missionary advocate.

his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

volume ix.

new-york, january, 1854.

number 10.

the "rigging-loft."

the old sail-loft, as it has been familiarly called, in which the doctrines of Wesleyan Methodism were first preached in America, is again brought to the notice of the friends of missions, from the fact that it has just been demolished, after having been permitted to stand in the midst of the great changes which have been transpiring in this city for nearly a century past. we gladly avail ourselves of remarks from the pen of an old john-street member, in connection with the demolition of the "old loft," which we find in the southern christian advocate:

rove, embury and webb first preached the doctrines of wesleyan methodism, before "old john-street," was dedicated to its most holy purposes, on the 30th day of october, 1768. beautiful and striking the coincidence, the very month and day on which i date my letter! this was exactly eighty-five years ago, and what remarkable changes have taken place in the history of methodism since! from the little pious band in new-york, our members have swelled to more than a million and a quarter of members in the united states alone. i write as a wesleyan methodist, knowing no north nor south, in my contemplations or affections, but refer to one undivided body of brethren in the faith, love, and hope of our common saviour, and head of the triumphant church.

when the rigging-loft was occupied as a methodist church, the population of new-york amounted to only some twenty thousand; now it contains three quarters of a million. then there were but few churches; now about two hundred. in the year 1678, exactly a century before the building of john-street, governor nicolls made an official report on the condition of the plantations in the territories of h. e. the duke of york, in america. i have the document now on my table, and extract verbatim: "there are religious sects of several kinds, one church of england, several presbyterians and independents, quakers and anabaptists of several sorts, some jews; but presbyterians and independents most numerous and substantial. noe bugger, but all poor ene sence. if good ministers could be had to go there the might do well, and gain much open those people." twenty years afterward, governor dagann reports to his royal master: "new-york has, first, a chaplain belonging to the fort of the church of england; secondly, a dutch calvinist; thirdly, a french calvinist; fourthly, a dutch lutheran—here be not no. 108.

but though small and feeble, the germ of that vitality which has since been evinced, is to be found in the language employed in addressing mr. wesley for a minister.—"with respect to money for the payment of the preachers' passage over, if they could not procure it we would solicit our friends to procure it for them." in reply to the letter, of which the above is an extract, mr. wesley says:—"the society at new-york had lately built a commodious preaching-house, and desired our help, being in great want of money, but much more of preachers. two of our preachers, richard boardman and john pullmore, willingly offered themselves for the service, by whom we determined to send over fifty pounds as a token of our brotherly love. now, after the lapse of time during which this history has been written, we find that the "old loft" has stood, the "handful of corn" brought by our fathers shaken like lebanon; and the children who have been begotten in this land have recently, in the same city of new-york, convened the largest assembly of methodists ever seen in any land, for a grand missionary demonstration; and the managers of the missionary society—some of whom worshiped in that "commodious preaching-house" in john-street to which mr. wesley referred—have within a few days appropriated for missionary purposes, for the current year, more than a quarter of a million of dollars. "what hath god wrought!"

$260,000. new-york, november 5, 1853.

as drawn at different times during the year eighteen hundred and fifty-four, page two hundred and sixty thousand dollars, and charge to account of your missionary society. to the methodist episcopal church.

let not the members and friends of the methodist episcopal church be startled at the large draft made on them for the service of her missions during the year 1854. god hath prospered us much, and given us a great heritage and a great work to accomplish, and we must not fail. but the church has a right to know how the draft came to be authorized, and how the amount was ascertained. we will explain.

the general conference, at its last session, appointed a general missionary committee of seven, being one from each episcopal district. they were rev. dr. bange of new-york; rev. george gay, of western new-york; rev. w. h. collins, of michigan; rev. c. houts, of missouri; rev. j. f. wright, of ohio; rev. h. w. reed, of iowa; and rev. george weber, of maine; together with rev. thomas carlton, treasurer, and rev. j. p. durbin, corresponding secretary. it is the duty of this committee, in conjunction with the board of managers, and with the concurrence of the bishops, to determine the aggregate amount which may be drawn for the service of our missions during the next year, and to divide it between our foreign and domestic missions; then to distribute the amount appropriated to foreign missions, to the said missions generally. the amount appropriated to domestic missions is distributed by the general conference committee, in conjunction with the treasurer and
MISSIONARY ADVOCATE.

Upon the announcement of these heavy appropriations to the Board, there was evidently a slight distrust prevailing for a few minutes; but a free conversation soon removed all hesitation, and the predominant feeling in the Board was, that, as in its judgment their mission work required these appropriations, it was its duty to contribute to this extent. After the concurrence of the Board, Bishop Waugh made a brief but appropriate address, and announced the concurrence of the bishops in the aggregate appropriation of two hundred and sixty thousand dollars for the service of our foreign and domestic missions for the year 1854, and in the distribution of it as set forth above.

This is the result of the most careful and prayerful deliberations of the General Missionary Committee, Board, and Bishops before the Church. It is for her, through her relations and missionary committees and societies, to make such response as will show that we have not minimized her ability or her willingness to take her proper place in the phalanx of the Protestant Churches in the great and holy missionary cause. It will require an aggregate increase of twenty-five per cent. over last year's contributions to meet the appropriations for next year. If they are met, as we doubt not that they will be, the missionary cause among us will still advance. Our sister Churches expect this of us; God requires it of us; and, with his blessing, we will do it.

AFRICA

Our late advices from Liberia, Africa, are more satisfactory than heretofore. The Churches appear to be acquiring a stable and fruitful condition. The interests of education are advancing. Our two last assistants sent out for service in this department are rendering good service. Miss Jane Williams, Barns, letter of September 7th, says:—"You will no doubt be pleased to learn that Charles Pitman, at Buchanan, is doing a fine business as a teacher, and is very highly esteemed among our friends of that settlement. Miss Sarah Reynolds is a valuable assistant to sister Wilkins at Millburn. Her labors have been only slightly interrupted by the fever."

The good stewardship of Mr. and Mrs. Reynolds, of New-York, in educating Sarah Reynolds, and in their helping her to go to Liberia as the subject of her own election, is referred to by Rev. Francis Burns, Presiding Elder of the Monrovia District, in a letter addressed to Bishop Waugh, the senior Superintendent of our Churches,—"Sister Sarah Reynolds proves a valuable and efficient helper to sister Wilkins. I feel thankful to all concerned, in preparing, fitting out, and sending this young lady to Liberia. Mr. and Mrs. Reynolds will be extensively followed. In what way a few dollars be better disposed of—if results are thought of at all in the outlay—then in the education and proper outfit of promising persons for effective cooperation in the work of the world's conversion. If this is not the way of investing capital to the best possible advantage, I know not by what rule to arrive at a knowledge of that in which true profit lies."

Prayer-meeting after preaching—Brother Burns writes, that after a sermon at night there was a prayer-meeting, when eight or ten persons came to the altar to be prayed for—earnestly groaning for redemption. The brethren and sisters of course gathered round them, and set-to after the old Methodist fashion, by singing and praying.

School at Millburn.—Sister Wilkins reports the average number of pupils to be thirty, fourteen of whom are boarding scholars with her on the premises, thirteen from the family of Miss Williams, and three native youths who live near and attend the school. The first five months were composed of native and colonist girls, and compose a Bible class. They read to us a part of the second chapter of St. Matthew, having previously recited the Ten Commandments from memory. We heard their recitations in Grammar, Kirkham's Elocution, Spelling, and Mitchell's Geography.

The reading in all the abovementioned instances was good, the imitation of syllables and words distinct and clear. William P. Kennedy's school was next visited. The average number of pupils in this school is but thirteen. The case of this school is at present principally the children of emigrants lately gone into the country, and though some twenty-five or thirty have been given names as settlers they are so interrupted by chills as to make only the small average noted above.

Quarterly Meeting at Upper Cudgell.—It was found that the Sabbath schools were prosperous; the children have been catechized, according to the introduction of the last General Conference, to some extent; the Disciples have been read, as is usual; and the Missionary Committee had recommended favorably, having made encouraging progress for the time they have been called to act.

Low-Point.—This was thought to have been one of the best, if not the best, ever known in Liberia, the Sabbath schools being from the first one of the coldest and most insignificant interest ofcircumstances: four adults and an infant attended; the first class, consisting of twenty-three members. We also have a Sunday-school of some nineteen pupils. The society is in a healthy condition.

Quarterly meeting.—It was one of great blissfulness; every one in their testimony for the Lord was particularly struck with the earnestness, power, and good sense with which one woman referred to what the Lord had done for her within her recollection. She is a native, who, I believe, in Mr. Ashmun's time, was taken by the Spanish main, and subjected to the Spanish yoke, in their heathen state and the condition of the country at that time; but since being saved, has changed God's face and heart during that period; the moral and religious facilities presenting themselves for the improvement of her people; together with the spirit of devotedness, thankfulness and holy praise in which the admissions were made, touched nearly at the close of the afternoon services; and, running through the society present, present like five.

We feel as if that one soul completely sanctified the Church for all the suffering and death, all the means and all consorted to this service of evangelization on the West Coast of Africa, and for the Church of God in many. This woman is the wife of one of the most important and useful men in this society, Mr. E. Scotty's visit to Liberia Annual Missionary Conference is referred to by one of the leading ministers in that conference in the following language:

The bishop has won all our hearts, and left behind him a firm impression. Long, long shall we remember his exemplary and holy intercourse with us. The soundness of his judgment and the expressness of his experience; his scholarly counsel, and the manner and spirit of his pulpit performances, will not, cannot be without wholesome effect. May the Lord long spare him to go in and out among the thousands of your American Israel.
Abomina), and that he had sent for him expressly to con­vey a message to me, and he wished him to come to me as quickly as possible, and say, that having known me now for many years, he looks upon me as his own family, to whom he can open his heart; and that he expected one or two of them who had been recently in their number uttered an audible prayer. Their chant­ing was accompanied with the usual dissonant instru­ments without further ceremony. Dr. Taylor saw no

A BOOK FOR THE PEOPLE.—The Almanac is emi­nently such a book among the Chinese; heretofore it has been the vehicle of error and religious superstition among them. The revolutionists have published one of a different character, and one which must promote a better state of views and feelings. Reading the follow­ing translation of the Preface to the Almanac they have issued:

Other Almanacs are prepared with deceptive regula­tions, all having beguiling devices of the devil, deceiving and embalming the people of the world. [Alluding to conjuring devices, and lucky days, and superstitions in general. We, your committee, entirely excluded this matter from this Almanac; because the month­ly, and day-to-day Chino-French calendar of our heavenly Fa­ther, which has fixed and made every year good and ex­cellent; every year is good and excellent; and every day and hour, also, are good and excellent. Whence, are those good and bad days? and why should fortunate days and lucky days be sought after? Truly, whenever shall, with a true heart, reverence the hea­venly Father, which is good, and be checked by his nature and his heart by faith in Christ Jesus. Some of the pre­ceding remarks, in writing to the British and Foreign Bible Society at Amoy reporting that five converts were received into the American Mission at Ningpo, on the first Sunday in May.

This is the production (says the Wesleyan Maga­zine) of five of the Chinese ministers of the pretender, who is likely to become the ruler of three hundred mil­lions of men, hitherto remarkable for their utter impos­sibility to religious ideas, and their degrading sensuality. Every Sunday is "specially pointed out," and is the only sacred day excepted from the general proscription. The general adoption of such a calendar is as severe a blow to the superstition of the Chinese, as a similar calendar would be, in a Roman Catholic country, to the worship of the saints.

A VISIT FROM AN ELDER SOLICITED.—Rev. W. R. Beach, one of the Wesleyan Missionaries at Canton, writes to the secretaries at home, to have Rev. Mr. Young, an aged and experienced missionary, visit them. We admire the wisdom of those young mis­sionaries. Hear them:—

Personal intercourse on the actual field of labour, with one of the most experienced and success­ful missionaries among the Chinese, could not fail to benefit three young men, like our­selves, placed in a sphere of different and extraordinary work. Moreover, information so as to the peculiarities of this portion of your missionary territory would be conveyed to you through Mr. Young, which could only be communicated by one who had become personally ac­quainted with it; for every one knows how difficult it is to transmit in writing a committee such descriptions that shall make them acquainted with the state of things as they really are; [and this difficulty has been recog­nized by the committee already, in their appointment of Mr. Young to a personal mission to Australia.] Addi­tionally, Mr. Young would return from China a pow­erful pleader with his heart on his behalf, and that such a pleader is needed, and will shortly be needed still more, as the signs of the times here render positively evident.

A SINGULAR EVENT INDEED.—Rev. Dr. Muldrew, Remarks, in writing to the British and Foreign Bible Society—

One of the most singular events connected with the progress of the Gospel in China is the recent visit of the General of the insurgent chief, Emulous of the arms of the new (would-be) emperor, and at his expense; thus indicating that, if they succeed, they will take upon themselves the circulation of the sacred Scriptures throughout China.

It is doubtless owing to this communication that the action was taken by the British Bible Society, to furnish to China ONE MILLION COPIES OF THE CHINESE NEW TESTAMENT.
appeal referring to this subject has been prepared by another of the Missionaries of the Advocate, it will not be necessary to dilate upon it.

Hamburg.—In reference to my own work here in Hamburg, I cannot, in the present local change, speak with certainty since my last. During the few months past we have supported our labour among the emigrants who arrive here every fortnight. Our room has been frequently filled by them; they were very attentive, and deep in the spirit of the word among them. The mayor of the town, by the word of God preached unto them, and by some of our committee, in a very clear light and simple language, called upon them, referring to their future prospects. As our prospects of entering the metropolis of Hamburg are not at all improving in general, it will be best to turn our attention more to the emigrants; thereby preparing the way for the permanent church, both temporally and spiritually. We shall give up therefore our present locality, and try to obtain a situation near the harbour, where most of the lodging-houses of the emigrants are situated; our present place is too far from them. Also in St. Paul's a change of our preaching-place will take place. We shall soon conjointly occupy, with brother Middleton, of the Wesleyan Association, his Bethel chapel, beginning with the first Sabbath of next month. I have yet great hopes for this work in and around Bremen; brother Itimen—

 имеют место быть: положение на станции в Бремене, надеемся, и вдвое существовать: к религиозным. Мы пожалуетем большее количество, чтобы подготовить место для образования и обучения. Это полезно будет и для нас самих в будущем.

Such earnest desire among the people of India for Christian instruction, has been produced by the comparatively few Protestant missions yet established in British India. The fields are white to the harvest, and contain over one hundred and fifty millions of people, living in the utmost poverty and suffering from the want of knowledge. It is therefore very important that we should give to this work our earnest attention.

The Church is ready to bring her contributions; the General Missionary Committee and Board of Managers, have authorized the new missions in India and the East. Where are the prophets? Will they set forth for that young man in other hearts besides those who now live as their minister; and it is likely that the same which has brought him to the place he now holds in the judgment of good men, will, by its further exertion, lead him to at least a respectable station in the field of letters and pulpit ability. We would say to him, be of good courage.

WHERE ARE THE PROPHETS?

The most remarkable sign of the times is the Protestant Churches in America, for the deficiency of efficient men in the ministry. This is the case in all the large Protestant denominations; it is the occasion of much regret, and of much inquiry and reflection. The deficiency is felt most, perhaps, in the foreign missionary work, which requires men of health, of sterling principles, deep piety, and much self-sacrifice. The knowledge of the foreign missions has increased, and has surprised and alarmed them. Here one of the missionaries in one of our foreign stations, who has been asking for help for two or three years, and had repeatedly been answered that we could not command the men. He says, in reply—

I am sorry to hear that you are so pressed for men. Where are the prophets—and the sons of the prophets—and the spirits of the prophets? The difficulty formerly was the want of money, and men. Now you see the money coming and the men do not. What a reverse has taken place. We have no objections to accept it. I am brother Cook, from Paris, has also turned your attention toward it. This field is not so much occupied by other people, by the greatest humanity pray, To teach the fifty-three thousand people in this city the English language, there are no English gentlemen; neither is there a proper English school. Although we desire to establish one, we have not the ability; and to set up our children in a foreign place is not in the interest of our country, and we will not allow it. For these reasons, although we are exceedingly anxious to teach our children the English language, the means are not at our command. You, perhaps, having in many places established schools for the people's children, and having taught them, you have seized upon your chance and honour: therefore, upon us, and upon our children, and upon our schools, we are all quite tired of having established a college, cause our children to be taught by an English priest. This is the sound, and we will not only be by, but the more we have been answer that you could not command the men. When we are not able to command the men, we will not command the money.

The Prophet is an apostle of the word of God, and his correct walk the people like him and his correct walk the people like him and his correct walk the people. Where the spirit of the prophets

Lord of the harvest, hear Thy needy servants' cry.

The Protestant Episcopal Church is the largest Church in the United States, and the most liberal in its political and social views. It is also the most powerful Church in the country, and has the greatest influence in the political and social affairs of the country. It is the Church of the people, and is the Church of the future.

The Church of England is the Church of the King, and is the Church of the Crown. It is the Church of the State, and is the Church of the Government. It is the Church of the Church, and is the Church of the Churches. It is the Church of the Bible, and is the Church of the Scriptures. It is the Church of the Fathers, and is the Church of the Saints. It is the Church of the Pastors, and is the Church of the Elders. It is the Church of the Missionaries, and is the Church of the Missionaries. It is the Church of the Ministers, and is the Church of the Ministers. It is the Church of the Laymen, and is the Church of the Laymen. It is the Church of the People, and is the Church of the People.

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beginning to discern the gleams of a new Dayspring yet found the master spirits called of God and devoted free access to the old populations throughout the rising upon her continents and islands. The eyes of published in our Church. We are sure that its wide usefulness in this department. In this movement we brothers are engaged with them heart and hand. The belligerent towards the suppositions and prayers be, Lord, and forth with labourers into the harvest. What may be the results of the year eighteen hundred and fifty-four can be known to God alone. One thing we may say we know. Many of the active friends of missions will be called to their reward in heaven during this year; but the missionary cause will live and prosper until "the little stone that was cut out of the mountains without hands, (as the Prophet Daniel says) shall grow and fill the whole world." So may it be speedily. Amen.

SOUTH AMERICA,

Rev. D. D. Locke wrote us under date of August 31st, sending us a contribution of one hundred dollars for the mission cause from one of his members. His language is:—"My principal object in writing you now is to forward a check for one hundred dollars for the missionary treasury. When I wrote on the 20th inst. I did not expect to have any cash for you the present year, in view of our heavy burdens during the siege; and a pressing repair being done front of our church which will cost about three hundred dollars; but I have providentially a check for the above amount. We are pursuing even tenor of our way, and if we have peace we shall prosper." 

FRANCE AND ITALY.

The appropriation for the work in France for the current year is five thousand dollars. The very great interest taken in every movement to promote the spiritual renovation of Italy, and above all in free France, we may say we know. Many of the active friends of missions will be called to their reward in heaven during this year; but the missionary cause will live and prosper until "the little stone that was cut out of the mountains without hands, (as the Prophet Daniel says) shall grow and fill the whole world." So may it be speedily. Amen.

THE NEW YEAR.

The Missionary Society of the Methodist Episcopal Church salutes the whole Church with a Happy New Year. She looks back upon the past with much gratitude and some regret. It is a matter of great rejoicing before God, and in his Church, that the contributions to the treasury have been equal to its expenditures; and that the support of the foreign missions, including those of the French, Germans, Swedes, Norwegians, Danes, Welsh, and French, settled in our country, have been prosperous. During the year a goodly number of these missions have become self-supporting Churches, and will begin speedily to return to the missionary treasury the money they received in their infancy and weakness. These are glorious fruits of the year eighteen hundred and fifty-three.

But there is some regret felt at the want of suitable means for the foreign missions; especially as in the old field the doors are wide open, and likely to remain so. India is a vast field, wide unto the harvest. There is free access to the old populations throughout the Turkish Empire. China is showing signs that her ancient institutions are giving way. The whole Eastern world is exhibiting symptoms of a new life, and is beginning to discern the glories of a new Dayspring rising upon her continents and islands. The eyes of the Church universal are turned upon these signs of the times in the East, and we desire to take part in the glorifying Jesus by being the light of those centuries in which it has been extinguished or very greatly obscured, and of diffusing it in those dark places where it has not yet shone. But we have not yet found the master spirit called of God and devoted to this great work. Where are the prophets? O that this year eighteen hundred and fifty-four may have its voices, saying, Here we are, send us! We look to the current year of eighteen hundred and fifty-four with hope and confidence that the means and the men will be found to carry on our missionary work. Our own and the missions are increased, and we remember the cheering fact, that the pastors of the Churches are entering more generally and correctly into the missionary cause, and that the principal members are engaged with them heart and hand. The movement is becoming more general in the Church, and promises to extend the men, women, and children. The Sunday schools during the last year have become centres of great activity, and give promise of increasing usefulness in this department. In this movement we see the training of the future Churches and congregations.

We feel a little inclined to complain that we have not been able to obtain a more extensive circulation for our Missionary Advocate, the only missionary paper published in our Church. We are sure that its wide circulation would not only increase the contributions greatly, but add much to the joy and confidence with which our missions should be regarded. May we venture to ask the pastors and mission committees to take a little pains to increase the circulation of the Missionary Advocate during the year eighteen hundred and fifty-four, and fifty-five.

When we remember that we have promise of funds for our missions, but have found a deficiency of men, we ask whether the Church has been as diligent in prayer for the missions as she has been liberal in her contributions? Let the monthly missionary prayer meetings be faithfully kept up in our Church, and let the burden of the supplications and prayers be, Lord, and forth with labourers into the harvest.

What may be the results of the year eighteen hundred and fifty-four can be known to God alone. One thing we may say we know. Many of the active friends of missions will be called to their reward in heaven during this year; but the missionary cause will live and prosper until "the little stone that was cut out of the mountains without hands, (as the Prophet Daniel says) shall grow and fill the whole world." So may it be speedily. Amen.

MISSIONARY ADVOCATE.
MISSIONARY ADVOCATE.

MISSIONS TO FOREIGN POPULATIONS.

SCANDINAVIAN MISSIONS.

Swedish Mission.

Biblical Ship, N. Y.—Rev. O. G. Hedstrom, the pastor, has, since the month of June last, distributed sixty-nine Bibles and six hundred Testaments among his countrymen. This has been done under the newly-arrived consignment, and before their feet have trodden our soils; for as soon as sight is gotten of a vessel from Sweden or Norway, coming into our harbors, the pastor puts off in a small boat, and by the favour of captain and officers, (who, after a service of seven years, have come to know him quite well,) he reaches to them a sermon in their own language, and then opens to him its packages, and displays the goodly pearls in Bibles and Testaments from the New-York Bible Society, with which he supplies them, either for money or without price, according to their ability.

Student at the Super Great Merchants' Mission.

Brother Harmine writes that he is full of joy at the sight of the wondrous influence for good the gospel is effecting among his countrymen. At a recent quarterly meeting occasion, four persons were happily converted to God. This excellent brother is clad with zeal as a cloak,
Sunday school, baptized one child, and administered the Sacrament of the Lord's supper to a large assembly. God was with us, and he is still with us. Some of our Sabbath-school scholars, who had come to the city at last night, said that the money and people at the Bethel School will continue to pray for the missionaries.

REV. MR. UNGNIS, OF CHICAGO—Mr. U. came to this country as a Swedish Lutheran preacher, and shortly after joined the Protestant Episcopal Church. It seems, from the Daily Chicago Journal, that this man has made a visit to his native country, and was present at a religious meeting at Stockholm. The meeting was held in the Episcopalian Church, which was held for the purpose of entertaining and discussing the question of religious intolerance, that great reproach to Swedish laws. In that assembly Mr. Ungnis made a speech. We append the account from the Swedish papers.

According to the liberal papers, Mr. Ungnis, recently arrived from America, asked leave to say a few words to the Christians of Sweden. He said that he was a native of Sweden, but had lived in America, and from there had traveled to the East, and was now on his way back. He said that he had been a Lutheran, but had come to believe in the principles of the Episcopal Church, and that he had been a member of the Church for some time.

In the simplicity of his heart, he sat down and gravely wrote a letter to his landlord, thinking, perhaps, that he would not formal a mode of preferring his requests without more attention. What were the surprise of our worthy postmaster, William N. Friend, Esq., that, on looking among the contents of his letter-box one morning, he found such a college in Western New-York, A.d.

According to the liberal papers, Mr. Ungnis spoke in a most interesting manner of the religious state of Sweden, and proved that unrestrained religious liberty will necessarily bring forth a multitude of sects and discord in the churches, ending in complete anarchy. As to the danger that the consequence of the concord, and established order is indispensable to manliness, outspoken manner in which he deals with this doctrine, just as precious as it was eighteen hundred and thirty years ago.

The Juvenile Missionary Advocate

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The Juvenile Missionary Advocate

In the simplicity of his heart, he sat down and gravely wrote a letter to his landlord, thinking, perhaps, that he would not formal a mode of preferring his requests without more attention. What were the surprise of our worthy postmaster, William N. Friend, Esq., that, on looking among the contents of his letter-box one morning, he found such a college in Western New-York, A.d.

According to the liberal papers, Mr. Ungnis spoke in a most interesting manner of the religious state of Sweden, and proved that unrestrained religious liberty will necessarily bring forth a multitude of sects and discord in the churches, ending in complete anarchy. As to the danger that the consequence of the concord, and established order is indispensable to manliness, outspoken manner in which he deals with this doctrine, just as precious as it was eighteen hundred and thirty years ago.
their unconverted chiefs endeavored to introduce a subject foreign to the objects of the meeting, and to do which he desired as an abandonment of the object of the meeting then in session.

The Island of Jamaica.—Mining in that island has been recently commenced; and among the miners sent out from Cornwall, England, is a local preacher—a captain among the miners—whose labors as a preacher and minister have been likewise very useful. From an intersection of the veins of the mine at the distance of thirty feet, there has been delivered a ton and sixty pounds of silver, which has already been smelted, and the value of which has been estimated at eighty dollars. The value of the iron ore is estimated by some at three thousand dollars in every ton of it. In the adjacent mountains, there has also been discovered a silver mine, named by the English gold-miners, the "silver city of Germanus." The silver ore is here considered of so great an extent, that every one who visits the island will be induced to believe that it is the real deposit of the precious metal in the island, and that it is only their laborious-toil to reach it, that has prevented their discovering it before. But whether this is the case or not, the precious metal is now being worked with great energy and zeal, and the miners are in expectation of finding a vast quantity of it. The miners have sent a committee to London, to ascertain the value of their property, and to get a loan of money to enable them to go on with their labors. They have already expended a large sum of money in the purchase of their property, and in the encouragement of the miners, and in the establishment of the necessary machinery. They have also employed a number of English workmen, who are now engaged in working the mines, and they have also engaged a number of Irish workmen, who are also engaged in the same work.

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The following is a statement of the present state and prospects of the Missionary Society, taken from the reports of its agents, and from the audits of 1852 and 1853. There are completed 7,000 francs shall be employed in printing the first number of the paper, and the remaining 415 were left unsupplied, chiefly by the want of means to copy the contents. 470 Bibles and 1,114 Testaments have been distributed among the resident Germans.

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