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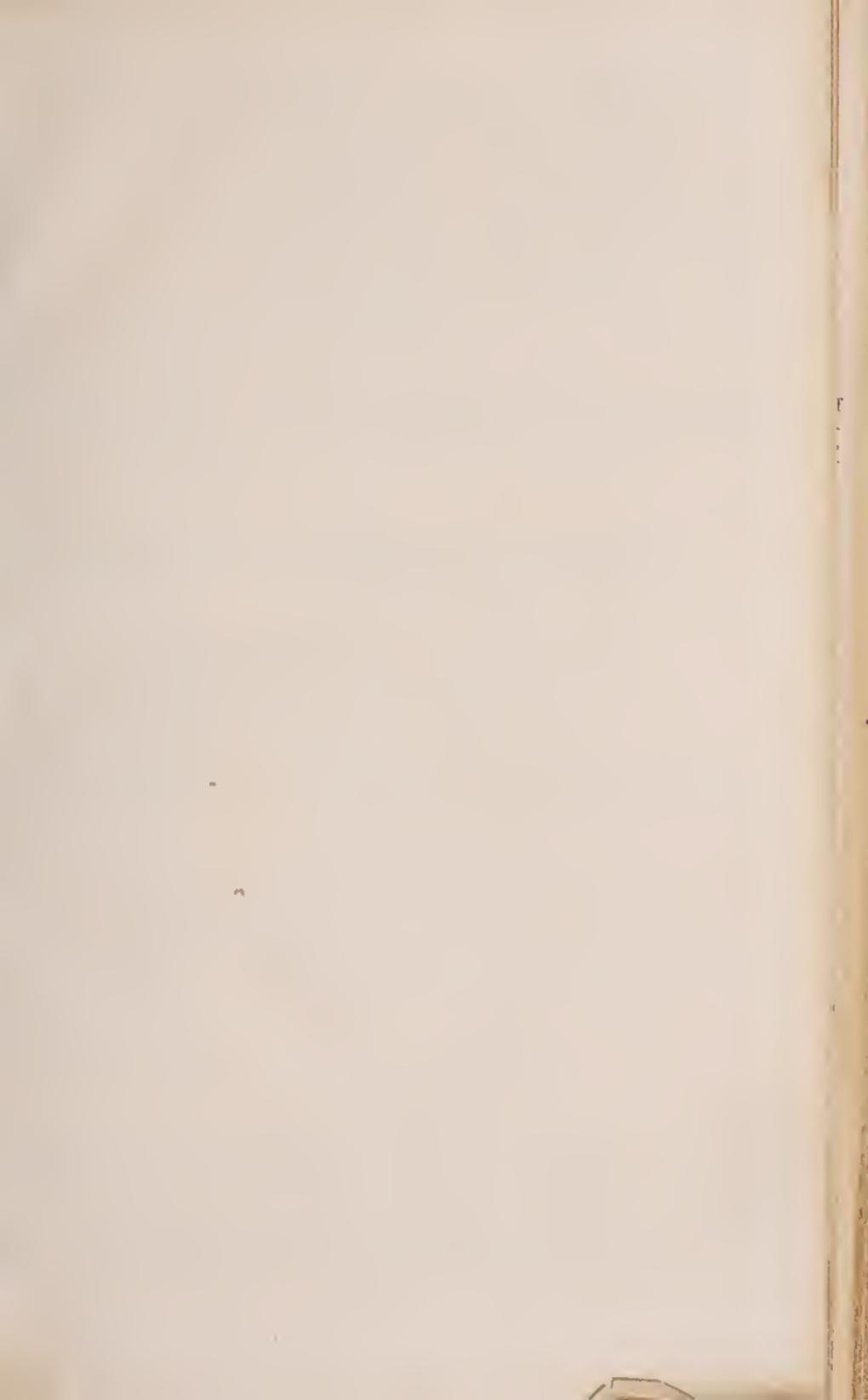
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THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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1848.

200 JOURNAL OF POLYMER SCIENCE: PART A

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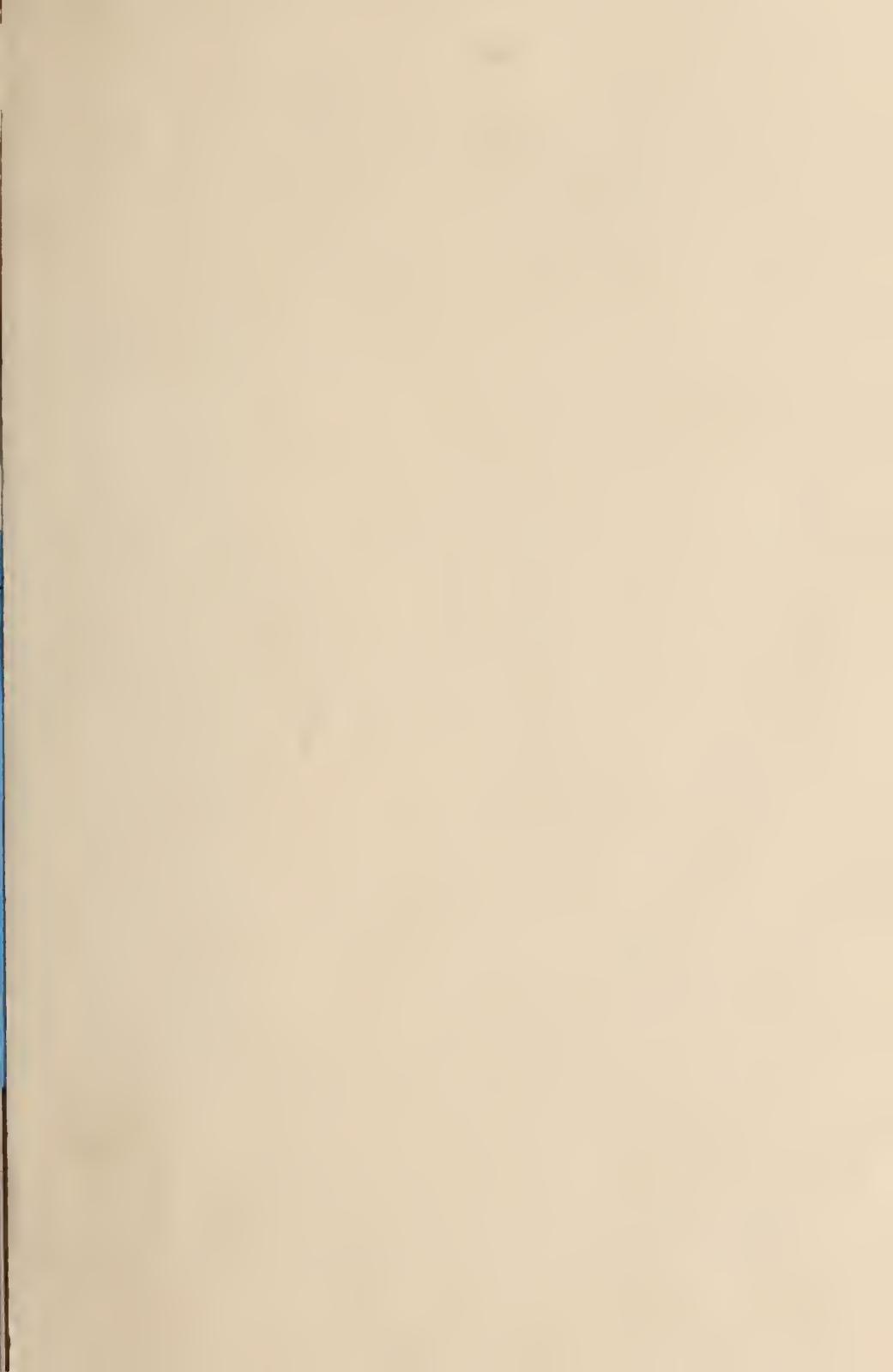
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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI.

DECEMBER, 1848.

No. 12.

Board of Foreign Missions.

AN ADDRESS:

DELIVERED BEFORE THE SYNOD OF NEW YORK, BY THEIR APPOINTMENT, IN THE RUTGERS' STREET PRESBYTERIAN CHURCH, OCTOBER 17, 1848:

BY THE REV. JAMES C. EDWARDS,

Minister of the Presbyterian Church, Snilhtown, L. I.

Published by request.

An established order of the Synod of New York, requires at their annual Sessions an Address from one of their number, on the subject of Foreign Missions. To discharge a duty under this rule I appear before you. While this arrangement does not disparage any of the other great benevolent objects in which the church is engaged, it shows a deep-felt and abiding interest in this, as an object of permanent and commanding importance, a sense of which the Synod would cherish and augment among themselves, in the hope, at the same time, of thus perpetuating and increasing a missionary spirit in the churches under their care.

This, so manifestly the spirit of Him, who, though rich, yet for our sakes became poor, that we, through his poverty, might be rich; and of the Gospel, in whose hope and salvation we rejoice—should animate every minister, every elder, and every follower of the Redeemer. The religion which we profess prompts it; our high calling requires it; the wide-spread realms of moral darkness call for it; the world, still to a great extent without a knowledge of the Saviour, demands it; while in his providence, God, "who only doeth wondrous things,"* has opened al-

most boundless fields in which this spirit may exert its energies, meanwhile cheering and rejoicing our hearts by the work of his grace in the conversion of those who had wandered all their lives, cheerless and hopeless, amidst the mazes of heathen darkness and superstition.

Even the followers of the false prophet are beginning to forsake the Crescent and gather round the Cross.

You remember him who said; "And I, if I be lifted up from the earth, will draw all men unto me."* The work of missions is realizing the truth set forth in this intimation of the wide range of the purposes of divine grace. The idea of a Golden Age among the ancient heathen had something more to support it than mere fancy. It shows an indistinct, traditional notion, at least, of a great, scriptural truth—an age of light, peace, holiness, and universal righteousness; when the nations of the earth shall see and walk in the light of the Lord. Prophecy points to a bright and glorious day: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."† The rising light of this day, if we mistake not the signs of its approach, is now visible. It is seen gilding the mountain-top of many a heathen land, and making glad the wilderness and solitary place, over which, for ages, the night of moral darkness and spiritual death had hung. O, let the light of this predicted, long-desired, and blessed day, increase and spread till "the wilderness and the cities thereof lift up their voice, the villages that Kedar doth

* Psalm lxxii. 18.

* John xii. 32.

† Is. xi. 9.

inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.”*

The cause of Foreign Missions is one of vast importance, unsurpassed in deep and thrilling interest by any of the numerous schemes of benevolence which engage the attention of God’s people. Indeed, much of the interest attaching to several leading, religious, enterprizes of the day, arises from their relation to this, as subsidiaries in the great work of evangelizing the nations. They have other ends in view, connected with the wants of the Church, and of the destitute, unconverted, neglected, and outcast, of Christian lands. But, being the offspring of the Gospel, they breathe its heavenly spirit; and having kept their own vineyard and fed their own flock—scattered the blessings of heaven to the needy at home, they move on in their work of faith and labor of love—join interests with the heralds of salvation to distant lands, and with them cry: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”†;

Separated from their connection with the Foreign Missionary enterprise, they would lose much of that consequence which now attaches to them. Related to it, and efficient helpers in the cause which involves the present well-being and eternal happiness of millions on heathen ground; honored and beloved, as they are, and should be, for their works which praise them “in the gate;” they are, on account of this relation, still more highly honored and more ardently loved, and at the same time possess an importance far more extensive and commanding.

The sphere of their benign operations is thus greatly enlarged—their opportunities of doing good are multiplied, and myriads of immortal beings, otherwise beyond their reach, brought within the range of their influence. Their auxiliary relation to the heaven-authorized and commanded enterprise which aims at the subjugation of the world to Christ, imparts a brighter lustre

to their character, and superadds a consideration of unspeakable value in estimating their consequence. In a measure they take rank, in point of importance, according to their ultimate bearing on the great end which the Saviour teaches us ever to keep in view, when he directs us to pray: “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come.” The end here presented to view, is the noble and glorious one contemplated in the work of Foreign Missions. Towards this the eye of the Church should be directed; upon this, her heart should be fixed. For this she must pray; for this labor, with patience and perseverance, faith and hope, till the triumphant shout is heard: “The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ.”**

For such an object who would not pray? For such a consummation of peace and righteousness, who would not labor? In anticipation of such an enthronement of Christ, with its attendant glories and blessings, what pious heart does not exclaim: “Come, Lord Jesus.” May no one who professes to be a follower of the Saviour, show by his inaction, coldness, or luke-warmness, that he feels little, or no interest, in Immanuel’s reign. Connected as this is with the temporal and eternal interests of mankind; involving, indeed, the peace, happiness, and salvation of the nations; the cause of Missions, which is pre-eminently preparing the way of the Lord, and bringing in that happy era, appeals by all the considerations of philanthropy to every heart that moves with compassion for human degradation and wretchedness, and by the higher considerations drawn from the value of the soul, the peace of God, and the hope of heaven, to every one to whom the Saviour is precious.

The indifferent in this cause must be spiritually dead, or slumbering. But the stirring, moving, onward, philanthropic times, in which we live, rebuke the spirit of death, and call upon every one that regards the interests of our common humanity, to aid in sending the Gospel to the unevangelized, as the only effectual means of moral elevation and social happiness; while the command of Him “who walketh

* Ib. xlivi. 11—12.

† Is. iv. 1.

* Rev. xi. 15.

in the midst of the seven golden candlesticks," having "the keys of hell and of death," "preach the Gospel to every creature," peals upon the ear of the slumbering. O, if in times like these—the world in motion, nations perishing, the Church, to a great extent, praying and laboring, and Christ, the captain of salvation, saying to the sacramental host: "Onward;" any one continue inactive, or indifferent, "how dwelleth the love of God in him?" Where is the evidence of his union to Christ, in the absence of all sympathy with him in his compassion for the needy and perishing? Where is the evidence of his having "the Spirit of Christ," while he wilfully, and with the means of sending the Gospel to the destitute, withholds it from them? Where is the evidence of his having any real interest in Christ, when for aught he is willing to do, the generations of the heathen may remain ignorant of God; endure in this world the miseries of their debasing and cruel idolatries; go to the Judgment, in pollution and guilt, and thence to hell? Strange indeed, if such a one be in vital union with him who came "to seek and to save that which was lost,"* and who, in accomplishing his purposes of mercy and grace, stooped to a condition in which, as to a home, he was more destitute than "the birds of the air," or the foxes on the mountains of Israel. Let such a one think of him whose first, infant bed, was a manger, and observing the spirit of deep, unutterable interest, in the welfare of a lost world, manifested through his whole life, follow him from Bethlehem to Calvary; and then ask himself whether the likeness of that adorable One, borne by all the heirs of salvation, is not wanting in his soul.

The Church is the fountain from which streams should flow, not merely to gladden the region of her immediate residence, but to cheer, fertilize, and bless, the moral wastes of the world. The relation of the Church to unevangelized nations furnishes ample motives for prosecuting the work of missions.

They are in darkness; she, is not only herself "light in the Lord," but has in her hand a light, before which the dark-

ness, in which they are enveloped, and groping their midnight-way, would break and vanish, as the darkness of a drear and starless night, before the rising sun. It is not merely for her benefit, to illumine her path, and guide her way to heaven, that God has given her his word: but, that walking in the light of it herself, knowing its value and indispensable necessity, she may raise it, clear and bright, upon her own towers, and send it through the earth, to every tribe and nation. And shall she conceal, or withhold it from them, a day, or an hour?

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

Her relation is one of high, spiritual trust. With her are the oracles of God. To her he has committed his truth, not for her exclusive benefit, but that she, sanctified by it herself, may hold with sacred hands this precious boon of heaven, and in the fidelity of her consecration to God, dispense from its fulness, at the call of the needy.

The truth of God is the divinely appointed instrument of spiritual illumination and sanctification. All other instrumentalities fail to accomplish these great ends. The lights of literature and science, leave mankind in spiritual darkness. The world by wisdom never has known God, nor can it, by this means, ever know him. Such knowledge may enable men to break the cords of error and superstition with which they have been bound, but it does not make them "free indeed," nor gird them with spiritual strength. It neither enlightens spiritually nor sanctifies. It may enable them to detect the arts of the deceiver, penetrate the veil of hypocrisy, and free themselves from the impositions and ghostly rule of a corrupt religion; but having done this, it leaves them still under the power of sin, removed, if possible, to a greater distance from God than ever. The prevailing infidelity among intelligent Romanists, in Papal countries, is proof of this.

A correct system of secular instruction may do much towards weakening the hold of a false religion on the minds of a degraded and ignorant people. It may even demolish a false religion, and overturn its

* Luke xix. 10.

very foundations ; but there it stops, leaving its subjects amazed and bewildered, amidst the ruins it has wrought. Their gods have been shown to be a lie ; their religion an imposture : and there it leaves them, without the knowledge of the true God, and ignorant of the way of salvation : and now, freed from the shackles of a galling superstition, the step is easy to Infidelity or Atheism. The correctness of these remarks is confirmed by a reference to the influence of government-schools in India, from which Christianity is excluded. That system of instruction, devoid, as it is, of the evangelical element—the great and only spiritual guide and sanctifier in education, is aiding greatly in demolishing the mighty fabric of Hindu superstition ; but in doing this, it does not show its pupils “a more excellent way.” It does not point them to the Cross,—it does not train the youth of India for heaven, but for hell—yes, for hell, after all. It treads down, and laughs to scorn, their superstition ; but leaves them Infidels—the subjects and dupes of Satan, still. So it is, and so we may expect it to be, always, and in every place, where the light and influences of divine truth are wanting. The Church has the remedy committed to her, in trust, for the benefit of the nations. Let her proclaim it, and by her messengers, send it through the world, that when the idol falls, its deluded worshipper may bow in adoration of Jehovah, and renouncing his vain hopes, “ behold the Lamb of God.” When in this sacred place, Christ’s ambassador reads or proclaims the Gospel, let those who hear the joyful sound, ask themselves whether they have been faithful stewards ; and whether from them has “ sounded out the word of the Lord ;” and so may every family of Zion, in their holy and privileged assemblies, inquire into their fidelity to their high and sacred trust.

The duty of the Church, resulting from her relation to the heathen world, is clearly set forth in the command of the Saviour ; and it is matter of thanksgiving to God that so many denominations of Christians, holding Christ the Head, are laboring in the cause of Foreign Missions. We hail our brethren of sister communions, as co-laborers in this glorious cause, and bid hem God-speed, in their blessed work.

We give thanks to God for any success attending their labors, and pray that heavenly wisdom may guide their efforts, and that still greater success may crown their exertions. Let them enlarge their operations, and go on in their work ; and the Lord prosper them.

At the same time, it is matter of gratitude to God that our own beloved branch of Zion is engaged in the same great cause.

It lies near the heart of many among us. The evidences of this, amidst all that is humiliating, are delightfully apparent. Our distinctive organization is proof of it—the offspring, not of party-zeal, or bigoted exclusiveness, but of an intelligent, deep sense of duty to the Head of the Church, and love to the souls of men ; leading to the adoption of such a plan as seemed best adapted to advance the interests of the Redeemer’s kingdom, and answer the high ends of the vocation of the Presbyterian Church. I, for one, honor the spirit which originated the Western Foreign Missionary Society, and contemplate with interest the work which, during the few years of its existence, it accomplished. I honor likewise, the spirit which, in 1837, gave it a new name, for it was worthy, the “ Presbyterian Foreign Missionary Society,” and made this city the centre of its operations. And above all, I honor and rejoice in the spirit of firm, unyielding loyalty in our Church to Christ her King, which, after much embarrassment, deliberately entered upon the records of our highest Judicatory the following memorable purpose : “ Resolved, That the General Assembly will superintend and conduct by its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly.”* Who would have this truly noble resolution expunged from the record ? Who, on the contrary, even of the doubting and faint-hearted, may not see, in the light of events that have succeeded, if not of principles before urged, that in this our Church took her proper place, and now occupies a position no higher than that to which she is called by her obligations to Christ and the

* Minutes—1837, p. 452.

world? And at the same time a position which enables her, with the least possible embarrassment, to impart to others her own scriptural order and government, and above all, that truth which she loves, and which, through the Spirit, has wrought her own hope, peace, sanctification, and eminent usefulness? Less than this would have been unworthy of her, and a dereliction of duty to her Lord.

The time of this action, June 7, 1837, dates the commencement of our Foreign Missionary operations in a Church-capacity. The Board of Foreign Missions of the Presbyterian Church, organized eleven years ago this month, was enabled by a transfer of the Presbyterian Foreign Missionary Society, to enter immediately upon its great work in fields of operation selected and occupied; with missionaries in its service; and missions, in infancy, established. With this prosperous beginning, our Board was soon strengthened and encouraged by having transferred to it the relations of the Central and Southern Foreign Boards; and we have increasing evidence of its being strongly intrenched in the love and confidence of our people. This, without entering into detail, is apparent from the annual advance, for several years past, in the receipts of the Board.

From the point to which we have just referred, as fixing the date of our distinctive missionary operations, a retrospect is pleasing and encouraging, as it brings into view some striking evidences of a deep and irrepressible interest, in the Presbyterian Church, in the cause of Foreign Missions. The spirit of Brainerd had diffused itself and kindled into life many a heart. Indirect action no longer satisfied. The office of a mere handmaid, though noble, in a work so glorious, did not satisfy. The principle of simple co-operation, even with an honored and efficient institution, did not satisfy; because deemed inadequate to a full development of the energies of the Church, and not fully consistent with her obligations to the heathen world, or to Christ her Head. She heard the voice of her Redeemer, calling her to more open, direct and united action—to marshal herself under Him, and advance to the post

assigned her in the spiritual conquest of the world. While her Redeemer called, his Spirit moved, and nothing could suppress her desire to obey his voice—nothing quench her zeal in his service, or abate her love for those who were perishing in ignorance of him and his salvation. The Lord had made her ready for His service in the foreign field. “Thy people *shall* be willing in the day of thy power.”* The indications of this readiness are apparent. They may be seen at a glance back over a few years, from the point to which your attention has been directed. The spirit in our Church that desired and plead for a service in the work of missions, in the free, and unrestricted energies of an organization of her own, is to my mind, a cheering earnest and pledge, of a lively and undying interest in the welfare of the heathen, and of the divine purpose to make her an efficient instrument in advancing the Redeemer’s kingdom in the world.

That this cause has a strong hold on the hearts of many in our Zion, is, moreover, apparent from the affection and firmness with which they have adhered to it up to the present time. It has met with embarrassments and encountered difficulties; yet has always had warm and faithful friends, ready to give of their money, sons, and daughters, for its support; while, in humble dependance upon God, they have ever looked to him to prosper and give it success. Nor have they looked and labored in vain. The cause has made highly encouraging progress.

Its prosperity calls for our grateful acknowledgments to God; and the success which has attended it, should inspire us with fresh zeal in its prosecution. In addition to labors in other parts of the world, we now see our beloved church united in ecclesiastical bonds and Christian fellowship, with tribes of once untutored savages, on our own Continent; with Africa; with India; and with China: and last May, in our General Assembly, among others, was a Narrative of the State of Religion within the bounds of a Presbytery on heathen ground, from the pen of a native Presbyterian minister, who a few years ago was serving the gods of India. And now that brother in the Lord, and the ministry of reconciliation, whom no considerations

* Ps. ex. 3.

presented by a wealthy father, and his opulent friends, could induce to return to idolatry, has advanced the standard of the Cross; taken a new station within the limits of the Panjab, and there he now is directing the perishing heathen to the true God and only Saviour. Heathen children and youth have been instructed in useful, secular branches, and taught, meanwhile, the truth as it is in Jesus; and God, blessed be his name! in the riches of his mercy, and the might of his grace, is taking from among them a people for himself, and out of the mouths of babes, perfecting praise. Infants, in whose veins runs still fresh the blood of idolaters, are now consecrated to God in baptism by their reclaimed, converted parents, no longer looking to the Ganges for purification, but to the Spirit and blood of Christ.

Amidst the temples of superstition churches have been planted, to which the Lord is from time to time adding converts; and in such numbers as cheer and rejoice our hearts, and encourage us to hope that the day of his right hand is near, when, by the pouring out of his Spirit, the trophies of his grace shall be multiplied, and the kingdom of darkness despoiled of many of its subjects. Millions of the heathen may now hear or read, in their own language, the wonderful works of God; become acquainted with the Redeemer of lost men, and learn the way of salvation. The unsearchable riches of Christ are proclaimed among the heathen, by native tongues; native helpers stand side by side our missionary brethren, to aid and encourage them in their work—the living tokens of the Lord's presence with them, and cheering examples of the power of his grace. The school, the press, the pulpit—these mighty engines of power, are all employed, and in harmonious action concentrated and brought to bear, in all their force, upon the empire of sin; weakening at every blow the kingdom of Satan, and strengthening the kingdom of Christ.

A great work, through the favor and blessing of God, has been accomplished, by the little, devoted band of missionaries, sent forth in the name and under the direction of our branch of Zion. God has been with them, and prospered in their

hands his own cause: wrought by them, to the rejoicing of saints and angels; and he now says, to them and to us, in the language of his providence and grace, “Go forward.”

In view of the divine promise, and of what has already been accomplished, connected with the increasing interest in this cause, the future is full of encouragement. Discouragements may arise—unexpected hinderances may obstruct the progress of the missionary work—the devil may come out against us in great wrath; but since the cause is the Lord's, we need not fear the issue. Let us do our duty in humble and steady reliance on Him who has all power in heaven and earth, assured that his counsel shall stand, and that he will do all his pleasure.

The work of Foreign Missions is in a cheering state of advancement and prosperity. Its successful prosecution depends, in a great measure, upon the Church *at home*. It has felt, and it still feels, and it must continue to feel, the beating of its pulse—the influence of its spirit. This, in order to a suitable and vigorous prosecution of the work in which we are engaged, must be a missionary spirit, inflaming the Church with a holy and inextinguishable zeal for the honor of Christ and the advancement of his kingdom; urging her forward in the way of obedience to his commands, in the promptness of alacrity and love: opening in her heart, a deep and ever-gushing fountain of sympathy for the wretched, ignorant, perishing heathen, that shall give her no rest, no quiet, except in prayers and labors for their salvation; and kindling in her bosom a sleepless compassion for their souls, that shall keep her eye ever towards them, her heart and hands constantly employed for their rescue from the power of sin and Satan. A spirit is needed in the Church, akin to that which led a missionary, in self-communion, to say, in view of Africa's sable offspring gathered together for instruction, “Dear children—how interesting! How interesting; but how few care for your souls!”*

The ignorant and perishing condition of the heathen makes a most urgent appeal

to those who are blessed with the light of the Gospel, and know the preciousness of a Saviour. At a certain town in Africa the people gathered in crowds to hear the Gospel message. After listening to this new and wondrous story, "They told us," say the missionaries, "they would like to hear more about him who had lived and died, and who could take away all their bad hearts and feelings, and give them new hearts and good feelings; that they had never heard in their country of one man's dying to save another man's life: and finally they wished for some one to come and teach their people."* That such benighted souls might become acquainted with the wonders of Calvary, and learn the way to heaven, a female missionary, in the loneliness of recent widowhood,† when facilities were offered for her return to this country, said, "Here is my place, and here my work; and in the present state of the mission I cannot leave it."‡ If every Christian were in his place, and at his work, and were as unwilling to leave them, how many years, do you suppose, would it require to evangelize the world?

Said a chief of the Omahaws, in reply to an inquiry respecting the number of orphans among them, "We are all orphans, and need the aid of our white brethren."§ Orphans, indeed, are the poor, degraded Omahaws; and orphans, in an affecting sense, are all the unevangelized tribes on this continent; while ignorance of God is everywhere the parent of human wretchedness, and the precursor of future woe. Said a man in China, to the late missionary Abeel, as stated by our departed and much-lamented brother Lowrie: "Teacher, before you came, I killed five of my children. I would not do it now, for you have shown me it was wrong; but before you came I did not know that; who was there to tell me?"||

O! brethren, how few, even now, are there among the millions of China to show them their sins, and direct them to Christ! A missionary speaking of the Hindus, says, "They traverse the burning plains, and sandy deserts, and fatal jungles of

Hindustan, for thousands of miles, measuring their way through mud and water by the length of their bodies, to bathe in some sacred stream, with the vain hope of washing away their sins; or of beholding the car of Juggernaut. They stretch themselves on planks pierced with sharp iron spikes, and there lie till the blood oozes from almost every pore. They suspend themselves from large iron hooks, thrust through the muscles of the back, and there hang until life is sometimes extinct. They pierce their tongues with spears, and are led about, for hours, by the inserted weapons. They thrust bamboos, some eight feet in length, and an inch in diameter, through their sides, and thus walk about for the amusement of their equally infatuated beholders. And yet, after undergoing all these modes of torture, I have heard them exclaim, 'We have no peace,—we have not yet found God—where is He, that we may find him?'"**

Who, brethren, that knows in his own happy experience, the value of Christ and his salvation, can remain unmoved in view of the deplorable condition of the heathen? And who that acknowledges him as his Lord should not be engaged—should not be doing something for their salvation?

A right spirit in our communion, while it would be in itself most valuable, and adapted to diffuse a heavenly influence through the Church, would, at the same time, sustain the cause of missions nobly, and in a manner accordant with her relations to Christ and the world. It would keep the ears of Christians open to the commands of their risen and reigning Lord, ready to "hear what the Spirit saith unto the churches."† It would keep our hearts glowing with love to Him that loved us, and washed us from our sins in his own blood; and to those who have never heard the glad tidings of salvation through his death. It would break the silence of many a lip, and move every tongue, in earnest prayer to God for the gathering in of the nations, and Zion's enlargement, till in heavenly exultation and delight, she grasp the world in her embrace.

Such a spirit would mighty reduce the

* Annual Report, 1844, p. 14.

† Mrs. Sawyer, now Mrs. Connelly.

‡ Annual Report, 1844, p. 14, note.

§ Annual Report, 1847, p. 12. || Ann. Rep. 1844, p. 31.

* Foreign Missionary Chronicle, December, 1847, p. 120.

† Rev. ii. 29.

value of gold and silver, relative to this world; open many a coffer, and swell the amount of contributions to an amount that would enable the Board to call for more messengers of salvation, and say to our brethren, far away in the regions of idolatry—Lengthen your cords and strengthen your stakes; take your measures, and make room for large reinforcements. Then we might hope that no one qualified, whose heart God had moved, would be denied the privilege of engaging in the missionary work, nor detained a day from the service, for want of means to send him forth.

The Board have had occasion from year to year to complain, that many of the churches stand aloof from this cause. A statement in the last Annual Report merits our serious attention, and indicates, no doubt, the reason, in a good degree, of the apathy so extensive on this subject. After referring to the painful fact, that more than one-half of the churches do nothing to send the Gospel to the heathen, they make the following statement: "No church, whether vacant, or with a stated ministry, has refused to aid in support of this cause, when asked to do so by any agent of the Board, or by any minister or ruling elder of the church."* How humiliating the fact above referred to, and how significant and instructive the statement connected with it.

Fellow-laborers in the Gospel—fathers and brethren, to us *first*, a dying world directs its suppliant eye, and extends its imploring hands. Much, very much, under God depends upon the ministry, in infusing a missionary spirit into the church where it does not already exist, and cherishing and strengthening it where it does. How seldom is it that any great object engages the attention of a church, if the minister takes little or no interest in it. In respect to Foreign Missions, it is probably a truth, that while some churches fall below their spiritual guides, in real, heartfelt interest, few, if any, rise above the standard of the pulpit. Ascertain the state of feeling there, and, ordinarily at least, you need look no higher for that of the people. The reasons of this are obvious. It is sufficient, on an occasion like the present, to

refer to the fact. It is one of grave import, and startling solemnity, showing, in relation to this cause, the important bearing and fearful responsibilities, of our holy calling. "Watchman, what of the night?"

There has been a serious mistake, in relying, to so great an extent, upon extraneous agencies in promoting the cause of missions in our churches. It is as appropriately the pastor's work, as it is his work to preach the Gospel to the people of his charge; and it is cause of humiliation, and shame, if in any branch of Zion, especially one favored with an intelligent ministry, agents should be in demand, except in vacant congregations; and even in these, it is confidently believed, they might well be dispensed with, if the energies of our Presbyterial system were fully developed under the influence of a zealous, missionary spirit. How easily, if need be, might the vacant churches within our bounds have this subject brought before them by some neighboring minister, appointed to this service by his Presbytery. Churches and ministers would be thus mutually benefitted—the former, by enjoying the means of grace, in connection with a cause of so much interest—the latter by direct, personal labors, for its advancement. Our system, unencumbered, is adequate to the whole work, and should, especially in this day of Christian activity, put forth its strength.

The cause of Foreign Missions, if it ever engage as it should, the attention of the members of our churches, must *first* engage the hearts of the *stated ministers* of the word, and form, as occasion may require, the subject of discourse, the burden of prayer, and the theme of spiritual song. The minister of Christ, whether in city or country, in town, village, or hamlet, must be a missionary, in zeal for the advancement of the Redeemer's kingdom, and love to those who know him not; yearning with compassion over the miseries of the heathen, and kindling with joy at the triumphs of the cross, while in the earnestness of his soul he directs the attention of his people to the condition and claims of a dying world. Such, it is hoped, is the spirit of not a few of those whom I now address, and of many others in our Church. Let it be increased and diffused, till it becomes the

spirit of the Presbyterian pulpit, and I have no fears respecting the Church, as connected with the cause of missions. Her heart will respond to the spirit of Christ in his ambassadors. She will sympathize with them—with them she will weep, and pray, and labor, till the purposes of her Saviour's dying love are accomplished; and till then, stand in her "lot,"—and in beauty, glory, and grandeur, look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

India: Furrukhabad Mission.

OBITUARY.

A MEMOIR OF MRS. C. M. SCOTT.

The readers of the Missionary Chronicle will have received the sad intelligence of the death of Mrs. Scott, of the Furrukhabad Mission, some time before this reaches them; but a few lines concerning her life and character, from one who has been associated with her in the same work, for more than seven years, may not be uninteresting to those who love the cause of missions.

Mrs. Christiana M. Scott was the only daughter of the late Rev. W. F. Houston, of Columbia, Pennsylvania. Having lost her mother when very young, she was trained up, principally, by her father, and at the age of about fifteen, she publicly gave herself to the Saviour, and soon became an active member of the church in her native place. Her hand and heart were ready for every work of love and benevolence. She established an infant school, and conducted it herself, until her failing health constrained her, reluctantly, to give up the work. She also superintended a large Sabbath school of colored people, and labored successfully in endeavoring to raise this neglected people from their degraded condition; and was an active member of a female association for promoting the cause of missions, and not only labored diligently for the interests of the society, but having considered the subject of going in person, to labor for the heathen, she in the most solemn manner dedicated herself to the Lord, in this bless-

ed work. Not many months had elapsed after this *vow* was made and recorded in her *private journals*, before the Lord brought her faith and principles to the test, by providentially, and quite unexpectedly to her, opening up a way for her to go in person; and feeling assured that His hand was leading her, she pledged herself to go. In the following year her father was taken from her; and with his last parting breath he again consecrated her to the work of the Lord among the heathen; and in 1838 she was married to the Rev. J. L. Scott, who was just on the eve of sailing as a missionary for Northern India.

Being thus called by the leadings of providence, and consecrated by her own vows, and the prayers of her dying father, she left her dear kindred and country, to live and die for the perishing heathen. In August, 1839, herself and husband arrived in Futtehgurh, and joined Mr. and Mrs. Wilson in their labors. Mrs. Scott was soon actively engaged with Mrs. W. in the female department of the orphan asylum; and a few months after this, when Mrs. Wilson's health rendered it necessary for her to spend a season in the Hills, Mrs. Scott took the entire charge of the female department of the school, and conducted it for nearly twelve months, with great energy and success. When her connection with the school ceased, she gave more of her time to the language, and translated a small volume into Hindustani, which was published, and thus endeavored to reach those by her pen whom she could not reach by her voice, and urge them to come to Christ, the Saviour of sinners. While thus actively engaged, Mr. Scott was appointed to commence a new station at Mynpoory, and they began their labors in that place in November, 1843. The prejudices of the heathen against female education was so great, that she was unable to gather a little school of heathen girls; nor was any other field of direct missionary labor opened before her at this new station. Her active mind was therefore employed, when her health would permit, in those things which indirectly aid the cause, and in the domestic duties of her little family. While here she had more than one serious attack of illness, which greatly enfeebled her constitution.

After remaining at this station for about two years, when Mrs. Wilson's health again failed, and rendered it necessary for her to return to America, Mr. and Mrs. Scott were called to take the entire charge of the asylum at Futtehgurh.

Here she commenced once more, with her usual energy, to instruct the girls in English and Hindustani, to superintend their work, and to labor with her own hands ; and her exertions were so great, that one short year had not elapsed, before these, in connection with other causes, had laid the foundation of that fatal disease which has removed her from this life. At first, nothing serious was apprehended, and she continued actively engaged in her work, until her strength was exhausted, and other symptoms showed too plainly the fatal nature of her disease.

When her physician advised her to spend a season in the Hills, knowing how much her husband was required at his post, she resolved to go alone, and taking her infant son, she travelled by "dak" a distance of about five hundred miles, in ten nights, with none but the heathen around her. And when her physicians advised her return to America, she again proposed and finally determined to go alone, because she felt the Lord required the sacrifice at her hand. In a letter from Simla, she says to Mr. Scott, "If my health should remain as good as it now is, and there should be no prospect of my being taken off rapidly, would you not consent to send the children and myself, and you remain another year?"

After a due consideration of the subject, she resolved to make the sacrifice, and leaving her husband and darling boy, she set out with her two little girls for America. Mr. Scott accompanied her part of the way to Calcutta, and when separating from him she said, "I trust we shall meet again here below, and if not it will all be ordered aright by our covenant-keeping God." Mr. and Mrs. Freeman accompanied her as far as Calcutta, and enjoyed many precious seasons of prayer and Christian fellowship with her. Mr. Freeman, in a letter to Mr. Scott, says, "Your dear wife never appeared so lovely, happy and heavenly, as during our journey together, and this very heavenly happiness made me

feel sad that you are not with her, to enjoy it. Many were the happy hours we spent together, and I only regret I was so unfit for such hours. Even the dear little children felt a tenderness and solemnity quite unusual, and talked with their dear mother of God and heaven ; and their little eyes were filled with tears as they rose from worshipping God."

In due time they reached Calcutta, and all things were ready for her final separation from her missionary friends. With her two little girls, Mr. and Mrs. Freeman's little daughter, and a daughter of an English officer under her charge, and herself and charge all under the care of a pious friend, they went on board the vessel which was to have borne them across the ocean, and as Mrs. Freeman approached to take one more fond embrace of her little girl, and bid a long farewell to her feeble protector, knowing a mother's anxious heart, Mrs. Scott pressed her hand, and said, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength :"—"this," said she, "has ever been my motto, and I have never trusted in vain." Having thus parted with her friends she set out for her native land, by way of England. For the first week she enjoyed her usual health, but from that time her strength began to fail, and by the time she reached the Cape of Good Hope she was so far reduced that she gave up all hope of ever returning to this country. At the Cape she took a fresh cold, which brought back all the worst symptoms of her disease. On the 10th of April she was confined to her cabin, and rapidly sunk till the 16th, when she breathed her last, at the age of thirty-six.

A few kind friends whom the Lord had gathered around her, did all that could have been done ; and the same calm trusting spirit which had marked her life, sustained her in death. When asked if she was happy, she answered, "Very happy in Jesus :"—pointing upward she said, "He is there," and laying her hand on her breast, she said, "He is here." The pious officer who had taken her under his protection very kindly promised her, if she should be taken away, that he would conduct her little charge to their friends in America ; and animated by the same spir-

it which guided her footsteps, our last accounts tell of his preparation for the journey; and though he has long been an honor to his profession, no deed of valor he has ever done on the battle-field will so well deserve the praise of his fellow-men, or afford him more pleasure on a dying bed, than conducting this little helpless band to their friends in safety.

It is difficult to form a *just estimate* of the character of those we meet in the short journey of life. Some have a striking facility of showing, in a few brief hours, those brilliant characteristics, which we *may fondly hope* are the leading traits of life. Others are thrown into those stirring circumstances which either develop unknown excellencies, or give a new splendor to those which have been already manifested. While another class possess qualities of a sterling worth—equal to any undertaking—and although they may not dazzle, they cannot be hid under any circumstances; and such were the qualities of our dear departed sister. Whether in her own native land or on the plains of India, all who knew her readily saw that she possessed excellencies of character of a high order. Among these were *wisdom, energy, decision, and solid piety*. Though her constitution was delicate, she was naturally of a very active temperament, and neither the debilitating influences of an Indian climate, nor the frequent attacks of disease, which wasted her strength for the few last years of her life, could prevent her from *doing with her might what her hand found to do*. Her mind also partook of the same energy, in a high degree. Being well stored with solid learning in her youth, and possessing great clearness of perception and solidity of judgment, she readily mastered all those subjects connected with the great work in which she was engaged.

She was well versed in the language, religion, manners, and customs of the people, and few understood better the character of the natives—its defects and excellencies, and capabilities of improvement; their low and cunning shrewdness could not escape her watchful eye, and she was ever ready to appreciate any real excellencies they do possess, and prompt at

directing it in those channels which would promote their temporal and eternal welfare. But this energy, wisdom, and decision of character, all gained new lustre and strength from her piety. Her religion was far from an ostentatious pietism, or a Pharasaical righteousness; it sought to display itself more by action than by sounding words; it was not distinguished by high feeling or powerful emotion; but was emphatically a *religion of principle*—unchangeable Bible principle, and developed itself in persevering, consistent, energetic action. Resting her hopes on a Saviour's atoning blood and his unshaken promise, and taking the Bible and God's over-ruling providence as her guide, she became eminently qualified for the station she occupied; so that, whether we consider her as the companion and helpmate of one who had consecrated himself unto the Lord, or contemplate her alone as a laborer herself in the vineyard of her Master, we find in her a pattern worthy the imitation of those whom she has left in the fields, as well as those who may follow her footsteps. In the hour of trial and conflict, her wise counsel and warm sympathy were ever ready to aid those who needed assistance; and when exertion was required, or work was to be done, her precept and example were alike happy in leading those around her to go forward in every good word and work. Those who have labored with her will long remember the cheerful, animating spirit with which she ever pressed forward in her toils for the heathen; and while pressing forward with such energy, we saw no wild schemes—no changing policy, grasped with eagerness to-day and rejected without consideration on the morrow; but, being familiar with the Bible and Bible principles, and accustomed to test every plan and action by this blessed standard, she acquired a great facility in detecting every false motive and improper principle, and thus secured a firm basis for her purposes, and exerted them with such energy that she seldom failed in accomplishing the end she had in view. Nor was she more prompt in *doing* than she was in *suffering* the will of the Lord, though it should cost the greatest sacrifice, when the interest of his cause or the leadings of Providence de-

manded a sacrifice at her hand; and hence, when she felt that duty required her to go to the Hills, and again to her native land, *alone*, although the sacrifice was exceedingly great, yet, when she had well made up her mind as to the path of duty, neither the warnings nor entreaties of kind and timid friends could change her from her steady purpose. But let it not be supposed that her piety developed itself merely in action, or suffering and self-denial; for the two volumes of her private journal, which she has left in manuscript, as well as her habitual attendance on the duties of the closet, show that private devotion held a prominent place in the formation of her character; and with these precious volumes in our hand, we may enter her closet, see the workings of her heart, and trace the springs of her actions. As she went forth from these seasons of devout prayer, of holy communion, of strong aspirations after greater holiness, and of solemn dedication of herself unto the Lord, she doubtless went doubly clad for the conflict, and the strength thus acquired enabled her calmly to persevere with such great energy in doing and suffering all that the Lord required at her hands. Thus her natural energy and decision of character, her discriminating judgment and knowledge of Bible truth, were all quickened and controlled by the deep workings and holy unctions of the closet; and these all united in giving her an elevation and strength of character rarely equalled in her sex, and prepared her, in an eminent degree, for usefulness here, and for an inheritance among the saints in light. I cannot conclude this short account of her life more appropriately than with the following lines, written by herself on the death of one of her missionary sisters:—

Weep not for our sister, life's voyage is o'er,
She has enter'd the haven of rest;
Her bark is moor'd safely on yonder bright
shore,
Her home is the home of the blest.

Weep not for our sister, now sainted above,
Far, far from this region of care,
She dwells in the presence of *Infinite Love*,
Her home how surpassingly fair!

The crown of the righteous encircles her brow,
Her raiment is spotlessly white;

The palm of the victor is given her now,
Her home is with angels in light.

Lone mourner, rejoice: to the wife of thy love
Her Judge has awarded the prize:
"Be faithful to death," thou shalt meet her
above,
In her glorious home in the skies.

W. H. M'A.

India: Allahabad Mission.

JOURNAL OF THE REV. JOSEPH OWEN.

Reflections on the close of the year—Sabbath services—Preaching in Sawait and Ismaelganj; beautiful country—Preaching at Nawabganj.

Dec. 31, 1847. Three hours and a half of 1847 remain. Here I am, eight miles north of Allahabad at Suranw, where I came last evening. I have not preached here yet, but hope to preach here and in the surrounding villages next week. I am now at the close of another year, a sadly eventful one to me. But Jehovah has done all things well. My heart is filled with grief that cannot be described.

Jan. 2, 1848. I came into Allahabad yesterday to conduct the services of this Sabbath day. I preached in the morning in Urdu, and baptized two infants of the native Christians. I preached in English in the evening, on the stability, perpetuity, and increase of Messiah's kingdom.

3. I returned to Suranw. On our way out, we stopped and breakfasted with the dear L.'s, and parted with them for two years.

4. I preached this morning in Sawait to some fifty or sixty souls, nearly or quite all Mohammedans. A few objections were made, but not very pertinaciously. Simeon and George collected under the trees near the tent about one hundred from the passers by, to whom I preached. I preached this evening to a few persons in a street of Suranw.

5. We went this morning to Ismaelganj, a large village that I visited four years ago. An audience of about eighty souls listened attentively while Simeon and George talked, and I preached from Romans viii. 1. We called at Sawait on our way out, and

gave the people an opportunity to ask any questions about what we had said, but none seemed to care much about it.

6. At Ismaelganj this morning, audience about sixty; Simeon talked, I followed from 1 Timothy i. 15. We returned for breakfast at 11 A.M. The country in every direction is very beautiful; green fields of wheat and barley, peas, grain, indigo, sugar-cane, and sometimes tobacco; mango groves abundant and beautiful. Every prospect pleases. But the poor people are indeed degraded, and alas! they will not receive that which is the sovereign and only remedy for all their woes. I spent the day in reading and enjoying the refreshing air.

7. We went this morning to Nawabganj, upwards of six miles from our tent, and returned a little before twelve for breakfast. The country is in a beautiful state of cultivation; mango groves abundant. Nawabganj is not a large village, containing, the head police man told me, from three to four hundred houses. I preached near the police office to about fifty people, all very civil and attentive. I left Simeon and George to talk to the people after our departure; text 1 John iii. 16—divisions: 1. The person spoken of. 2. What he did. 3. For whom. 4. Hercin was a wonderful exhibition of divine love.

I have the very agreeable society of dear Munnis in all these excursions. He is gathering up the language as fast as his feeble health will allow. My dear wife and son are also here in the tent, and they went with me this morning. We enjoyed the sweet grove after our return, the refreshing air, and the lovely prospect of green wheat fields on both sides. While reading the Scriptures I was particularly interested in Dagon's falling before the ark; before the divine presence the heathen idols must fall. May that presence soon be granted!

Conversation with Mohammedans.

We went again this evening to Sawai. I seated myself on a well near a masjid, [a Mohammedan place of worship,] from which the people were just coming down after evening prayers. Some expressed their surprise at my coming alone, and at

such an unseasonable hour. The reason I assigned was that I was to leave in the morning, and wished to give them another Gospel message before going. A prominent man immediately asked me what I meant the other morning by calling Christ the Son of God; and used language in relation to this subject which I do not wish to recite. My reply was that I could not listen to blasphemy, that if he uttered any more I would show my displeasure by giving no answer, and then stated the Scriptural doctrine of the Sonship of Christ, a mystery far beyond any created understanding. After speaking a short time I was interrupted with the question, "Is God conqueror, or conquered?" (qhalib, ya maglehib) and, if the former, how is it that Christ, being God, was slain? I showed how, as God, He never could die; and how, as Mediator, in dying, He conquered death. Then the demand was made that since Christ raised the dead, if I were His disciple, an object of His love, I too should raise the dead, go to one of the graves near, and raise up a dead man. In reply, first, I asked them whether they would believe in case I did so? whether they would not be like the great majority of those who saw Christ raise the dead? Second, that it was quite unnecessary that I should exert the power even if it were given to me, for we had abundant testimony that Christ had raised the dead, and performed other miracles, not to satisfy vain curiosity, but to establish in men's eyes His divine mission, and prove to men His divine nature, that whoever would not believe the testimony with respect to His miracles would not believe them if he saw them with his own eyes; and, third, that if they demanded of me miracles to prove my being a servant of God, they must give up all belief in their prophet (Mohammed) who laid no claim to the power of working miracles. They averred that Mohammed did work many miracles; to which I replied, they must be ignorant of the Koran, in which he expressly denied this power. They replied, "he did this from humility." "Humility will not lead a good man to tell what he knows to be a lie; if you believe Mohammed to have been a good man you must at the same time believe in his veracity, and if so, you cannot

believe he could work miracles or raise the dead." "Of course, he could not lie." "Well, of course then, he could not work miracles. And further, you say he could not lie; he said he was a sinner, this then, according to your own admission, must be true. He asked of God forgiveness, which is the same thing, as acknowledging himself to be a sinner." They were quiet, and said they could answer no more. I begged of them to inquire for the truth, commended to them Jesus, the way, and the truth, and the life, and entreated them to learn about Him, and of Him, as soon as possible. We parted on friendly terms. My heart yearned for them as I turned away. Again I entreated them to be reconciled to God through His son Jesus. It was dark, and they sent a man to show me the path through the fields to my tent, about two miles distant. My walk, though lonely, was truly pleasant. The hemisphere above was most brilliant, not a cloud nor any smoke to dim the twinkling of the innumerable hosts of heaven. Many thoughts about my precious departed brother, "not lost, but gone before;" through the blood of the Lamb, safe before the throne of Jehovah.

short time their calls will be frequent. Mr. Saucorsee will board with us, and therefore will be always at hand.

5. At this time the picketing and gates of the mission premises are all finished. Our establishment bears a considerable resemblance to a fortification, and furnishes means of protection against a sudden attack of a savage foe, though with our small resources we would be very loth to stand a regular siege.

6. On this Sabbath we were permitted to celebrate the death of the Lord Jesus Christ. It is a privilege of which, from a variety of causes, we have long been deprived. Three persons out of the mission family communed with us; that is, the Agent, and Mr. and Mrs. Allis of the Pawnee school. We had a crowd of Indian children as spectators, and one or two Catholics. While we thought of the grace and mercy of the blessed Saviour so freely bestowed upon us, our hearts were deeply oppressed while contemplating the wretched case of the multitudes around, who are literally without God, and having no hope in the world. How much the grace of God would be glorified in bringing in these wretched outcasts!

9. When passing the Agency to-day, I was called in to have a talk with Chocapee, the Otoe chief, respecting our school. It appears that the Otoes' minds have been poisoned against our mission, and attempts made to prevent them from giving us their children. The objections offered were, that the mission has been surrounded by a high fence, and gates kept closed. Hence the parents concluded that the design was to imprison the children, and treat them with severity. The practice of the former missionary was appealed to as a proper model. I told the chief for the hundredth time that our picketing was rendered necessary by the unsettled state of the country, and our exposedness to attacks by the Sioux. A free reference was also made to the rudeness of their people, and the thievishness of all the Indians in the neighborhood. When the old man saw he really had nothing to complain of, he said the Otoes had promised to let me have some of their children; but still it was very evident that the Agent and myself were very partial; that we thought more

Otoe and Omaha Mission.

JOURNAL OF THE REV. E. M'KINNEY.

An Interpreter employed—Mission premises enclosed—The Lord's Supper administered—Interview with an Otoe chief—Notice of a Baptist missionary—Troublesome habits of the Indians.

Aug. 1, 1848. My old interpreter, L. Saucorsee, returned from below to-day, and expressed a desire to re-enter the service of the Board. I concluded a contract for his services as interpreter, in both Otoe and Omaha, at fourteen dollars per month. I find it extremely difficult to get along without an interpreter, whose whole time is devoted to the mission. The calls upon the government interpreters are so numerous, and so irregular, that we never know when we can get any assistance from them. The Indians are about to return from their summer Buffalo hunt, and in a

of the Omahas than of his people, and were more disposed to help them. I tried to show him it was not so; and at the same time I was able to appeal to many facts, proving that in every respect we were disposed to do as much for one tribe as for the other.

The dispute between the Otoes and Omahas about this country, is always coming up in some form or other, in our intercourse with these Indians. The Otoes give one evidence of having a bad claim; and that is, they are continually disputing about it, and show a great deal of uneasiness on the subject. The conclusion of our conference was, that when all the Otoes come in from the hunt, I am to call the chiefs together to have a council on the subject; the result of which will be, that the chiefs will require some feeding, and after their hunger is appeased, they will be satisfied *for that time*.

The former Otoe missionary was a Baptist, by the name of Merrill. He was employed as government teacher at a salary of five hundred dollars per annum. He lived on the Platte, very near to the Otoe village, which was attacked by the Sioux last September. From the accounts given here, he appears to have been a very laborious, self-denying, and good man. From the defect of the system on which he operated, and from an error, as I think, in his location and practice, he was unable to effect anything of consequence. His life was worn out in the service, and his bones deposited in this country, and his widow obliged to abandon the country. In the case of this good man and family, we see to what lengths these rude Indians would go, if allowed by those who live among them. We have no reason to think that we would be suffered to eat a meal in peace. At all times they would intrude into our most private apartments. They would come whenever it suited them, and demand food whether it was prepared or not, or whether it was convenient to cook it or not. Sometimes when food was prepared for the family they would take it for themselves, as they have often done in times past, in the case of other people. And whenever the females and children of the family were left alone they would be in danger of insult and alarm. These con-

clusions are based upon facts. And hence the practice of this mission has been to treat them with uniform kindness, but at the same time with firmness. "Familiarity breeds contempt." Here it insures the destruction of one's influence. From the days of Major Long's expedition to the present time, the Indians of the Missouri have had a character for impudence and obtrusiveness. He who is called to deal with them must be firm and resolute. The opposite traits are sure to be rewarded with contempt.

An Omaha chief, sick—Darkness of the Indian mind as to a future state—Various incidents—Intemperance among the Indians—Loss of a scholar—Notices of the condition of the Indians.

Aug. 10. Two Omaha runners arrived to-day with the news that Ougpatonga was sick, and that he and his band were in a starving condition on the Elkhorn river. I sent the old man some bacon and corn meal.

13. Ougpatonga's band of Omahas arrived to-day. They have dragged the old chief on a hurdle behind a horse for some days past. He is at present unable to stand up, or in any way to help himself, owing to rheumatic affections, principally his back and hip joints. The old man appears very low-spirited. He says at sometimes he has felt inclined to stab himself, in order to put an end to his misery. Upon inquiry as to his views of a future state, he said he did not know what would become of him when he died. The old Omahas had told him they were uncertain on this point. Their general belief was, that the souls of men, after death, would be divided into four bands. One of these would constantly remain about the graves. Another band would live in a prosperous village, by themselves. A third band would be mounted on fine horses, and go to the buffalo hunt. But the fourth would be unhappy outcasts and wanderers, having a home nowhere. His father told him before his death that if things were arranged in this way in the future world he would come back, and tell him; and that if he did not return after his death, he was to understand that their old belief on this subject was errone-

ous. His father had not returned, and now he did not know what to believe, though he thought that it was most likely true that the souls of men, or a part of them, remained at the grave, as they had frequently heard some one whistle there, when there was no person else present. I made him acquainted with the life and immortality of the Gospel. But I could not discover that there was in his mind any desire but to be free from pain, and to have his wants supplied.

14. Three of the four bands of Otoes arrived at their villages yesterday. They have been uncommonly successful in their hunt. The buffalo were very abundant on the head of Blue River, about eighty miles south-west of us. They procured so much meat that they were obliged to make two camps in a day, going over the same road twice a day.

I forgot to mention, that, a few days since, about a hundred Winnebagoes arrived on a visit to the Otoes. They and Elk's band of Omahas are encamped within a mile of the Mission. One consequence of their proximity is, that all our watermelons have disappeared from our field without one being able to get ripe.

15. The Winnebagoes have been joined by another party of their people, and the whole have gone to the Otoe village on the south of the Platte.

16. Two Pawnee children having been offered us by their parents, with a promise to leave them until they grow up, we concluded to receive them. One is called Kitooks, or the beaver, and the other Koroos, or the bear.

20. I preached to-day to a small congregation of Omahas, and had our usual service in the afternoon at the mission. The Omahas were attentive, but manifested no special interest in the truth. Whether the deficiency is owing to the means of communication, or the natural darkness of the unrenewed mind, in the case of the heathen greatly aggravated, I know not, but there seems to be a wonderful difficulty in making them comprehend the simplest truths.

21. Ougpatonga sent a messenger to inform me, that the medicine I gave him, to cure him and procure sleep, was very powerful, the best medicine he had ever seen. He professes to be very grateful.

23. Last night our Omaha neighbors were drinking whiskey. They danced and sang until a late hour of the night. Those who were more furious ran about the neighborhood, uttering frightful yells, shaking our gates, and clamoring for admittance. This morning, on visiting their camp, I found the whiskey and the drinking party secreted. A few children were found sitting in a circle on the ground, passing around a tin-cup of whiskey and water. Thus the enemy sows tares.

25. The father of Kitooks has annoyed us for some time past, by paying two or three visits to his little son daily. When he comes, he takes him up in his arms, and strokes and kisses him, and acts as if he thought him an object of pity, because he is subjected to the restraint of the school. The child's mind, by this foolish course, is evidently drawn away, and we presume he will soon abscond.

26. Kitooks is among the missing. His father could not bear the agony of seeing him dressed up like a white boy, well fed, and limited to a play-ground large enough for two hundred children. The old man slipped off with his son yesterday afternoon, and to-day refuses to let him stay, with a promise not to meddle with him. So we were obliged to let him go.

29. Our Omaha neighbors have seen some signs of enemies lurking in the neighborhood; so they say. The probability is, the Bellevue people have raised the story to frighten them away, having found that their corn and pumpkins are not safe while they are so near. Yesterday the main body of Omahas returned to their village from their summer hunt. They have not been as successful as the Otoes; but have succeeded in getting a considerable quantity of meat, and summer robes enough to repair and renew their lodges. Their crops of corn, beans, pumpkins, and squashes, are very good. They report that the Pawnees have been entirely unsuccessful this season, and are suffering from want of food. Their corn patches are very small and unpromising, owing to a great want of rain during the months of June and July. Neither Otoes nor Omahas encountered any of their enemies during the hunt this summer. On the contrary, they say they met with several friendly tribes,

and report that their intercourse with them was of a pleasant character.

30. The Winnebagoes and several bands of the Otoes have been drinking. They have traded nine horses and a number of their camp-kettles to some piratical wretches, who have located themselves opposite the mouth of the Platte, on the north side of the Missouri. In their drunken

broils, one man has been killed. The facilities for getting whiskey along the new Iowa frontier are at present very great. The restraints of law there are unknown; so that it is altogether in vain to attempt to put a stop to it. The resource of the philanthropist is in putting his trust in a higher power, knowing that the Lord reigns.

Miscellaneous.

ANNIVERSARY NOTICES—1848.

American Societies.

FOREIGN EVANGELICAL SOCIETY.—Receipts of the year, \$19,428; expenditures, in different countries, chiefly in France, \$13,797 54; expenses at home, \$4,576 40; ditto, Annual Report, &c., \$567 69. Balance in the Treasury, \$493 88.—*May 10.*

SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.—Receipts, including subscriptions to the Jewish Chronicle, \$5,395; expenditures, \$5,406. Four missionaries, three of whom are ministers—one of the Reformed Dutch Church, one of the Baptist, and one of the Methodist—are reported as employed at New York, Philadelphia, Baltimore, and Charleston.—*May 10.*

SEAMAN'S FRIEND SOCIETY.—Receipts, \$24,081. Chaplains are supported by the Society, at Canton, Lahaina, Honolulu, Havana, and Havre; and, at the joint expense of this Society and the Foreign Evangelical Society, at Valparaiso and at Mar-selles.—*May 8.*

AMERICAN BIBLE SOCIETY.—Receipts, \$254,378. Books printed—English Bibles, 230,900; New Testaments, 372,000; Testaments and Psalms, 16,000; German Bibles, 16,000; German Testaments, 24,000; Portuguese Bibles and Testaments, 2000; in all, 760,900 copies. Distributed, 655,066 Bibles and Testaments. Agents employed, seventeen all the year, and ten more a part of the year.—*May 11.*

AMERICAN TRACT SOCIETY.—Receipts \$235,659—of which from sales, \$129,744; from donations and legacies, \$105,915; expenditures, \$237,155—of which appropriated to *foreign* distribution, \$11,000. Printed during the year, 713,000 volumes, 8,299,000 publications, 217,499,000 pages; circulated, 693,303 volumes, 6,987,262 publications, 211,730,285 pages. Number of colporteurs in commission, including 106 students, 397; amount of time employed in this service, equal to 143 years of one man's labor.—*May 10.*

AMERICAN SUNDAY SCHOOL UNION.—Receipts, from sales, \$103,010; from donations, &c., \$32,819. Expenditures, \$137,468. Missionaries employed, 43; new publications, 83.—*May 15.*

AMERICAN HOME MISSIONARY SOCIETY.—Receipts, \$140,197; payments, \$139,233. Number of ministers in commission, at the date of the preceding Report, 801; since appointed 205. Aggregate of labor performed, equal to 773 years. Number of persons added to the churches, 5,020.—*May 10.*

AMERICAN PROTESTANT SOCIETY.—Receipts, \$5,028.—*May 11.*

AMERICAN EDUCATION SOCIETY.—Receipts, \$24,974; students assisted, 392.—*May 29.*

BAPTIST MISSIONARY UNION.—Receipts, from all sources, \$98,576.—*May 16.* For particulars of the Missions, see Tabular Statement in the Missionary Chronicle of January.

EPISCOPAL FOREIGN COMMITTEE OF MISSIONS.—Receipts, \$40,018; and \$5,000 for a church at Shanghai.—*June 20.* For particulars, see as above.

EPISCOPAL DOMESTIC COMMITTEE OF MISSIONS.—Receipts, \$28,635; missionaries, 93—[not including missionaries in New York, Pennsylvania, Virginia, and some other States, supported by State Societies.]—*June 20.*

SOCIETY FOR PROMOTING COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.—“More than \$30,000 have been secured for this object during the past year.” Eight institutions have been assisted—Western Reserve, Marietta, Wabash, Illinois, Wittemberg, Knox, and Beloit Colleges, and Lane Theological Seminary. “More than \$125,000 have been raised in four years by Western men, through the agency of this Society.”—*Oct. 25.*

AMERICAN BOARD.—Receipts, \$254,056. For particulars, see as above.—*Sept. 12.*

SOUTHERN BAPTIST FOREIGN BOARD.—Receipts, \$19,514, making, with the balance on hand, \$31,708. Expenditures, \$16,835; leaving a balance in the Treasury of \$14,873.—*May 17.* For particulars, see as above.

SOUTHERN BAPTIST DOMESTIC MISSIONARY BOARD.—Receipts \$11,219; disbursements, \$11,603; missionaries and agents, 50; labor performed, 26 1-2 years; baptisms, 515.—*May 27.*

AMERICAN BAPTIST HOME MISSION SOCIETY.—Receipts, \$26,136; disbursements, 21,347. Missionaries and agents, 156; labor performed, 104 1-2 years; baptisms, 694.—*May 11.*

AMERICAN AND FOREIGN [BAPTIST] BIBLE SOCIETY.—Receipts, \$31,521; disbursements, \$34,421—of which expended in foreign countries, nearly \$12,000.—*May 12.*

AMERICAN BAPTIST PUBLICATION SOCIETY.—Receipts, \$20,927—of which from sales \$13,360. Stock of the Society, in books, stereotype plates, &c., \$16,070. About 60,000 volumes were circulated during the year, exclusive of tracts and almanacs.—*April 26.*

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.—Receipts, \$82,600; disbursements, \$87,835; number of missionaries in the domestic field, 358—of whom 15 are laboring among the Indians, and 86 among the German population in this country. In foreign countries 49 missionaries are reported.—For particulars, see as above.—*June 12.*

Mission House: New-York, December, 1848.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—Letters have been received of dates to the 16th of August. The school at Ambala had increased from seventy-five scholars, as reported in the Chronicle of October, to one hundred and sixty-five. Two persons at that station, one of them a teacher in the school, professed to be inquirers after salvation.—At Saharunpur a chapel for Hindustani service was nearly finished, at a cost of about three thousand rupees, or nearly fifteen hundred dollars, two-thirds of which was contributed by the kindness of English friends in India. It occupies a very eligible site, and will be an im-

portant auxiliary to the usefulness of the missionaries.—Towards the erection of mission buildings at the station of Jalandar, about three thousand rupees had been contributed by friends in India.—We are thankful to learn that the Rev. J. H. Morrison, after an extremely severe illness, which for some time allowed hardly any hope of his recovery, was convalescent.

INDIA: FURUKHABAD MISSION.—The brethren at Futtehgurh have been greatly tried by the conduct of some of the native assistants of the mission. It became necessary to dismiss two of them, one for immorality, and the other for heresy, in denying the doctrine of the Resurrec-

tion, and holding that of Transmigration. This error he professed to find in the Bible, quoting Matthew xi. 14. The importance of native laborers cannot be over-estimated; but the imperfection of the views, habits, and piety of most native converts, and the abounding temptations to which they are all exposed, while they chasten our expectations of their usefulness, should lead us to offer many and fervent prayers on their behalf. It is encouraging, on the other hand, to add, that two of the more advanced scholars, who have for some time been worthy members of the church, have been employed as catechists. Their names are Robert Breckinridge and Pem.—We regret to learn that the health of Mrs. Irving has become so seriously impaired, as to render her continuing in India very doubtful.—This mission, with the approval of the Executive Committee, has engaged the services of Mr. Julius Ullman, a German gentleman, who has been several years in Upper India as an assistant missionary, in connexion with an English Society. Mr. Ullman is well known to our brethren, and highly esteemed by them, and has received satisfactory recommendations from his former missionary associates. He has been taken under the care of the Presbytery of Furukhabad, as a candidate for the ministry.

CHINA: NINGPO MISSION.—Advices to the 3d of July have been received. After speaking of the satisfactory progress of the girls in the school, the Rev. A. W. Loomis adds:—“There are still frequent applications by parents for their daughters to be received, but we are compelled to say we have not room for any more.” This brief statement shows a great change in the feelings of the Chinese towards the missionaries. Does it not also call upon the churches

to put enlarged means of usefulness at the disposal of the mission?

CHINA: AMOY MISSION.—The Rev. J. Lloyd, writing under date of July 4th, speaks of three persons who profess to be inquirers, only one of whom gave him much satisfaction. Besides these, there were a few other persons who often came to the chapel and assented to the excellence of the Gospel, but manifested no special interest in their salvation.

CHINA: CANTON MISSION.—The Rev. J. B. French, writing on the 22d of July, says: “Providence is gradually opening up the way before us, and prospering our efforts to gain access to the heathen around us.” This statement he confirms by mentioning several missionaries who had secured places of residence among the Chinese at Canton, one of whom was erecting a Chapel, and another had opened a Dispensary.

CREEK MISSION.—A letter of Mr. J. Lilly, of September 7th, states that the term of the school at Kowetah had closed on the 27th of August. The whole number of scholars was fifty-two—of whom twenty-two were boys, and forty-five were boarding pupils. They were “attentive, eager to learn, and obedient;” and they had secured the warm affection of their teachers. Their religious improvement was manifest; and much serious feeling concerning their salvation was evinced by many of them.

OMAHA AND OTOE MISSION.—On the 30th of September, the Rev. E. McKinney reports twenty-three children in the school—ten Otoe boys and three girls, eight Omaha boys and one girl, and one Pawnee boy. “They are all of suitable age, and though as wild as deer at present, they give promise of one day repaying us by their improvement for the pains bestowed upon them.”

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN OCTOBER, 1848.

SYNOD OF ALBANY. *Pby of Albany.*

Hamilton Union ch, B H P, for French Mission 2;	
Northampton ch 12; Albany 1st ch, a little boy	
for China 50 cents; a little girl for Northern India	
50 cents; Schenectady ch 135 74	150 74

SYNOD OF BUFFALO. *Pby. of Ogdensburg.*

Oswegatchie 1st ch, a few ladies	10 00
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SYNOD OF NEW-YORK. *Pby. of Hudson.*

Liberty ch 3; White Lake ch 1 25	4 25
<i>Pby of North River.</i>	
Rondout ch in part 170; Matteawan ch juv miss	
soc (males) to ed <i>William B. Leonard</i> in China	
10; Marlboro' ch mo cou 2 10, Gilbert Kniffen	
50 cents, Thomas D Bloomer 50 cents, Mrs Veltie	

1, P V B Fowler 5; Mrs Fowler 5; Newburg ch mo cou colls 28 83; Mrs H. Leavenworth in part to ed <i>Alida Leavenworth</i> 15; Mrs Wm Scott, Mrs J D Lawson, Mrs W K Mailler, and Mrs B Tyler, to cd <i>Mary Johnston</i> in North India 20	257 93	<i>Pby. of Carlisle.</i>
		Hagerstown ch Md to con their pastor, the Rev. SEPTIMUS TUSTIN 1 d 105; Millerstown ch 25 37 130 37
		<i>Pby. of Huntingdon</i>
Zimtown ch 5 86; Huntingdon ch ann coll 11 81, mo con colls 12 54; Middletown ch 14	44 21	Mifflintown ch 50; Hollidaysburg ch 27; Waynesburg 13; Shirleysburg ch John B cwater 50
		140 00
		<i>Pby. of Northumberland.</i>
		Great Island cb 45; Bloomsburg ch 19 85, Rev D J Waller 10, Miss Hannah E Waller (a child) 4 25, fem miss soc hal for 1847 2 50
		81 6
		<i>SYNOD OF PITTSBURGH. Pby. of Ohio.</i>
Greenbush ch 2 25; Forty-second street ch mo con 9 76; Madison Avenue ch mo con 7 31; Duane street ch mo con 2 71, ann coll 614 09; Tarentille ch Conn, mo con colls 7 34; N Y First ch mo con 33 75, ann coll in part 2,103, Sab sch to ed <i>W. W. Phillips</i> in China 6 25, for Ottoe nad Omaha mission 12 50; Brick ch mo con 1 22; Rutgers street ch an individual 1	2,801 18	East Liberty ch "Alonijish" ann contrih in part to con THOMAS DAVIDSON of E Liberty Pa 1 m 20, Anna B Nigley (a little girl) the fruits of self-denial 1; Bethany ch 55 82; Bethel ch 35
		111 82
		<i>SYNOD OF WHEELING. Pby. of Washington.</i>
Canal st ch mo con 27 35; Mount Washington ch mo con colls 76 01	103 36	Wheeling 2d ch 16 53; East Buffalo ch Mrs S Thompson 2 50
		19 03
		<i>Pby. of Steubenville.</i>
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		Steubenvillo 1st ch 45 52, mo con colls 11; Carrollton ch 14 25; Cross Creek ch 4
Connecticut Farms ch 10; Morristown 1st ch a friend 1, a friend of Israel I, a female for French mission 50 cents	12 50	74 77
		<i>Pby. of St. Clairsville.</i>
		Woodsfield ch
		9 00
		<i>Pby. of New Lisbon.</i>
Shrewsbury ch 10; Kingston ch Sab sch 13; Princeton 1st ch for Evangelical Society of Paris 42 52, Mrs Dr Carnahan for do 10; New Brunswick 1st ch 10 71; Freehold 1stch 22 79; Freehold Village ch 19; Trenton City ch 36; Cranberry 1st ch, of which 25 for French mission 111 50	275 52	Poland ch bal 2, for miss soc 20; East Palestine ch Miss Emily Hamilton 2, Miss Sarah Hamilton 1; Yellow Creek ch 68 75
		93 75
		<i>SYNOD OF OHIO. Pby. of Richland.</i>
		Frederick ch
		3 00
		<i>SYNOD OF CINCINNATI. Pby. of Chillicothe.</i>
Gold Spring ch in part of sub 90 36, Sab sch 3 84; Salem ch in part 50; Williamstown ch 8 31; Camden ch 5 84, Sab ch 1 95; Cedarville ch few for miss soc 16 37; Blackwoodtown ch 8 50	185 16	Union ch 12 37; Bloomingsburg ch including Synodical collection 80
		92 37
		<i>Pby. of Miami.</i>
		Dayton ch ladies to ed <i>Jane Mary Anderson</i> in Nor Ind 25; Washington ch Rev Johu Belleville 3, David Betson 2, Cash 1; Providence ch 3 40, Sab sch 2; New Jersey ch bal 4 75
		41 15
		<i>Pby. of Oxford.</i>
Marksboro' ch 26; Stroudsburg ch 3 25	29 25	Bethel ch bal 5 50; Camden ch 9, M J Stewart proceeds of one pig 5; Harrison ch 8
		27 50
		<i>Pby. of Sidney.</i>
		Salem ch 14; Troy ch 21; Sidney ch 42 80; New-tow ch 20 60; Mount Pleasant ch 13 40
		111 80
		<i>Pby. of Maumee.</i>
Tunkhannock ch	2 00	Blanchard ch 3 43; West Union ch 3 57; Findley ch in part 17 16; W TAYLOR bal to con himself 1 m 10; Enon Valley ch for French mission 00 00; " — " Rev Johu M Crabb 5
		61 16
		<i>SYNOD OF INDIANA.</i>
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		Individual contributions at meeting of Synod by of Salem.
Phila 6th ch for Evangelical Society of Paris 86; Phila Central ch mo con 18, Mr Atwood 1; Spring Garden ch 29 73; Phila 9th ch juv miss soc 4 15; Phila 17th ch Sab sch, for sup of Rev A P Hopper in China 50; Phila 2d ch McAlister 29; Ridley and Middletown chs for Evangelical Society of France 35 (*)	243 88	12 75
		Bloomington ch
		<i>Pby. of Vincennes.</i>
		Hopewell ch Rev J C Crawford in part to con his son A M CRAWFORD 1 m 5; Preshyterial collection 12
		17 00
		<i>Pby. of Madison.</i>
		Hanover ch
		79 00
		<i>Pby. of Crawfordsville.</i>
		Thorntown ch 5 80; Rockville ch Rev W Y Allen 50 cents
		6 30
		<i>Pby. of Indianapolis.</i>
Bridge street ch Georgetown, D C, juv miss soc to ed Robert Taylor Berry at Cauton China 34; Alexandria Va 1st ch 75; Baltimore Md for the church as Lyons France 20, for the Evangelical Society of Geneva 40 (*)	169 00	Rising Sun ch 11 85; Lawrenceburg Ia a child 12 cents; Greensburg ch and Sab sch 50; Sand Creek ch 21 55; Shelbyville ch Mrs Brown's child 95 cents; Hopewell ch 11; Franklin ch 7 35, Sab sch 3 75
		105 57
		<i>Pby. of Baltimore.</i>
		Bridge street ch Georgetown, D C, juv miss soc to ed Robert Taylor Berry at Cauton China 34; Alexandria Va 1st ch 75; Baltimore Md for the church as Lyons France 20, for the Evangelical Society of Geneva 40 (*)

SYNOD OF N. INDIANA— <i>Pby of Logansport.</i>		
Lafayette ch	3 00	Friedland ch 1; Mrs Louisa Lamar 4; John La- mar 1; Ebenezer ch 10 90; Columbus ch 25, Miss F Griffin for French mission 5; Mount Ta- bor ch 6 56, family offering of J Y Alexander 8; Hopewell ch 15; Americus ch 18 65; Griffin ch 46 50
		104 11
<i>Pby of Fort Wayne.</i>		
Bluffton ch	5 25	
SYNOD OF ILLINOIS. <i>Pby of Kaskaskia.</i>		
Gilead ch	2 00	
SYNOD OF KENTUCKY. <i>Pby of Louisville.</i>		
Louisville 1st ch 3 mos con colls 28 95; Pisgah ch mo con colls 12 15		
<i>Pby of Muhlenburg.</i>		
Henderson ch of which 4 95 for Bible distribution in France 16 95; Greenville ch 6	22 95	
<i>Pby of Transylvania.</i>		
Danville ch 5; Richmond ch 85 85; Perryville ch Rev J T LAPSLY, in part to con himself 1 m 5	95 85	
<i>Pby of West Lexington.</i>		
Pisgah ch J Wardian and sister 11; Hopewell ch 11 82; Mount Horeb ch 36 23; Frankfort ch Sab sch 2 53; Versailles ch 10 60; McChord ch ann coll 255 40, Mrs M A Dewees to cd <i>M A</i> <i>Deweess</i> at Tutteghurh 25, Farmer Dewees for sup of Dewees scholarship at Allahabad 35, D A Sayres for sup of Sayres' scholarship at Allahab- ad 25, Vanmeter for sup of Vanmeter schol- arship at Allahabad 20, Sab sch New Year's of- fering 6 60, Mrs Dewees class 15 80	455 00	
<i>Pby of Ebenezer.</i>		
Paris ch	51 75	
SYNOD OF VIRGINIA. <i>Pby of Winchester.</i>		
Sundry persons to con the Rev HENRY R WILSON Jr 1 m	50 00	
<i>Pby of West Hanover..</i>		
Cove ch 10; Byrd ch 29	30 00	
<i>Pby of East Hanover.</i>		
Richmond 1st ch mo con	10 12	
SYNOD OF MEMPHIS. <i>Pby. of Western District.</i>		
Memphis 2d ch mo con colls 9 25, colored members for sup of Rev H W Ellis Monrovia Africa 7	16 25	
SYNOD OF GEORGIA. <i>Pby of Hopewell.</i>		
Milledgeville Ga "S D" (a mile for foreign mis- sions)	5 00	
<i>Pby of Flint River.</i>		
Emmons ch 4 50; Zebulon ch 1; Bethany ch 7, J L Banning 1; Bethesda ch 2; Long Caue ch 5 10; McDonald ch 1 50; Goshen ch 4 20; Musco- gee ch 9 20; Newman, and White Oak chs 17;		
Marietta ch mo con colls 49 57, class of girls in Sab sch 77 cents; Rome ch 18 60; Pleasant Green and Summerville chs 56 50; Chickamawga ch 25		
		150 44
SYNOD OF MISSISSIPPI. <i>Pby of Mississippi.</i>		
Natchez ch mo cou colls 46 40, colored members to purchase library for church at Mouravia Africa 21 10		
		67 50
<i>Pby of Tombeckbee.</i>		
Aberdeen ch to spread the Gospel in Ireland		10 00
SYNOD OF THE REFORMED PRES. CHURCH.		
Received from Ticas for sup of Rev J Caldwell		300 00
MISCELLANEOUS.		
Ravenswood L I Mrs Boardman		5 00
Friends in England for Iowa Mission £5		24 22
" ____" a lady		500 00
Harrisburg ch Pa for Theo Institute of Ge- neva		10 00 (*)
A student 1, W W W 3, Lancaster Pa " J " 1, from Westens N Y 4, "Old" of Ohio 5, for ch at Lyons		20 00 (*)
" ____" contents of coll box for Evan- gelical Society of Geneva		1 00 (*)
J J Smith 3, H N 1, W W 5, Rev B R Hall Newburg N Y 2, Miss S Wilson Tenn 2		13 00 (*)
" ____" N J Thomas J Braunin jr		1 15
Bloomfield Ind a friend		5 00
		579 37
		8045 87
Less legacy from Gen Montgomery of Danville Pa paid this Board instead of Domestic Board, and now paid over to that Board		400 00
Total,		\$7645 87
<i>Note.—Sums marked thus (*) have been received through Rev Dr Engles Editor of the Presbyterian.</i>		
<i>† The amount received from this church is not stated in the Agent's Report.</i>		
DONATIONS IN CLOTHING, &c.		
Female miss soc Wellsville Ohio one box clothing for Spencer Academy		
		30 00

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 in 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.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII.

DECEMBER, 1848.

No. 12.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

In the eastern part of New Hampshire, embosomed and surrounded by Congregationalists, are eight or nine churches, which, with those in Newburyport, on the upper edge of north-eastern Massachusetts, constitute the Presbytery of Londonderry, and which is part of our communion.

Separate from the mass of our churches, and dwelling amid brethren of other views, and other church organizations, they have failed to enlist the sympathies of the rest of the Presbyterian family. Some of their names, Derry, Londonderry, suggest their origin. They are the descendants of the men who battled for Protestant freedom, and whose deeds of might and long endurance, are so graphically described by the late gifted Charlotte Elizabeth. These furnished the commencement of the enterprise in the valley of the Merrimack. The Scotch-Irish names and countenances have descended from father to son for more than a hundred years, and the same staid attachments to our order distinguishes them, which was stamped upon their ancestors. Containing, as these churches do, upwards of fifteen hundred communicants, and served by pastors of known faithfulness and real orthodoxy, they are commended to the sympathies and love of other portions of our communion.

Derry church, the parent hive from which have gone forth the swarms which have formed the other churches in the Presbytery, occupies a commanding position, on a lofty ascent, and with its spire and white edifice, attracts the eye for miles in every direction. Tastefully arranged, it is, in its internal structure, one of the neat-

est in a country of beautiful sanctuaries. The first pastor was Macgregor, who was succeeded by one of the champions at the famous siege of Derry, and who migrated to this land, laid down the sword of a hallowed defence for the purer service of the sons of Aaron. The black patch on his cheek was the emblem of his warrior nobility; and it is among their traditions, that while sitting as Moderator of Presbytery, the martial music of a training day recalled his youthful fire, and for awhile he was incapable of attending to the doings of Presbytery. The present worthy pastor has labored there for nearly forty years, still full of vigor, and promising to do service for Christ, we trust, for many years. A walk through its crowded grave-yard, through the moss-covered stones, marking the spots which contain the remnants of men of former days, the frequency with which the same name occurs, as in long series of tomb-stones families seem to repose together, shows that this people have dwelt alone, and not mingled with others.

Londonderry church, five miles distant, and a daughter of the former, is beautifully situated on the margin of a deep and quiet wood; and here a large congregation assemble to hear the words of life from its respected pastor, who bears the name, and we trust cherishes the spirit of our holy missionary to the Indians. The other churches, situated chiefly on the other side of the Merrimack, are served by men of like spirit and character, who would rejoice to receive their ministerial brethren from the more central parts of our church. Of the churches in Newburyport, in connection with the General Assembly, it is sufficient

to say, that they are supplied with pastors faithful and earnest, and with sympathies alive to the welfare of our Zion. The first is one of the largest and most estimable congregations in our land, worshipping in a house of unusual spaciousness; underneath the pulpit rest the remains of the seraphic Whitefield, and the lovers of the saints can descend to his tomb and behold the dark and shrivelled remnants of one, whose voice in musical thunders could awe, or in tones of angel sweetness soothe, the stricken or enraptured hearer. It was there he died with his friend Parsons, and it was there, as he had requested, he was buried, to sleep till the resurrection. In the same vault are the reliques of Parsons, and of a blind preacher, whose earnest request was to be laid by that man of God. The old Bible, which he often handled, is kept as a relique, after having been used in that sanctuary for a century of years. There also resides the venerable Dana, who, after a ministry in that town of fifty years, continues to attract the veneration and enjoy the esteem of all who know him, and whose amiable manners endear him to all. The warm greeting of our good friends in that ancient town, whose merchants once were princes, and her traffickers the honorable of the land, to one of our body who lately had the pleasure of speaking to them the words of this life, is full evidence of their sympathy and love for the cause of our common religion.

Anything like an adequate sketch of the history of these churches is not intended in these lines; the materials for such notice are not at hand. The writer understands there are valuable notes in a printed centenary sermon of the pastor of Derry, which would be a valuable contribution to the library of our Publication Board. The New England custom of centenary discourses, with notes appended, serves to rescue from oblivion many interesting and valuable facts, which the historian of other days will gladly gather. The increasing facilities of travel, in bringing into more frequent intercourse the residents of different localities, are wearing down sectional prejudices. Things far removed are in the haze of incertitude. Mistakes are unintentionally cherished with reference to a large number of our congregational brethren.

The daring speculations of some of their theological writers; the startling announcements of error, are apt to lead us in our wonderment, to take them as types of all; nothing is more erroneous. There are many pastors there, whose modest worth is unknown beyond their immediate parishes, who hold to the doctrines of grace, in a sense as orthodox, and a sincerity as pure as we do. They deplore and mourn over the erratic course of speculating divines, and it may be among the infelicities of their church organization, that they have no redress for these grievances. They desire frequent intercourse with us, and hope that interviews of sweetened Christian intercommunion will show how dear to all is truth, and how earnestly they love Zion. The fact that two hundred thousand copies of the Shorter Catechism have of late been circulated by the Massachusetts Sabbath School Society, is full of meaning. The seed is indestructible. If there can be fault found at all with these brethren, it is, that they carry their love for peace so far, as to endanger the healthfulness of the churches. The sermon of the venerable Dana, and the two discourses of the pastor of the second church in Newburyport, may be blessed to give some vigor to the tone of public and Christian sentiment, and cause the lines to be marked between God's living truth and conflicting error. There is so much to admire in New England churches; the race from whom they sprung, the eminent piety of many, whose bones rest in her bosom, but whose spirit and record are on high, their open-handed hospitality, that we should deplore anything which would close the union which so pleasantly subsists. They can serve God in their organization, the growth of two centuries, and we, rejoicing in the greater stringency of our system, can urge on the work of the blessed Redeemer. When the common foes threaten to sweep away all that is holy and true, it behoves the sons of the Puritans and the descendants of Covenanters to grasp the standard, and do battle for church, crown, and covenant. The necessities of our land, and of the world are so urgent, that every energy is called for to meet the demand. Happy will be the day when the metaphysical subtleties of New England pulpits shall

give way, to the clear emanation of the Gospel, now, as in the days of Mather and Edwards, the wisdom of God, and the power of God, in the salvation of them who believe.

A DESCENDANT OF THE ENGLISH PURITAN
AND THE SCOTCH COVENANTER.

THOUGHTS ON MISSIONS.

(From Robert Hall.)

Missionary operations should be without noise or parade.—There does not appear to me to be a more important maxim on this subject, than that contained in Luke xvii. 20, “The kingdom of God cometh not with observation,” or, as Dr. Campbell renders it, “*is not ushered in with pomp and parade.*” If we look at the manner in which those missions were first conducted, which converted the whole world, we shall find they were destitute of all human parade, and were conducted with extraordinary simplicity. It was while the church ministered and fasted, that they were directed “to send forth Barnabas and Saul for the work whereunto they had been called. There were no places sought out as places of theatrical resort, nor could they be thought of by those who formed themselves solely upon the simplicity of the Scriptures.

The success of Missions depends upon the Spirit.—All dependence on any other resource than that of the communication of the Spirit, will be found to be delusive. To “put our trust in an arm of flesh,” is to renounce our dependence on God the Spirit. It is true, men must be employed, but the fact of their mere instrumentality should never be lost sight of, and their dependence on the Spirit of God should be ever recognised. “The gold is mine,” saith the Lord, “and the silver is mine.” Let us not speak on this all-important subject in such a manner as to lead to the idea, that the obtaining of money and the setting in motion a vast apparatus, is all that is necessary to secure the salvation of the perishing. Any language like this is in direct opposition to the doctrine of the Scriptures. If the Spirit of God be the great agent—if it is his work, and his

work alone, as the Scriptures plainly teach —how can we secure success by any other agency? He who has given the Spirit, will never suffer his work to be stopped by the want of the riches of the earth. He will sooner turn the very stones of the street into the precious metals, than suffer the means to be wanted of carrying on this work. If we can once draw down the Spirit of God on our churches, the rich will contribute their property; the pious will contribute their prayers, and so much of their property as they can afford; and the leisurely will give up their time. This Divine agency, when its effects are once really felt in the heart, will enlist into the service every power which men possess, and will compel it to yield its quota. . . .

The importance and necessity of prayer.—The rain is not more necessary to raise the seed, the sun is not more necessary to bring it to maturity, than this work of the Spirit. Hence the importance of prayer in connexion with every attempt for the conversion of men. Prayer, indeed, appears to be the appropriate duty of such as desire their conversion. It was while the church at Antioch were *waiting on the Lord*, that the Holy Ghost said, “Separate to me Barnabas and Saul for the work whereunto I have called them.” It was by prayer they were commended to the work for which they were designed. If the Spirit descended on the day of Pentecost, it was when they were “all with one accord in one place.” It appears, that in every period of the world, prayer, a spirit of prayer for this great object has been the precursor of real success. Prayer touches the only spring that can possibly ensure success. By speaking we move man, but by prayer we move God. It is through the medium of prayer that the littleness and meanness of man prevails with Omnipotence. “The prayer of faith” is the only power in the universe to which the great Jehovah yields. He looks upon every other power as more or less opposed to him; but he looks upon this as a confession of man’s dependence, as an appropriate homage to his greatness, as an attraction which brings down his divine agency to the earth. Here every one may assist missions; and every tear in the closet, every pang in the heart over the mis-

ries of those who are dead in their sins, every prayer lifted up in that retirement, where no eye sees but the eye of him "which seeth in secret," affords a most important benefit. !These are the elements of success; these the pledges of final triumph.

INTERESTING INTELLIGENCE FROM TEXAS.

From a correspondent of the Presbyterian Herald.

Houston, Texas, Sept. 23, 1848.

We have three religious newspapers in Houston, and our Baptist brethren have issued a prospectus for the fourth. We

have six organized evangelical churches, five Sabbath schools, two lyceums, and *no theatre*. Is not this commendable for the chief city of Texas? There is not a theatre in Texas. The one at Corpus Christi has recently been converted into a church.

The Lord is blessing the labors of his servants in various parts of our State. The Rev. Daniel Baker is doing a great work in Western Texas. Revivals at Port Lavaca, Indian Point, Victoria, etc. A Presbyterian camp-meeting, attended by brother Baker and other clergymen, was recently held at Victoria.

Shall we not have an increase of ministers this fall?

Your friend,

J. B.

Letters from Missionaries.

Wisconsin.

The Board have a number of valuable missionaries in Wisconsin, whose labors have been both acceptable and useful. A reinforcement of good, sound men for that field is greatly needed. The population in that new and important state is increasing with a rapidity almost without example, even in this country; and there is a loud and pressing call for intelligent, sober, devoted ministers. From the report of a young brother, recently sent as a missionary to that state, we publish some extracts, which we think will be read with interest.—Ed.

FROM A MISSIONARY AT WINNEBAGO RAPIDS.

When I arrived in Wisconsin, the brethren all advised that some time be spent in itinerating, and exploring the field. This country is so new, and so continually changing, with towns and villages springing up on every side, and new fields opening almost every day, that it is utterly impossible for ministers, who have each more labor than they can perform in their individual fields, to keep anything like an accurate knowledge of the condition and wants of the whole country; an accurate survey made the last year would be a very incorrect guide now. The information of most of the brethren extended but little beyond the region in the immediate vicinity of

their fields of labor; while there are large tracts of country, whole counties as yet untrodden by the foot of the Presbyterian missionary. To explore some of these fields was the work to which I seemed most immediately called. Accordingly I purchased a horse, and began my explorations. Since then I have traversed twelve counties, visiting most of the important points, and searching out the vacant and destitute places. Most of this time has, however, been spent in the five counties in the north-western part of the state. I will notice briefly, one or two points in the south, and east of this great field.

McHenry county, Illinois.

This is one of the most beautiful, and will probably become one of the wealthiest counties in Northern Illinois. It is settled principally by people from the Eastern States, with a sprinkling of Virginians, and a few settlements of foreigners. Brother Todd, at Woodstock, and Brother Smith, at Linn, which may be considered a part of the same field, have already made a good impression. Mr.

Todd has invitations to preach in more places than he can supply. There are a number of small villages and settlements where the people are anxious for Presbyterian preaching. That whole region is opening to us. If we had a good man to itinerate there, there could soon be a number of churches organized, which, in a short time, would sustain themselves. It is an exceedingly interesting field, and it will be our own fault if that whole region does not eventually become Presbyterian.

Washington and Sheboygan counties, and vicinity.

Here is a large tract of country, which differs both physically and morally from the rest of Wisconsin. This whole region is covered by dense forests of timber, unrelieved by any of those prairies and openings, which render the South and West so inviting to the immigrant. Into these vast forests the tide of foreign immigration has been pouring its unabated stream for the last three or four years, until the whole region is dotted with towns and settlements. Probably three-fourths of the population of North-eastern Wisconsin are foreigners, and two-thirds of these are from the north of Europe. Passing through these wild regions is like travelling in a foreign land. I rode one day twenty miles through a thickly settled country, without meeting a single person who could speak English. This must, for a long time to come, be a dark region. The heavy forests will require time to clear them away, so that for years the country will be wild and rough; while there is danger that the people will be still wilder, and more rough than their land. Unless great exertions are made, the next generation here will be in a state of deplorable ignorance. Here is as truly a missionary a field as can be found anywhere in India or China. Thousands of immortal souls going down to death, enveloped in the darkness of heathenism and infidelity, without any just apprehensions of Christ, and a way of salvation. But this field, dark as it is, has some bright spots. There are a number of villages scattered through it, where most of the inhabitants are Americans, and which offer a foothold for the missionary.

North-western Wisconsin.

If you draw a line south from the head of Lake Winnebago fifty miles, and then west to Wisconsin River, you will have, north and west of this line and the lake, including five counties, one of the most beautiful and fertile regions in all this western world. It is a land of prairies, groves, and lakes. Its natural advantages, as a farming country, are very great; all of it is well watered, and it is said to be the best wheat land in Wisconsin, probably the best in America. The whole of it is within a day's drive of the navigable waters of the Wisconsin, the Fox, or Lake Winnebago. This whole region was almost an unbroken wilderness three years since, now it is covered everywhere with a busy, industrious population. No part of Wisconsin has filled up so rapidly as this for the last two years. This section is undoubtedly destined to exert a controlling influence in the state in a few years; while away to the north and west, towards the sources of the Fox, the Wolf, and the Wisconsin rivers, stretches a land said to be still more rich and enticing; a land over which the Indian hunter now roams undisturbed, but on which the spirit of modern emigration has already fixed its eye. Yankee enterprize is already building flouring mills, and selling town lots at the Falls of St. Anthony. A few years more, and the whole intervening country will wave with fields of grain, and be covered with the habitations of civilized man.

What will be the moral and religious character of this beautiful country?

This is an important, a solemn question; a question *yet to be decided*. In the five counties mentioned above, there are as yet few ministers, and few organized churches. But it will not be so long. The people having partially recovered from the bustle and confusion attending the settlement of a new country, are just beginning to look around them for society, and the institutions of religious and social life. Being most of them fresh from the churches of the East, they are anxious for the preaching of the Gospel, and the ordinances of the Church. Some kind of preaching, and some kind of churches, they will have

soon. Shall they have a pure Gospel? or shall they have a religion of error and false doctrine? We believe the doctrines and polity of our church are eminently adapted to the wants of this people. Shall they have them? The whole land is open, shall we go up and possess it? If at all, we must do so now. In Southern Wisconsin our church was ten years in the rear of other denominations; will she not aspire to the high honor and privilege of being *the pioneer* in all the beautiful regions of the Northwest.

Winnebago Rapids.

When I had surveyed this field, and began to feel in some degree its importance, I felt strongly inclined to itinerate, and try to do what I could to establish the institutions of religion in these destitute places, but on more mature reflection I concluded it would probably be better to select a strong point, and try to occupy that well. I have accordingly fixed on this place, Winnebago Rapids, as the most important, and the best centre for missionary labor, although the immediate prospects are not so good as in some other fields.

Winnebago Rapids is at the foot of Lake Winnebago, and is the natural outlet and inlet for the produce and trade of all this northern region. There is an immense water-power here, and men of business fix upon it as the site of a future city, although at present the place is small and rough. We have a number of Presbyterian families here, and shall organize a church as soon as the way can be prepared, probably in a few weeks. Five miles northeast of us the Methodists have fixed the location of their celebrated Lawrence Institute. A few miles beyond that is a large French Roman Catholic establishment; and forty miles still beyond there is a single Congregational church at Green Bay. My nearest ministerial neighbor, of our own church, is fifty miles to the south, while on the north and west I know not that there is a single minister of the Gospel between this and the North Pole and the Rocky Mountains. This is truly one of the out-posts of Christianity. Pray for us, that we may have wisdom and

strength from on high, to aid us in our efforts to establish a sound, evangelical church here, which shall shed a holy influence over all this destitute land. We feel that we are working for coming generations. May the great Head of the Church kindle a light here, which shall spread over all this beautiful region, and shine with a pure and holy radiance through all coming ages.

Indiana.

FROM A MISSIONARY IN CARROLL COUNTY.

The cause steadily advancing—Good ministers much needed.

During the last three months, I have been enabled, in the good Providence of God, uninterruptedly to continue my labors in this interesting field, and have rejoiced to mark a steady increase in our congregations, and to welcome some into the fold of Christ, who have been wandering on the dark mountains of sin. At our last communion in this place, *eight* persons were received to the communion of the church, a part of whom dated their first serious impressions from our meeting in February last, making, in all, more than *twenty* as the fruits of that meeting; there are still others serious, and two have intimated their desire to unite with us. Our Sabbath-school has continued large and interesting, and most of our members are engaged in it as teachers or pupils.

In addition to my regular preaching in the village, I have regular appointments in the country, which I attend each, about once a month on Sabbath afternoon, so that, during the summer, I have generally performed three services on the Sabbath, although my health is, as yet, by no means fully restored. In two of these places there may be in time interesting churches, as they are too far off to attend regularly here, and yet are exceedingly anxious for the means of grace, and for Presbyterian preaching. If we had the men and the means, I am confident that I could locate *six* or *eight* ministers within the bounds of this Presbytery, and all with an encouraging prospect of usefulness, and in the

midst of affectionate and working people. We who are already here, have our hands so full, that it is exceedingly difficult for us to extend our labors so far as to take care of important vacancies; but at our late meeting of Presbytery, an arrangement was made, by which they will be fostered to the best of our ability, until God shall send us men to fill them. I have during the last year refrained from assisting any of my brethren on communion occasions, and from calling on them for such assistance, although such intercourse is both pleasant and profitable, that we may have more time to labor among our destinations. May the great Head of the Church send us more ministers of the right stamp. Some occasionally visit us, and, like the priest and the Levite, pass by, and leave us as they found us. Many leave us, because they have formed higher expectations than to serve their Master in the wilderness, and preach in log cabins; some, because they fear the sickness of the West; and others, because they cannot see any reasonable prospects of a comfortable support, or of ease and enjoyment. We have been highly favored, during the last summer, with health in this country. May this favor lead the minds of the people to God.

FROM A MISSIONARY IN FOUNTAINE COUNTY.

Important field—House of worship building, &c.

I have now been here six months, and I regard this as an exceedingly important field. Our town is growing, and will in a few years be an important place. It is certainly very desirable a church should be established, and sustained by the Board for a short time, until they can acquire strength, when they will return it with good measure. Our house of worship is up, and almost finished. When completed, it will essentially aid the good cause. *Onward* is our motto, and, the grace of God assisting us, we shall go forward, laboring as diligently as we can. We are all united, and in harmony, engaged in the good work.

Ohio.

FROM AN ITINERANT MISSIONARY IN THE PRESBYTERY OF MAUMEE.

A year's missionary labor, and some of its results.

In submitting his report for the last quarter of the year, your missionary deems it a privilege to record the goodness of God towards him, and his great condescension in seeming to own him as an instrument in promoting the good work in which he has been employed. His labors have been attended with some apparent good results, but the full measure of good or evil can only be known to Him, who sees the end from the beginning.

My labors have been confined principally to three counties, viz., Lucas, Williams, and Defiance. I have organized in these counties six churches, making now, in all, seven on the north side of the Maumee river; I also organized another church on the 18th of September, consisting of eleven members and two ruling elders, at Galena, in Wood county. To six of these churches I have preached regularly, both before and since their organization, once in four weeks, and to the others, since their formation, as often as I could, besides preaching at various other points in connection with them. There have been four Sabbath schools collected, and attended to in the field during the summer; and subscriptions have been made in two of the congregations for building houses of worship. It will thus be perceived that I have been laboriously employed; during the time I have been in this field, I have preached nearly two hundred times, travelled about eighteen hundred miles—the extreme points of the field being about seventy-five miles apart—preached every Sabbath except one, and often through the week; have attended eleven communion seasons, and preached on such occasions alone more than fifty times; have received eighty-five members to the communion of the Church, and administered the ordinance of baptism to two adults, and twenty-nine children. This field is one of great interest, and presents much encouragement to those laboring in the great harvest; and I would most ear-

nestly commend it to the favorable attention of ministers seeking a location. *It must be attended to*, and should at once be supplied with at least two good missionaries.

In conclusion, I feel constrained to say, that although the work in which I have been engaged has required much labor and toil, and although I have been much exposed, and feel sensibly the effects of that labor and exposure, yet it has been exceedingly pleasant, and has afforded me more real enjoyment than I could probably have had in any other situation.

Texas.

FROM A MISSIONARY AT SAN ANTONIO.

The work of the Lord certainly progressing.

The work of the Lord is gradually, but certainly, progressing in this place. Our congregations are good, and the interest in religion on the increase. The Sabbath-school is prosperous. We have succeeded in getting a good library for the school, principally from the liberality of a few individuals. My labors are arduous, but the Lord has sustained me. I teach a day-school, preach on Sabbath, superintend the Sabbath school, and distribute tracts and Testaments among the Mexican population, who are generally anxious to have them, and receive them with evident thankfulness.

The Mexican mind opening to truth—Efforts for their benefit.

The Mexican mind is becoming gradually enlightened, and there appears to be an increasing desire that their children should have an English education. My day-school is opened every morning, by reading a chapter of the Bible, and prayer; and the Mexican children appear to be delighted to read the small books I lend them at the close of the week. We have here, at present, a converted Catholic monk, sent here by the Evangelical Society in New York. He is an excellent man, has opened a school for poor Mexican children, and, in a short time, will com-

mence preaching to the people in their own language, he being a native Spaniard. He seems to be especially raised up for the work in this place. He is an intelligent man, of ardent piety, prudent in all his operations, and winning his way to the minds of the Mexican population. The Catholic bishop has recently been here, devising means to prevent his influence. The priests are afraid to manifest the Catholic spirit towards American Protestants, but have not failed to show the spirit of papacy towards the Spaniard, by warning the Mexicans against him publicly and in private. They have become alarmed for the safety of Catholicism here, and have contracted for the building of a large nunnery and school. I have more than thirty Catholic Mexican children in my day-school, who are becoming acquainted with the Scriptures. I consider this a very important point for operating on Mexico. Many of the families who reside here have relations in different parts of Eastern Mexico, who frequently visit their friends here, and carry back with them tracts, and copies of the New Testament in Spanish. There is a large Mexican population in the neighborhood of the Rio Grande, and when the Americans establish trading points along that river, there will be increasing facilities for conveying religious books into Mexico. I have sent a large number of tracts with traders, and some copies of the Bible. Our population, during the last year, has rapidly increased, both Mexican and American. Our present population is between four and five thousand, from five hundred to one thousand Americans; the remainder Mexicans, Germans, and French, and there is a prospect of a continued increase. The Mexican Catholics are not so prejudicial against Protestantism as those of European nations. They are more docile, have a favorable opinion of Americans, and are anxious their children should have an English education.

The Rev. Daniel Baker has recently been here, and preached with considerable effect. He has left for Austin, and will proceed thence to Holly Springs, Mississippi, with the expectation of removing his family to Texas.

Louisiana.

FROM A MISSIONARY AT GROSS TETE.

Family visitation—Good effects—Church edifice building, &c.

The summer quarter just ended has been more fully occupied in labors than either of the preceding. During this quarter I have visited the families of my charges, with one or two exceptions, and have conversed with all, more or less, on the subject of religion. I found great tenderness of feeling among many, whom I had not suspected of entertaining serious thoughts of religion. Prayer and religious conversation seemed to be greatly enjoyed; and the heart of your minister was warmed and encouraged by this intercourse, by the reflex influence of labors, as he believes, well spent. When an opportunity shall occur of opening the doors

of the church, I trust there will be some who will openly profess their love to the Saviour. Attendance on preaching has been good, and improving. The little female prayer-meeting is constantly sustained.

Our church edifice, to aid in which your Church Extension Committee have made an appropriation, is progressing, not rapidly, but surely. I distribute tracts and religious papers wherever I go, and also French Bibles and Testaments as I have opportunity. In my visits I endeavor to occupy as much time as would characterize a visit of *friendship*, breaking bread with some, and spending the night with families who reside in the outer bounds of my charge. In this way I have opportunities for conversation and for religious exercises, which a hasty call would not allow.

Mission Rooms, Philadelphia, December, 1848.

CHURCH EXTENSION.

The Church Extension Committee find themselves placed in circumstances that seem to require of them an appeal to the churches, in behalf of this cause. They have no means for prosecuting their important work but what is furnished by the friends of this enterprise. When their means fail, they must look to the churches for what is needed. Since the meeting of the last General Assembly, the applications made to this Committee for aid, in building houses of worship, and relieving feeble churches from debt, under which they were sinking, have considerably increased over those of any former year. And these applications must continue to increase, with the rapid growth of our country, and spreading of our population. But while the demands on your Committee are constantly increasing, our churches are doing almost nothing for this object. The consequence has been, the Committee have been reduced to the painful alternative, of either refusing to make appropriations, or going beyond their means. To meet the pressing demands made upon them,

they have *ventured beyond their means*. The appropriations of this Committee, at the time we write, are *in advance* of funds received, more than *two thousand dollars*. If any are disposed to charge them with indiscretion for thus venturing beyond the means in hand, their apology is—so pressing have been the calls made upon them, and so important the object of these calls, they could not refuse; and having confidence in the pledged support of the churches, whose agents they are in this work, they have thus far continued to make appropriations. It will not however be expected of your Committee, that they should continue longer to make appropriations, without the necessary means for meeting them. Painful as it will be to refuse the applications of the feeble for aid, in so necessary and good a work, the Committee will be compelled to decline further appropriations until they are in funds. That our churches may better understand this matter, we will state here the appropriations for this object for the last month—the month of October. During the month of October your Committee have appropriated to feeble

churches, to aid them in building houses of worship, or in paying debts, \$2,475. And other applications for aid are on hand, waiting the action of the Committee; while the receipts for this object, during the same period, have been just *eleven dollars and forty-five cents*.

We believe it is generally admitted, this is an exceedingly important object, and very intimately connected with the prosperity and onward progress of the missionary work. And we believe too, the success of this important enterprise, thus far, has fully realized the anticipations of its warmest friends. It is, brethren, an *exceedingly important work*, and, with God's blessing, needs only the cordial support of our

churches, to accomplish an incalculable amount of good. It must, however, be evident to all, that unless the churches embark in it with deeper interest, and warmer zeal, it cannot be prosecuted to advantage. We beg our ministers and churches to give their attention to this matter: Something must be done, and done promptly, to furnish the necessary means, if the work of Church Extension is to be carried forward. An ordinary collection from each of our churches, which would not interfere at all with any other object, would enable your Committee to prosecute their work without embarrassment. May we hope an effort for this object will be made in our churches with as little delay as possible?

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN OCTOBER, 1848.

		<i>Pby. of Susquehanna.</i>
Waterford ch 77; Lansingburg ch 155 31	232 31	Wyalusing ch 15; Canton ch 6; Silver Lake ch 100; Friendsville ch 6
<i>Pby. of Albany.</i>		127 00
Charlton ch 14; Hamilton Union ch 2 50; Johnstown ch 20 50; Saratoga Springs ch 132 55; Ballston Spa ch 16 18	185 73	
<i>Pby. of Hudson.</i>		<i>Pby. of Raritan.</i>
Liberty ch	2 00	Flemington ch 25; Kingston ch 11
<i>Pby. of North River.</i>		36 00
Matteawan ch 52 84, hal of ann coll of 127 84; Marlboro' ch 10 50	63 34	
<i>Pby. of Bedford.</i>		<i>Pby. of Luzerne.</i>
Port Chester, miss assoc of Rye ch, 21 50; Gilead ch 16	37 50	Beaver Meadows ch 7; Newton ch 5 50; Tamaqua ch 7; Tunkhannock ch 4; Northmoreland ch 2; Caayngham ch 3; Kingston ch 40
<i>Pby. of Long Island.</i>		68 50
Huntington ch 12 55; Fresh Pond ch 5	17 55	
<i>Pby. of New-York.</i>		<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>
Greenbush ch 2 25; Rutger's st ch 1; Duane st ch, Thomas H Faile 100	103 25	Great Valley ch 26 25; Central ch in part 69 61
<i>Pby. of Elizabethtown.</i>		95 86
SYNOD OF NEW JERSEY. New Haven ch 25; First Presb ch, Morristown, 35; 1st ch Paterson, N J, 39 59, Sab scu miss assoc of ditto 20; Elizabethtown ch 200; Woodbridge ch 11 78	331 37	
<i>Pby. of Donegal.</i>		<i>Pby. of Newcastle.</i>
2d ch Princeton, N J, 12; Shrewsbury ch 17; Titusville ch 20; Mauchester ch 3 50; Freehold ch 22	74 50	Coatesville ch
<i>Pby. of Baltimore.</i>		17 50
May's Lauding ch 15; Woodbury ch 44 46; Blackwoodtown ch 8	67 46	Marietta ch 16 50; Middle Octarora ch 24
<i>Pby. of Carlisle.</i>		40 50
Fox Hill ch 3; Durham ch 5 51; Stroudsburg ch 12 31; Hardwick ch 10; Marksborough ch 2; Newton ch 44 45; 2d ch Cranberry, 65; Andover ch 5 25	147 52	Alexandria 1st ch
<i>Pby. of Huntingdon.</i>		75 00
Draft in favor of mission 50, ditto 31 25		Silver Spring ch
<i>Pby. of Northumberland.</i>		50 00
Buffalo ch 32 67; Milton ch, a lady, 5; Bethel ch 10 50; Washington ch 49 23; Milton ch 18		<i>Pby. of Northumberland.</i>
Rock Creek ch		116 45
<i>SYNOD OF N. INDIANA. Pby. of Logansport.</i>		
Draft in favor of mission 50, ditto 31 25		<i>SYNOD OF VIRGINIA. Pby. of Lexington.</i>
<i>Pby. of West Hanover.</i>		100 00
Draft in favor of a miss 50, ditto 31 25		<i>Pby. of West Hanover.</i>
		81 25

Pby. of East Hanover.

Draft in favor of miss 75 00

SYNOD OF SOUTH CAROLINA. Pby of Harmony.

Cheraw ch 25 00

SYNOD OF GEORGIA. Pby of Florida.

Manatee ch 6 00

MISCELLANEOUS.

"A friend to Domestic Missions" 1 00

Rev Wm W McLain 20 00

N & N of Concord Pby 5 00

Rev John S Blain 50 00

Colerian Forge fem miss soc 30 00

John Brewster, Shirleyburg, Pa 20 00

Rev B R Hall, Newburgh, N Y 2 00

Thomas J Brannin, Jr. of N Jersey, a lad who gives

willingly *

"A friend in New Jersey" 1 18

Joseph Ludlow, Esq. 200 00

"A friend" 1 00

2000 00

LEGACIES.

Estate of Gen D Montgomery, dec'd, per Sam'l

York, ex'r, through Rev Dr Yeomans

ditto, ditto, paid by mistake to the For. Board 400 00

400 00

Total,

\$5,489 71

CLOTHING.

The Treasurer also acknowledges the receipt of the following boxes of clotbing :

From the ladies of the Presb ch, Florida, N Y, one barre of clothing, valued at 47 78 1-2.

From the ladies of the Fresh ch, Shippensburg, Penn. Rev Jas Harper, pastor, one box of clothing, valued at 100

From the ladies of the Presb ch, Waterford, N Y, one box, value not given.

From the ladies of University Place, N Y city, Rev D Potts, pastor, two trunks, value not given, sent by them to Wisconsin.

From the female sewing society of Oxford Presb ch, Pa Rev John M Dickie, pastor, one box, value not given.

From the Colerain female sewing society of Pa, one box value not given.

From the Williamsport Fresh ch, Pa, one box, value no given.

From the ladies of the F. street cb, Washington, D C, one box, value not given.

From the ladies of the Presb ch of Williamsburg, N Y one box, valued at 121 50.

From Miss Annie M Morris, Dover, Delaware, one box valued at 15, for Texas.

From the ladies of the Presb ch at Rahway, N J, Rev C K Imbrie, pastor, one box, value 90.

From the ladies of the Cedarville, N J, one box, value not given.

W. M. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND,
IN OCTOBER, 1848.

From Bridge st ch, Georgetown, D C

11 45

RECEIPTS IN THE TREASURY AT PITTSBURG.

IN OCTOBER, 1848.

SYNOD OF PITTSBURG. Pby. of Ohio.

Bethel ch 35; Sharon ch in part 6; 1st ch, Pittsburgh, in part, 361 89; 2d ch do, 142 51; 1st ch, Allegheny City, 103 30 653 70

Pby of Allegheny.

Bull Creek ch addl, 1; Plain Grove cb 22 23 00

Pby. of Blairsville.

Indiana ch 41 91

SYNOD OF WHEELING. Pby of Steubenville.

Corinth ch 19; Carrollton cb 9 85; 1st ch Steubenville, 267 52 296 37

Pby of St Clairsville.

Nottingham cb 22 75; St Clairsville ch 50; Pike Creek cb 17 25; Wheeling Valley cb 8 50; Mt Pleasant cb 44 72; Rock Hill cb 31 24; Crabb Apple ch 38 22 212 68

Pby of Washington.

Glenville ch 2 60; Amity ch 20; East Buffalo ch 2 50 25 10

Pby. of New Lisbon.

East Palestine ch 2 50

Eldad MISCELLANEOUS. 2 00

Total,

\$1257 26

CLOTHING RECEIVED AT PITTSBURG.]

One box from Mercer ch, value 131 00

" " Dunlap's cr and McClellan-

town chs. value 48 00

One box from Presb miss soc of Meadville ch 60 00

\$239 06

J. D. WILLIAMS, Treasurer.

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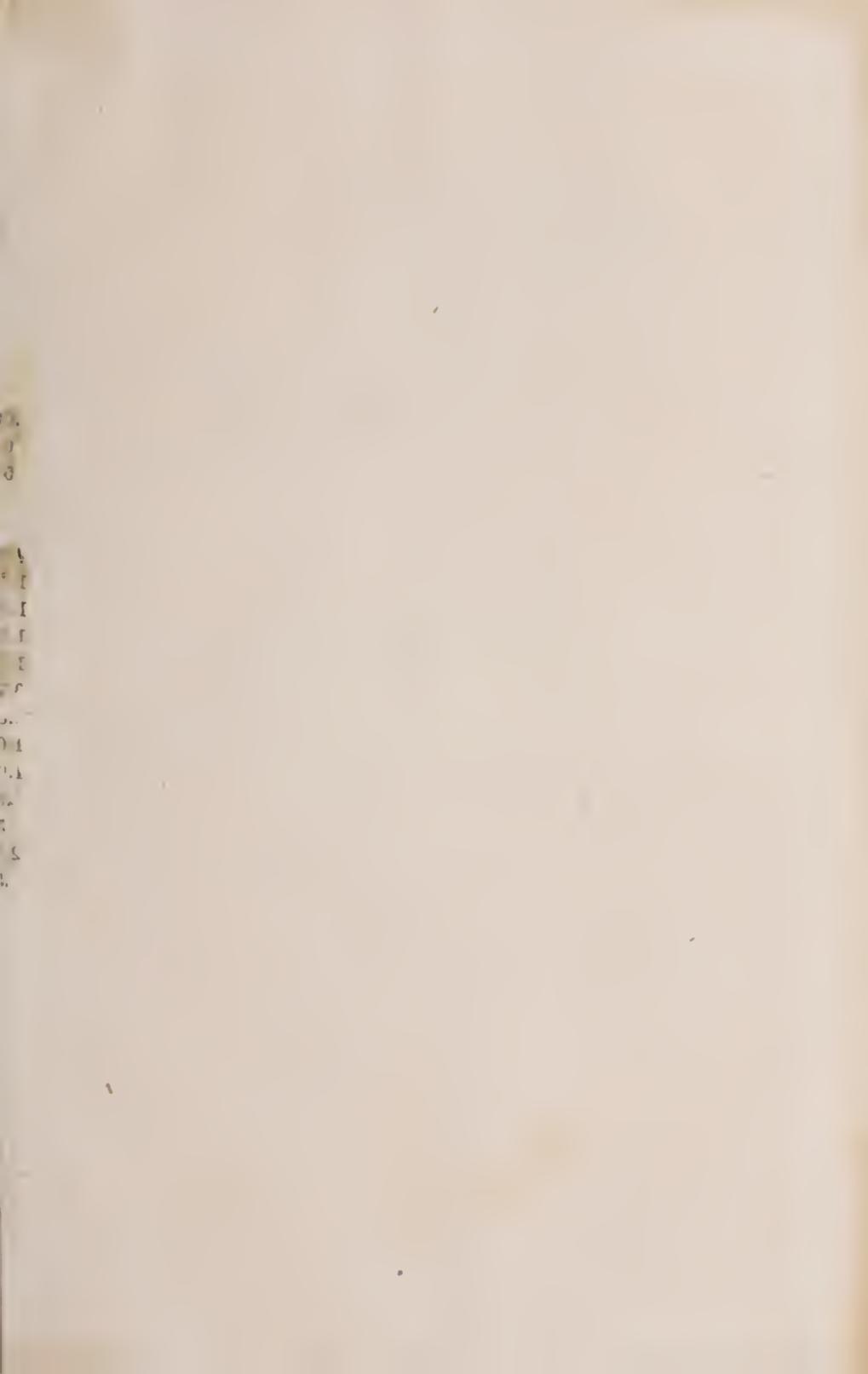
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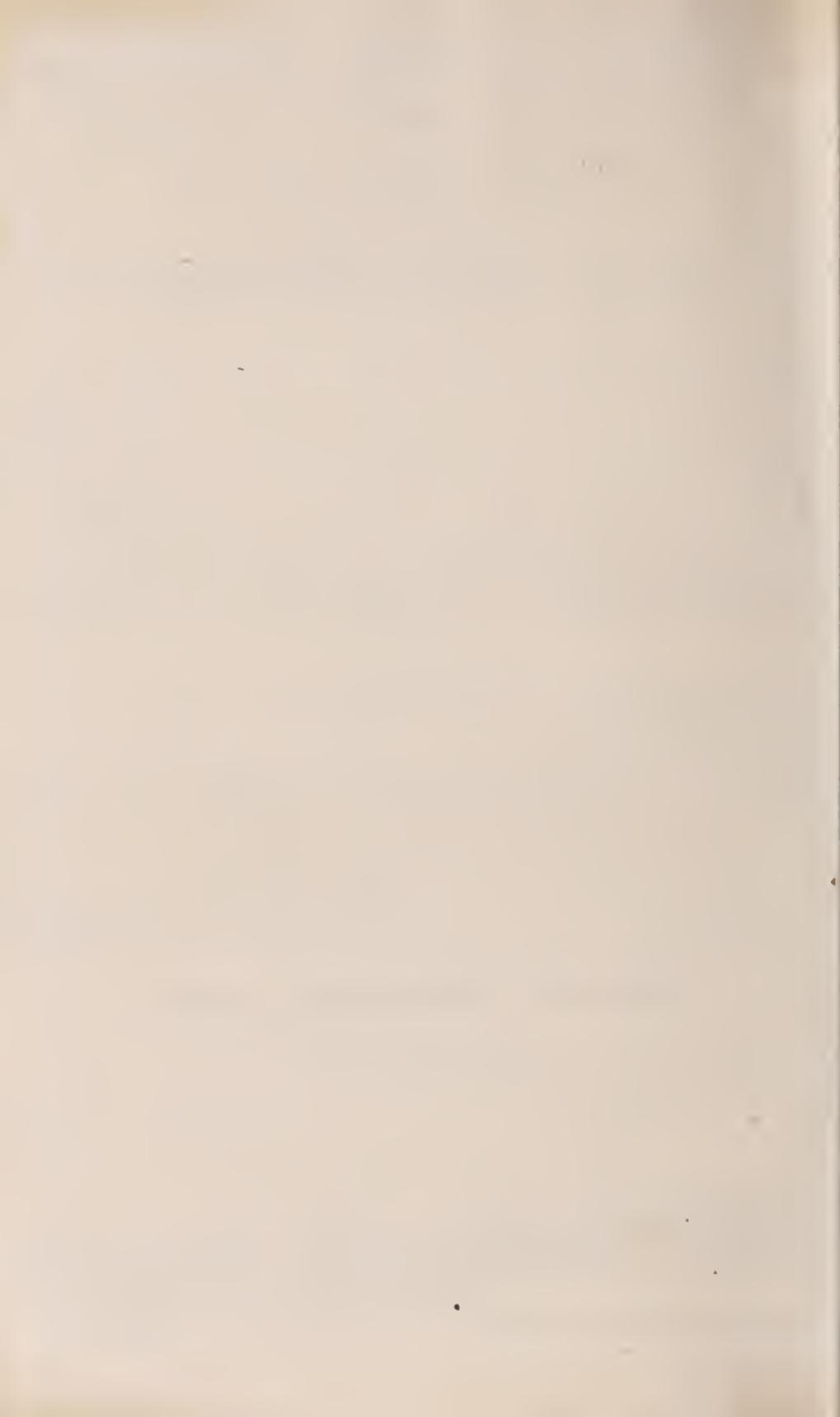
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