The mission-village of Rossville, in the Hudson's-Bay Territories, is situated about three miles from Norway House, one of the principal trading establishments of the Hudson's-Bay Company, at the northern end of Lake Winnipeg. The station was commenced in September, 1846, by the late Rev. James Evans. He found the spot thickly covered with poplars and underwood, but, with the help of Peter Jacobs, the native teacher, aided by the Indians connected with the post, he soon succeeded in clearing the wilderness, and before the winter set in, ten comfortable houses had been raised, to which a mission-house was added by the Honourable Company. The Indians for whose benefit the station was especially design ed were a part of the Swanzy Cree tribe, some of whom had permanent employment as fisherman, boatmen, and labourers, in the service of the company, while others procured their subsistence by hunting the fur-bearing animals with which the country abounds, the skins of which they sell to the company's agents.

Four months previously to the commencement of the station, the Rev. R. T. Rundle had arrived at Norway House, on his way to the Sassafras district; and while awaiting the arrival of Mr. Evans, to take charge of the mission, he opened his community preaching in English to the company's officers and clerks, and addressed the Indians through the medium of an interpreter. On the first occasion of his proclaiming the gospel to the Indians about one hundred were present, who manifested great interest while he unfolded to them the plan of redeeming love. On that very day some of them applied to him for baptism; but wishing to instruct them further in the things of God, he declined complying with their request for a season. The Indians appeared to be a people prepared for the Lord, and, when Donald Ross, Esq., the company's officer, the gentleman after whom the village received its name, had taken great pains in endeavouring to civilize them; and he had been evidently rendered very useful in preparing them to receive the word of truth. Before Mr. Evans reached the post, several of the Indians were under deep concern for the salvation of their immortal souls, and one, a female, had been made a happy believer in Jesus. The Indians now came from a distance to hear the word; and it was no uncommon sight to see groups of penitents of every age, weeping under the subduing influence of the Spirit's power. Being united in Church fellowship, they steadily advanced in Christian knowledge and piety, and demonstrated to those around that the grace of God can change the savage into a saint. Simultaneously with his labours in the formation of the village, the efforts of Mr. Evans were directed to the adoption of measures for the still further diffusion of divine truth. Having invented syllabic characters, by which the reading of the Cree language might be greatly facilitated, he proceeded, after encountering many difficulties, in cutting punches, cutting type, and printing, with his own hand, lesson-books, hymns, and portions of the holy Scriptures. Many of the Indians and children quickly acquired the art of reading, and learned to sing with Rivers our beautiful hymns.

The summer of 1842 was unfavourable to agricultural improvement; but the religious state of the mission was encouraging. The number of residents on the station increased, and the school was in a prosperous state, the average attendance being fifty-five. The company erected a school-house at the village, and the foundation for a chapel was commenced.

The Rossville settlement consisted, in the autumn of 1844, of thirty dwelling-houses, a chapel in course of erection, a school-house, and a workshop. Industry advanced under the influence of Christianity; the cultivation carried on by the inhabitants gave promise of a productive harvest of barley, turnips, and potatoes, the only crops which the rigour of the climate permitted to be grown. The mission-garden, commenced in the spring, afforded a constant supply of fresh vegetables for the families of the missionaries during the summer, as well as potatoes for the long winter, and seed for the following spring. The pupils of the school, Mr. Mason stated in a communication to the committee, looked well, as also the gardens and fields of barley throughout the settlement. What, but what was infinitely more important, the people advanced in spiritual attainments. Their regular attendance on the means of grace, their consistent behaviour, and the ardent desire they manifested for the salvation of their fellow-countrymen in heathen darkness, showed them to be possessed of those sacred principles which had made them new creatures in Christ Jesus.

The church, erected by the assistance of the company, was opened for divine service in 1845, and improved the appearance of the village, as well as greatly promoted the comfort of the missionaries and the work­shippers. Being anxious to establish a Manual Labour School, Mr. Evans procured from the Red River settlements a female teacher to instruct the girls in spinning, and His Excellency Sir George Simpson, the Governor of the Company's Territories, generously supplied eighty-eight pounds of wool, the first ever spun at Rossville. The summer and fall of this year were very favourable for the garden, which produced nearly one thousand bushels of potatoes. The people improved much in civilization. They were clean and neat in their persons, and possessed a bright and cheerful air of comfort. When assembled in the house of God on the Sabbath, the missionary reported, their deportment and appearance were such as made it difficult to decide whether it was an assembly of whites, accustomed to the deep bowers of hallowed places, or the pure and powerful presence of God was felt in the public ministrations of the sanctuary, as well as at the prayer-meetings. We record our work of mercy, for the progress of our missions is truly encouraging. There is a great improvement going on in the experience and knowledge of divine things in the members of society. Their upright and consistent conduct, their steadfastness and diligence in aiding the relatives and neighbours, the discharge of regular duties, both at home and in the church, cannot fail in giving encouragement to those who take an interest in the spiritual and temporal welfare of the poor aborigines of these regions. Heathenism has received its death-blow, and fallen before the power and influence of the gospel. Patriotism and Indian, and Indian, juggling have ceased; the conjurors themselves are asking for baptism at the hands of the missionaries. The six or seven years that have elapsed since the Rev. Peter Jacobs, he admitted into the visible Church of Christ five children of the chief of the few remaining pagans of Norway-House. At Jackson Bay and Oxford-House we baptized thirty-four souls. We have one hundred and twenty in society at Rossville, and ten on trial; the school is also prospering. There are seventy-four scholars, divided into ten classes, who are taught reading, writing, arithmetic, and singing. Many of the children love the school, and beg to remain at the village when necessity compels their parents to leave; they that they may go to school. Their good conduct and regular attendance are truly pleasing, and we have every reason to hope that they will be a blessing to the land of their birth; certain it is it will be much more intelligible than their fashions. No river flowing, no grace alone can renew the heart, and make them new creatures in Christ Jesus.

Our operations in the printing department have been somewhat retarded by the want of a printer and an alphabetic writer; we have many hard work, but have managed to take off an edition of St. John's Gospel, six copies of which I now forward you. This will be a great blessing to our Indians, especially young men from their homes and the appointed means of grace, to endeavour to obtain food and clothing for their families by the only means those cold and distant regions afford, namely, hunting. Our Indians are fond of reading, and highly value the books we have given them, and by the aid of which they soon acquire. This additional publication will be to them a rich mine of spiritual wealth, im
AFRICA.

Our Missions tend to help themselves and the general cause; we infer from the language of a late letter by brother Burns.

Twelve Dozen Collectors' Books are called for by him, to be used in the various societies. He says:

"Those sent me some time ago are only sufficient to serve our districts. Please forward them as early to posibility. I will warrant that we will make them pay for themselves.

Many people fully awake to their duty in relation to the great missionary enterprise and their resources in one way and another, with which to meet and support the object of our efforts. The example, however luminous, enjoyed in some parts of the Union, will soon seem to be on the point of gaining to put on strength. It must be borne in mind that the miss of our people, previous to coming to this country, had not been trained to do anything in the good cause, and the habit is yet to be formed. But if we can get something on the right operation which was adopted by the General Convention of 1822, I believe perseverance will bring us up.

The wis of a missionary deceased.—Brother Burns writes us:

November 26—Letters from Cape Palms inform me of the death of Mrs. Caroline Payne, late consort of Rev. J. S. Payne, of the Methodist Episcopal Church. She died on the 29th of September, in the calm and peaceful hope of a glorious immortality.

Death of a missionary.—Rev. George W. Horne, missionary of the Protestant Episcopal Church, residing at Rocktown, died on the morning of the 26th of October. This gentleman is the eldest of a family of Rev. James Horne, of the South Carolina Missionary Society, and a nephew of Rev. J. W. Horne, the principal of Mooreville Academy, in the mission of the Methodist Episcopal Church, Liberia.

Restoration of religion.—They have been favoured with a gracious outpouring of the Spirit at Cape Palms, and some sixty souls have passed from death unto life.

Miss Sarah Baptiste, the coloured young woman from New York, left in charge of the school at Millsbergh during the absence of sister Wilkins, proves every word of the trust committed to her. So writes brother Burns.

A Missionary from Africa.—The Buffalo Courier says:

"We received a call from the Rev. Dr. Norman, formerly a missionary in Africa, East India, and China, and more recently to Texas, where by a disease contracted there he became a deaf mute. He was an heir by a near, where he has been for some months under medical treatment, to New York, in hope of securing more efficient medical aid. By the use of a slate, now only his means of communication with men, he communicated to the following, which he considers a very interesting event of his life:

He was once able to preach in twenty-five different languages; acquired, in Europe, the art of writing, and has been able to read books and manuscripts in thirty languages and dialects. In his travels he has been to the centre of Africa, to the Mountains of the Moon, within the cloisters of the Buddhists, conversed with the worshipers of the Gau Lao, the Chinese philosophers and the Benevolent of Turkestan. He is now employed in translating a volume of the poetical literature of the Laws of Buddha. He is the author of essays in various languages, and intends at a future day, if his health should be restored, to publish a narrative of his travels. It was said to see a man of his abilities and accomplishments rendered almost a hermit to himself, and his usefulness so much impaired by the loss of his voice, that he had almost resolved to return to Europe. But God-sent, thinking how little we prize the blessings we daily enjoy.

Footsteps of Missionary Missions on the Western Coast of Africa.—In the sixteenth annual report of the society, references is made to Africa in the following language:

"The African missions, with fifteen ordained clergymen and forty-two laictures of all classes, sustained at an expense of twenty-four thousand dollars, and extending over a long stretch of coast, the rise of rising communication, to a speech, and the great importance of which the Church largely appreciates."

The machinery is sufficient, under the blessing of the Holy Ghost, for very large results. It is deemed necessary that the mission now abet, some sixty souls have passed from death unto life, since the last report. This mission is, probably, the most important indication of the progress of the Church."

There is a great change seems to have become manifest; there is not now that amount of drinking, swearing, and cursing which they had observed before; there is not now that clarion to the neighborhood; but all, some devoted life; and the labours of brother Remien Schneider, living among them, have been made unto them a special blessing.

Denmark, Texas, is a place of thirty languages and dialects. In his travels he has come from, to the unknown person in America. She was expected to have a very interesting class of fourteen members; and should we carry it into effect, we can see there a very cheering sight in this wilderness.

Rossville Station, November 18, 1854.

Rev. G. D. Carrow writes from Buenos Ayres, October 25th, 1854.

To the Corresponding Secretary.

Dear Brother,—Our quarterly meeting for the present year was held on Sabbath, October 1st. The period of this quarter was the central and principal one of our work of this year. We closed the period by a prayer meeting that promises much good in future days. God grant, that our largest expectations may be more than realized.

The brig Ethiopian Queen, built expressly for the conveyance of Christian teachers to the eastern coast of Africa, was launched opposite the city of Hamburg, in Germany, on the 20th inst. It was built by a poor but charitable congregation in the German village of Hemmaburg, and costs thirteen thousand dollars, of which five thousand were paid from the mission fund, and fifty came from a very rich unknown person in America. She was expected to have six hundred children.

SOUTH AMERICA.

Rev. W. G. Berry, in charge of the mission, performs his duties with great ability and zeal.

Our desires are to be recognized in no other relation, but as the servants of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ. The attendance is not so good here as it has been in the past time. Many are here belonging to two opinions, not taking a decided stand on the side of Christ.
there. This work has now been put, a few weeks past, into the hands, to be provided for as long as we are permitted to go on. Brother Peters has given me a letter of assistance, which he has been at the trouble of writing to every Sabbath in Wister, and every two weeks in Maxon and Bassum. We have here one Sunday school, with four members and eighty on probation. We have had here several years, and some fruit has been gathered; but a part of our members here have left for America. This turned out to be a very frightful trial; they are convinced that deep impressions are making upon the hearts of these children.

_The Bible._—Encouraging letters from brother Galliennes show that the work of God is advancing. The contents of the letters received are as follows:—

When our paper was too full for the week for their publication, we have printed some interesting letters from our brother Galliennes, containing the most cheering intelligence and information of the bounds of the French Conference. Both will appear next and succeeding weeks. We cannot forbear, however, to give some few items. The chapel is still closed by the civil powers. Still the civil authorities would gladly regard it, and interfere, but so, that, according to true Popery, the spiritual power of the Pope, Jesus, and priests, must override law and all civil authority. The missionary, however, and his assistant, are at work from house to house, on the streets, in the way, in conversing with visitors. The priests, as a body, see held in general by the people, for deep contempt on account of their ignorance, gulliness, and despicable opinions and vain dreams. They have declared their purpose to remove Rome whenever the opportunity will offer. How much more are the same thing is now. The fourteen cases are now known. Numbers are becoming Prosentists, and the people in general seem to be ripe for an exodus from Rome. Mr. Galliennes wants eighty dollars a year for three years, to educate a converted young Italian, first for a schoolmaster, and then for a missionary among the Italians. Mr. Galliennes wants some one of the readers of the Advocate to do this work. We will quote from his letter. He says:—'Here a thought strikes me. Could not this dear Corsican youth be the present, but not a local preacher. As we before stated, it was an opportunity will offer. How many more are of the people of whom I have been the means, in the hands of God, to awaken, says:—'It is joyful to converse with a number of them; they rejoice in the Saviour, and are filled with unspokeable peace, and promise, by the grace of God, to be faithful. Others hardly know which way to turn; the narrow way is too narrow for them, they need to be awakened, and aroused, and encouraged.'

I received another letter from a young man, whose sister was taken sick because of sorrow for her sins, a shaming to me to speak the word of God, and comfort. This young woman was a sincere believer, and especially addicted to the sin of dishonesty to her parents. The father was taken sick, and begged of her to come and pray God for forgiveness, but she would not, and in a few days she died. After his death she said, she could not eat or sleep, and finally took to her bed. They begged her to come and see her; but as it was one hundred and twenty miles distant, I could only write a letter of exhortation, and which I hope has been the means of coming to her perishing soul.

I made a tour through the country, and stopped at a house where I have visited before, and indeed lived a short time. In this family, all of whom have been solemnly convicted of their sinful state, but only an adopted daughter had on my last visit, found peace; she had an unusually powerful awakening; she cried out one evening, after prayer, that she was sinking into hell. This letter has been received by the family, and especially addicted to the sin of dishonesty to her parents, were not brought to that state to which others, they spoke of her ileas, and wished me to pray for her. The Lord heard and answered my prayer, comforting him: still he had not a clear witness of salvation you so ardently desire. I hope by the grace of God, a preparation for the great work before me; and may Christ be lifted to heaven, to be a guide, these villages, or rather hamlets, lying in a wood, having no members here. The people attend, but a guide, these villages, or rather hamlets, lying in a wood, having no members here. The people attend, but a guide, these villages, or rather hamlets, lying in a wood, having no members here. The people attend, but..."
MISSIONARY ADVOCATE.

served. "I have wronged no one; I have paid my just and honest debt," I told him that that was but just, and there was no real merit in it; and if he had no ground for his hope that he was a lost man. He gave me a pleasant look, and I, believing the rebuke of his kind bedside, prayed earnestly that God would open his blind heart to the light he sought the deceptive light he was labouring. The Lord heard my cry; and the persisting man caught sight of the "Rock," which he soon found to be a firm resting-place. I visited him afterward; but he died in a few days, saved, I hope, by faith in Christ, for my prayers to him be his all in all.

I hope, in my next communication, to give you a more systematic report with regard to my visitation of families, and the method of the Fast-Day, and any of the publishing meetings. I need treat, Stocks, Testaments, and other books, for their forcible recommenda­tion, which would aid me greatly in my labours. But I must close.

I remain, reverend sir, your unworthy friend and brother, J. P. Lambert.

FALSE RUMOUR.

We find it has been widely circulated in various papers, on the authority, as alleged, of the subscriber, that all the missionaries of the Methodist Episcopal Church will have left China in a short time. I wish to say this rumour is wholly without foundation so far as I am concerned. Instead of withdrawing our mission, we have just sent out a reinforcement of one family, and have two more appointed to follow in the spring. I trust the papers which have been led into the mistake will take a little pains to correct it.

J. P. DURBIN, Corresponding Secretary.

CHINA.

Rev. E. Westworth, D.D., the late President of McKendree College, and more recently connected with Dickinson Colleges, Carlisle, Pennsylvania, having, several months since, been appointed a missionary to China, left the port of New-York on Monday, January 8th, for his destined field of labour in Fuh-Chau. He goes forth with a wife whose heart was set upon China long, long before she ever saw the face of him who now leads her forth to the field of her early love.

We must here record our admission of that sublime devotion to Christ so remarkably evident among us in our Christian mothers and daughters, who on the one part cheerfully offer their best, and on the other hasten to form, as far as possible, a fixed resting-place. The average temperature of the eastern sides is seventy-two degrees; in winter, the thermometer rarely goes below sixty degrees.

The soil and climate of the Sandwich Islands are well adapted to the cultivation of wheat, cotton, tobacco, coffee, indigo, sugar, coffee, salt, wool, coconuts, and provisions. The climate is represented as being remarkably uniform and salubrious. The average temperature of the eastern sides is seventy-two degrees; in winter, the thermometer rarely goes below sixty degrees.

We have come to the conclusion to devote one of the newest states and new territories furnish one of the wealthiest and most fertile parts of the world. What plans, instrumentalities, and means are to be committed to the survey of those concerned the parts which need the most judicious appointments. All the heads of the society in quarterly instalments.

The wealth of the Church, especially in the west, is now considered a very large sum of money, but a few years ago it was a matter of mere speculation. The Church possesses a very large sum of money, which is staid to be nonsensical, absurd, and profane to a very large class of persons.

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just claims of other places. Thence, at the conference, the bishop can select the men for the missions to much greater advantage than can be done through any assistance from without.

Thus the provisions in the plan marked two are curiously similar in operation to the efficiency in reference to domestic missions; and by this arrangement we know that our missionary society whose home affairs can be as well managed as in a private family.

In regard to the annual conference missionary society, we believe such can be carried on to advantage. We do not mean such as they are when the local clergymen are left almost to their own devices, they are the best, but in the general arrangements and the plans which are formed by the conferences, we believe, is almost given up. It is much better for missionary societies to have their plans and work regulated by the master of this matter, and content themselves with the contributions for more membership.

Rev. D. Wine, Editor of Zion’s Herald, says in his paper of January 10, 1850 —

Our Missionary Collections must not be diminished. The hardships of the market, the depression of nearly all kinds of business, and the not the fewness of the Church for humanity and its progress, are beginning to set unfavourable on the receipts of benevolent institutions. The American Bible Society is already announcing an expected diminution of its monthly income. Kindred bodies are passing through a ordeal on their funds, and after the storm and stress and fears are felt and expressed, that the means of our denominational Missionary Society will be more or less reduced, is an eventuality.

There certainly is some ground for these fears. The time is not far distant when we shall see men pour into the future, and conjure up visions of still greater pecuniary difficulty. Like the mariner, when he stands upon the verge of the sea, with its fields which have already cost much for cultivation.

The Church. The Church is overtaken by disaster in the midst of an unaccomplished work. The children of the Church, mechanics, operatives, and labourers — are, many of them, in the greatest distress. The cause is in a state which looks above the horizon. They feel uneasy, and are disposed to restrain their expenditures, and curtail their personal expenses.

But this must be done. There must be no falling off of our missionary collections; for what love inspires, duty demands. The highest sacrifices prompted by the affection cannot be exacted from the Church, duty, which exact the love of the whole heart, the action of the entire life, the consecration of all the substance. Whence, therefore, the true sacrifice, and that may be sure that, like Balaam, he will be confronted by the sword and by famine, — he will be recompensed and his soul rewarded. The Church can only find a market for the property and life in its own self-sacrifice. The Church will be able to obtain from any other quarter.

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Indian Missions.

Rev. D. W. Braxton, superintendent of our missions among the Osage and Onondagas of this state, wrote us lastly, intimating that there was a steady improvement in the spiritual condition of this people, and that it was in contemplation to open a second school among the Osages.

The Choctaws.—In a late number of the New-York Observer we find the following letter, describing the death and burial of an Indian, and other circumstances:

"Yesterday I attended the funeral of a murdered man. He was a near neighbour and a lame man, the son of a well-known member of our Church, and he had died about three years since, and was called "General Wayne," being the only surviving Choctaw who went to the Miami in 1794 as a warrior under General Wayne. He had only a little money, and this son went to purchase a pair of shoes and some coffee. The mother told him to go to Mr. Ross's store, which is a temperance store, and not to Mr. Wilson's, which is a dogstore. The young man went to Mr. Wilson's, and there met other drinking Indians. They remained all night, having made a fire in the court. In the night two young men fought the lame man. He can walk only with the aid of his crutches. They broke his crutches and broke them in beating him. They stabbed him with a knife, and there he died toward morning. He was the brother of the murdered man, one of our Choctaws who is a judge, called on me to write a letter to the superintendent, Mr. Ross & Harris, to obtain permission to come and assist in arresting the murderers. The brother took my letter and went into the state of Arkansas. That man and the two murderers were arrested. The dead man was brought home in an ox-wagon; a very fast one, and a grave was dug there yesterday afternoon. We laid him down to sleep till the last day.

Not far from him are the graves of two other young men, killed a few years since under the maddening influence of whisky. About half a mile further along is one of our Choctaws who is a judge, called on me to write a letter to Mr. Ross & Harris, to obtain permission to come and assist in arresting the murderers. The brother took my letter and went into the state of Arkansas. That man and the two murderers were arrested. The dead man was brought home in an ox-wagon; a very fast one, and a grave was dug there yesterday afternoon. We laid him down to sleep till the last day.

Domestic missions.

Sowing and Reaping.—The church of Rev. Jacob Little, in Ohio, cost the Home Missionary Society two thousand dollars. It has since repaid that sum ten times over during the past year, but that amount every year to the cause of Christian benevolence.

Will not some of our friends give us an account of Churches which they know have originated under similar circumstances, who are also now making returns to the treasury which sustained them in the beginning?

Domestic Missions.—From the superintendence of these we have received only as yet very few reports, but those few are excellent in matter and form. May we not hope to receive many more? For those great interest is felt throughout the Church, and a call for an increase in the number of them is earnest and constant from every part of the land. To procure the means, we ask for the facts and incidents so great in number and rich in character in every needy field.

Upon the superintendent, the missionaries, and the preachers on the borders of destitute portions of the land, devolves the interesting care of communicating to this Board, that it may spread the means of grace more extensively, and thereby inculcate habits of benevolence among the people in each respective state.
dangerous officers. He denied that the Pope of Rome has, or claims to have, the right to interfere with the political relations of any other country than that of which he is personally a subject; and he denied the right of the pope, residing from his divine office, to interfere between subjects and their sovereigns and their governors. While he made the denial, he acknowledged all his obligations to that Church of Rome of my native land; he would not yield a single dogma, nor explain away to suit the spirit of the times. He believed all that the Church believes and teaches as religious dogmas; he must regard that Church as involved in the general concern of the gentlemen from Massachusetts. He firmly and distinctly said that the prince or the power of the pope extends one grain beyond his spiritual relations, or infringes in the least degree on the church, which is a Romish Church to the government under which he lives. If so, said, by the provisions of the Church of Rome, you would make of himself an army with the view of invading the territory of the United States, or assaulting the rights of our country; he would find no more earnest antagonists than in the Roman Catholic. If I should not be here to vote supplies to our army, and so old as to take part in the battle, I would be first in my privacy of my chamber, or at the foot of the altar, imploring God for the safety of my country and the defeat of the invaders. If the spirit of conquest should shine on the wearer of the crown, and he should seek to subjugate Italy,เพลง the arms of other nations against his own state, I would look on the conquest of the defeat of his army as coming from the mischief of any other ambitious monarch. This was his belief, and fully and openly expressed by every bishop in the United States. In proof of which he read from the writings of Bishop England, Kendrick, Hughes, Spalding, and others. He scorned to utter less than the whole truth, and referred to other times when the pope deposed kings, but only when it was required by civil or religious projects for the benefit of the princes of the name of the papacy. In the language of Bishop England, “God never gave the popes temporal power to depose kings, or interfere with political concerns, and any right which the successor of St. Peter claims for that purpose must be derived from some other source. With my hand on my heart, and my eyes toward heaven with reverence, I appealed to God to witness the truth of the assertions which I have made, with the conviction of knowledge and the credulity of the testimony. I have adduced from others.

YOUTH'S DEPARTMENT.

MISSIONARY ADVOCATE.

CHINA.—From Rev. R. S. Macay.

FELICITATION, August 14, 1854.

To D. M. Terry,
Corresponding Secretary of the Missionary Society, Medford, N. H.

I trust for the consequences of kind feeling and the words of encouragement contained in your letter. If you, or any of the young friends connected with your society, should ever spend one year in labouring as a missionary in a heathen land, you will then appreciate expressions of kindly feeling and words of encouragement as you never did before. Friends at home can express their sympathy and words of encouragement in a heathen land, you will then appreciate

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GROWTH.—The Philadelphia Ledger says, Judge Holland of the Court of Common Pleas, Montgomery County, Pennsylvania, has dedicated forever a valuable and productive coal estate, in the Shamokin Coal Basin, for the benefit of the destitute poor of New-York, Philadelphia, Baltimore, Lancaster, Carlisle, &c. He has also laid the corner-stone of a Free College at Shamokin, to be endowed with the proceeds of another coal estate; and has laid out a new coal estate for the benefit of African Colonization.

The Largest Circulation.—The "American Messenger" and the "Child's Paper"—two sterling little sheets published by the American Tract Society, which are exerting a wholesome influence throughout the country—now have a circulation never before attained by any newspaper, and the increase is astonishingly rapid. The numbers commencing with this year are nearly $20,000 in advance of the year 1854. These facts, together with the amount of paper consumed, are shown by the following statement:

<table>
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<tr>
<th>Newspaper</th>
<th>Weight (lbs.)</th>
<th>Circulation</th>
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<tr>
<td>American Messenger</td>
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<tr>
<td>Child's Paper</td>
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The receipts from the circulation of these papers will be far from $90,000 for the current year, which will just pay expenses. Probably no plan could be devised for the diffusion of an equal amount of useful information, at an expense so limited.

Books! Books!—Business of one house, Messrs. Miller, Orton, and Mulligan.—The following statement of some of their leading publications the past two or three years, will give some idea of the extent of their business:

- Copies
- Fern Leaves
- Little Books
- Headley's Josephine
- New Clerk's Assistant
- Twelve Years a Slave
- Goodrich's History of all Nations, sold by subscription
- Lives of the three Mrs. Judson

Total volumes: 248,000

Religion and Authority.—In Schleswig the government has been pleased completely to denationalize the German population, and to this end it is aiming to impose preaching in Danish, and to withhold the circulation of Luther's Bible.

The Baptists in Prussia.—The Pastoral Conference of Bonn, Dr. Holling with, has declared unanimously against suppressing Baptist missions by secular authority, or by any other measure of the same nature.

The Fire and Casualties of 1854.—During the last year there were forty fires in the United States where the loss exceeded $100,000. The entire loss of property by fires during that period is estimated at $15,000,000. During the same period 600 persons were killed by steamboats and about 250 by railroad accidents.

UNITARIANISM.—The religious census of England gives 229 Unitarian congregations, with 29,612 hearers. The decline of Unitarianism in England is thus noticed by the Secretary of the British Unitarian Association:

Not only are there many of our congregations of standing now in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of our brethren by death, and the accession of the pastoral office of others, who seek in other professions and pursuits for employment more congenial to their talent and discipline.

The Board of National Popular Education—The eighth annual meeting of the Board was held at the Centre Church in Hartford, Wednesday evening, Jan. 10, Hon. T. S. Williams, President of the Board, in the chair.

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