eyes have seen, and my ears have heard, on this ground. Truly the harvest is great, and the labourers are few. There is great need of evangelical labour here; as great need, I believe, as in India, or China. The people are insensible, and exceedingly negligent about their religious obligations. From the best estimate I am able to make, not more than *one in twelve or fifteen*, goes to church on the Sabbath; hence, I find it necessary to go to their huts and dwellings, and converse, and pray with them, and leave them such a preacher as Baxter, or Bunyan, or Flavel, or Pike, or Doddridge. This may awaken some to come and hear the Gospel, and may lead others to read God's word. In the meantime, I preach publicly, as my strength will allow. I have travelled, during the summer, not less than *one thousand miles*, and yet have not been out of my own field of labour but once.

FROM A MISSIONARY IN VENANGO COUNTY.

#### *Hopeful Appearances.*

In my last communication it was stated that the Lord's supper had been administered in the church at G . . . . —that *eleven* persons were received on examination, and that favourable indications were visible; That church, as you have been already informed, originated in missionary effort, and has been so far sustained by the same instrumentality. I recently administered the Lord's supper in the bounds of this congregation, but at a distance of several miles from the usual place of meeting; this communion was, I think, still more remarkable than the preceding one. Our meetings were well attended and characterized by deep, and general solemnity. *Twelve* persons were received into the church, on examination; these exhibited much feeling, and some of them, if we are not deceived, present cases of remarkable conversion. During the summer, this church has had an accession of *twenty-three* members.

## Mission Rooms: Philadelphia, February, 1846.

### TO THE MISSIONARIES IN THE WEST.

#### *Want of Punctuality in making Reports to the Board.*

We regret being under the necessity of reminding our Missionaries, particularly those in the far West, that in their commissions, they are directed to make *regular quarterly reports of their labours to the Board*. A large proportion of our Missionaries, we take pleasure in stating, do not fail in the performance of this duty. But there are others, and the number has recently increased, who in this matter are exceedingly remiss, and from several, *no report has been received by the Board for many months*. This has been the case with a large proportion of the Missionaries, who have received their pay from the Treasury at Louisville. From a number of these, *no reports have been received*, and the Board are left in total ignorance of what they are doing. The Missionaries in the western agency,

have been directed by the Board to send copies of their quarterly reports to the Committee at Louisville. But they have also been instructed "*to send regular quarterly reports to the Board as heretofore*." The importance of attending to this matter, is much greater, than probably most of our Missionaries suppose. The accounts of all the Missionaries are kept at the office of the Board; and the Missionaries are credited, *only on their reports*. When no reports are received, no credit for labour can be given—and as a necessary consequence, with those who fail to report, the accounts of the Board must be incomplete. To enable the Board to keep their accounts full and regular, punctuality in reporting is all important.

But this is not all: the reports of our Missionaries are expected to furnish that information, in regard to the Missionary field, and in regard to the Missionary work, which the Board need

for their direction, and which the Churches need to interest them in the cause. If our Missionaries fail to give us this information, by failing to report, or if they take little or no pains in preparing reports that are sent, how are the Churches to know what is doing? and how is their interest in the work to be kept alive and active? The failure in this matter is attended with serious loss to the cause. We do most earnestly desire, that our Missionaries should all understand, that the object of their reporting is not merely to let the Board know, that a quarter, or six months of their commission has ended, and that they want their pay. This is one object, which we will endeavour not to overlook, when reports are received; but there is another, and an exceedingly important object to be gained by their reports, which we beg our Missionaries not to lose sight of—that is, to excite and aid in keeping alive a Missionary spirit in the Churches. We do hope this notice will be sufficient to remind those, who have failed in sending their reports to the Board, of their duty in this matter; and that this failure, which is becoming a serious evil, will be corrected with as little delay as is practicable.

## CHURCH EXTENSION.

In an article on this subject, published in the last number of the Domestic Missionary Chronicle, we ventured to submit to the Churches a proposition to raise for this object, within the next three months, the sum of *ten thousand dollars*—and endeavoured to show, by a plain and simple statement, that even the small sum of \$5, given by each of our churches, would accomplish the object. We rejoice to find that this suggestion has arrested attention, and that one of our feeblest Churches has set the example, by commencing the work. The following extract from a letter of one of our missionaries in Delaware, enclosing \$5 for this object, will, we think, be read with interest; and we fondly hope the example will be promptly followed by other pastors.

ED.

. . . . Enclosed are \$5, which I received at our little prayer meeting for the Church Extension Committee. We read your proposition in the Chronicle to raise \$10,000 for this object, and although one of the feeblest churches in the land, we resolved to do our part. I had only to ask some six or eight persons to accomplish the object. Where is the church that could not, and would not do the same, if applied to by the pastor, or by some one of the congregation? Could there not be *ten* found in every congregation who would give *fifty cents* each? We do hope the trial will be made. . . . .

## RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN DECEMBER, 1846.

SYNOD OF ALBANY. *Pby. of Albany.*

Fem. Miss. Soc. of the Second Presb. ch, Albany, for the support of the Rev J V Dodge, and to con. Lemuel Jenkins and Nathaniel Wright hon. mem. 100; sabath school of same ch, in part to support another miss. 50; 1st Presb. ch, Albany, 155; do. dona. of Miss Elizabeth Scott, in part to con. her nephew, John S Boyd, an hon. mem. 25

330 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

E Bethany ch, N Y 11; Scottsville 1st ch, N Y 2

13 00

*Pby. of Ogdensburg.*

Hammond ch, N Y 3 50

3 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodwill cong. N Y 64, of which 10 was paid to a miss. 54; Goshen ch, N Y, Dr John S Crane, 10; Deer Park ch, Mount Hope, N Y 16

80 00

*Pby. of North River.*

First ch, Newburgh, N Y mon. coll. 16 74

16 74

*Pby. of New-York.*

Jamaica ch, N Y 11; Brooklyn 2d ch, Bayliss, 20; Duane st. ch, N Y sab. school asso. 150; Brick ch, N Y coll. in part, 765 34; fem. for. and dom. miss. asso. of Rutgers st. ch, N Y 88 75; Wallabout ch, N Y 5 41

1040 50

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Patterson 1st ch, N J 30 17

30 17

*Pby. of New Brunswick.*

Fem. miss. soc. of Princeton, N J to be expended in N Jersey, per Miss Sarah J Miller, 18

18 00

*Pby. of W. Jersey.*

Fem. miss. soc. of Bridgeton Presb. ch, 30

30 00

*Pby. of Newton.*

Hackettstown ch, N J 50

50 00

*Pby. of Susquehanna.*

Orwell ch, Pa. 7

7 00

SYNOD OF PHILA. <i>Pby. of Phila.</i>		SYNOD OF OHIO. <i>Pby. of Coshocton.</i>
Tenth ch, Phila. W L Mactier, 1; Wm Kirk, 5; Moses Johnson, 25; Wm Veitch, 5; 2d Presb. ch, Phila. Samuel Porter, 5; Daniel Haddock, jr 2; Mrs Torbert, 5; a member, per Mr Charles Collins, 20; Central ch, Phila. Alexander Henry, Esq 100; Mr Roberts, through Mr A Symington, 25	193 00	Linton ch, Ohio, 2; Jefferson ch, Ohio, 2
<i>Pby. of Newcastle.</i>		
Benev. fund of New London cong. Pa 30; Newcastle ch, Mrs Nevin, 5	35 00	
<i>Pby. of Donegal.</i>		SYNOD OF VIRGINIA. <i>Pby. of Greenbriar.</i>
Marietta cong. Lancaster co. Pa 21 50; Middle Octorara cong. Pa 5 37; Lancaster cong. Pa 60	86 87	Am't paid to a miss. by Rev J M Brown, treas. 27 50
<i>Pby. of Baltimore.</i>		
First ch, Alexandria, D C 70	70 00	Am't paid to a miss. through branch of the Farmers' Bank of Va 100
<i>Pby. of Carlisle.</i>		
Presb. ch, Hagerstown, Md to con. Rev John F M Laren an h. m. 50; Big Spring ch, Pa in part, 60; Chambersburgh ch, Pa 117 50; McConnellsburg, Pa of which 10 is from Col James Agnew, 23; Nathan Woods, Esq of Dickinson ch, Pa in part to con. his daughter Martha Jane Woods an h. m. 30	280 50	DONATION OF JAMES P SANDERSON, ESQ., MILTON, PA 54; DONA. OF MR GEORGE H GARRETT, TO CON. HIMSELF AND MRS MARGARET GARRETT H. M. 100; PRERA DIVIDEND OF INTEREST ACCT. AND SPECIAL FUND FROM THE GENERAL ASSEMBLY, PER M NEWKIRK, ESQ. TREAS. 416 99
<i>Pby. of Huntingdon.</i>		
Church in Clearfield, Pa 5 25	5 25	Total, \$3017 66
<i>Pby. of Northumberland.</i>		
Chatham Run ch, Pa 3 64; Derry cong. Washington co. Pa 22	25 64	CLOTHING, &c.
		From a female friend, a box of clothing, valued at 30; from a family in Phila. a chest of wearing apparel, valued at 50
		80 00
		FOR THE CHURCH EXTENSION FUND.
		Benev. fund of New London cong. 5; Peter Boyd, Esq of 1st ch, Albany, N Y 10; 1st ch, Patterson, N J 11 75
		26 75
		THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,  
IN DECEMBER, 1845.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
Lawrenceville ch, 15 75; 1st ch, Allegheny City, Pa to con. Rev E P Swift D.D, and Alexander Semple h. m. 102 08; Monongahela City ch, 30	147 83
<i>Pby. of Redstone.</i>	
Greensburg ch, 10 50	10 50

SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Steubenville 2d ch, 16 39	16 39
Total,	\$174 72
The fem. sew. soc. of Connellsville ch, Pa. has, by contributions of clothing in May and Oct. 1845, con. the following persons hon. mems. viz: Rev Ross Stevenson, Alexander Johnston, and Mrs Mary Little.	
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,  
IN DECEMBER, 1845.

SYNOD OF CINCINNATI. <i>Pby. of Sidney.</i>	
Sidney, Ohio, 2	2 00
<i>Pby. of Maumee.</i>	
Lima, Ohio, 10	10 00
<i>SYNOD OF INDIANA. Pby. of Salem.</i>	
Cong. don. bal. 1 05; Ebenezer, 1; Sharon, 3 47; Mrs M A Ayers, N Albany, 10	15 52
<i>Pby. of Crawfordsville.</i>	
Waveland, Ind 5	5 00

SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
Rev Wm S Potts D D 20	20 00
<i>SYNOD OF KENTUCKY. Pby. of Muhlenburg.</i>	
Livingston, 4 87; R C Stone, 2; Bethany, 2 13	9 00

SYNOD OF TRANSYLVANIA.	
Springfield, Ky 15	15 00
SYNOD OF W. TENNESSEE. <i>Pby. of West Tennessee.</i>	
Gen Pillow, 5; Zion, 85 45; Mt Pleasant, 9; West Tenn. P. 20; Bethesda, 33 50	152 95
<i>Pby. of Nashville.</i>	
Galletin, 23; Nashville, for particular m. 275; Jno. Patterson, Esq Shiloh, T 10	308 00
<i>Pby. of North Alabama.</i>	
Tuscumbia, Ala 50; Florence, 62 80	112 80
MISCELLANEOUS.	
Proceeds of miss. depot, 59 87	59 87
Total,	\$710 14
WM. GARVIN, Treasurer.	

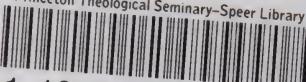


**For use in Library only**

*For use in Library only*

I-7 v.14  
Missionary Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00317 7443