

Survey of Protestant Missions.

The information contained in this article is chiefly derived from a paper which appeared in the *Missionary Chronicle*, of January last.

We begin with Europe. That continent is called "Christian." With how little propriety the appellation is given must be sufficiently obvious to those who bear in mind that probably three-fourths of the population belong to the Romish or Greek churches, and are consequently steeped in ignorance and superstition.

In addition to the testimony borne by Protestant churches, there are specific missionary enterprises, sustained by various Societies. The Wesleyan Missionary Society has agents in the South of France and in Switzerland; the American Baptist Missionary Union, in France, Germany, and Greece; the Foreign Evangelical Societies, in France and Switzerland; the English Baptist Missionary Society, in Brittany. Besides these, there are many missionaries among the Jews, most of whom have been sent out by the London Jews' Society, and the Free Church of Scotland. Malta is an important missionary station, being a convenient centre, from which agents may be despatched to all the coasts of the Mediterranean. Dr. Achilli, and his excellent coadjutors, who have taken refuge there, are preparing the way for a powerful attack on Popery in the Italian States.

Asia has largely shared the sympathy of Christians. The number of missionaries in that quarter of the world is 558. Of these, 356 are in India and Ceylon; 34 in Burmah, Siam, &c.; 52 in China; 110 in the Islands of the Pacific; and 26 in Western Asia. There are also 80 "Assistant Missionaries"—including physicians, printers, and teachers. The whole are thus arranged:

American Board,	97
Baptist,	41
Episcopal,	4
Lutheran,	2
Presbyterian,	36
Methodist,	2
English Baptist,	50
Church Mission,	87
Gospel Propagation Society,	39
London Missionary Society,	94
Wesleyan Mission,	58
Presbyterian,	1
Irish Presbyterian,	6
Scotch Free Church,	19
Established Church,	10
Nova Scotia Presbyterian,	1
Baptist,	1
German, Basle Missionary Society,	21
Berlin,	3
Dresden,	2
Gossner's,	10
Hamburg,	2

In Africa there are 236 Missionaries, and 49 Assistant Missionaries, viz:

American Board,	9
Baptist,	2
Episcopal,	2
Methodist,	16
Presbyterian,	3
English Baptist,	6
Church Mission,	20
London Mission,	39
Wesleyan,	44
Berlin Mission,	11
French Protestant,	15
German Mission,	8
Norway Mission,	1
Rhenish Mission,	24
Scotch Free Church,	7
Glasgow,	2
United Secession,	3
United Brethren,	24

There are 324 Missionaries, and 14 Assistant Missionaries in the West Indies and Guiana, connected with the Undermentioned Societies—

Associate Presbyterian,	1
Reformed Presbyterian,	1
English Baptist,	38
Church Mission,	3
London Mission,	26
Wesleyan,	77
Scottish Missionary Society,	7
United Brethren,	171

America comes last. The United Brethren have 39 Missionaries in Greenland and Labrador. Among the Indian Tribes there are 106, besides 27 Assistant Missionaries:

American Board,	24
Baptist,	10
Episcopal,	1
Methodist,	52
Presbyterian,	6
English Baptist,	1
Church Mission,	4
Wesleyan,	4
United Brethren,	4

SUMMARY.

	Missionaries.	Native Assistants.	Communicants.
Asia	558	1736	44583
Africa	236	147	16407
West Indies	324	59	109878
America	135	21	3558
The Jews	57		
	1338	1903	174426

Two or three observations may be appended to this statement.

1. These returns must only be considered as an approximation to the truth. In many instances the Reports of the Missionary Societies are deficient in statistical accuracy. We have not given the number of Agents employed in Papal Europe, being unable to obtain a trustworthy account.

2. Supposing that the Missionaries were regularly apportioned to the population of the Pagan and Mahomedan world, there would be about *two a million*. Christian Ministers in the United States are in proportion to the population as one to a thousand.

3. How large a portion of the world is yet unblesed with the gospel! It includes all the interior of China—all Tartary—the countries to the West of Hindostan—the East India Islands—Central Africa—South America—and swarms of Islands in the Pacific Ocean, &c., &c.

4. We must not be dazzled by imaginary success. From 174,426 communicants in Missionary churches we must deduct 109,878 members of churches in the West Indies, leaving only 64,548, as the results of labour among Pagan and Mahomedans. And what are they among so many? The number of Pagans and Mahomedans is probably greater now than when the Missionary enterprise was begun!

5. If the work is not to proceed at a quicker rate than during the last fifty years, when will the Millennium come? The Church of Christ must be roused. There must be more men—more money—and very much more prayer. We are guilty concerning our brethren. Christian reader, get Dibble's *Thoughts on Missions*: read it—pray over it—act accordingly. May God have mercy on his slumbering Churches.

Raiatea.

Although the following article is not exactly religious, it is so interesting that our readers, we are persuaded, will be gratified by the opportunity of perusing it.

Raiatea and some other islands have been constituted an independent government, and their independence is guaranteed by the English and French administrations.

On the 4th inst., Capt. H. B. Martin, C. B., sent down a letter to the people of Raiatea, of which the following is a copy:—

"Her Britannic Majesty's Ship *Grampus*, Papeete, Tahiti, June 30, 1847.

Peace be among you from the true God.

Chiefs and people of Raiatea.—Admiral Sir Geo. Seymour, participating in the interest which the British nation have ever evinced in your welfare, has directed me to offer you a few words of advice before I leave you.

I trust they will be received in that spirit of friendship which has hitherto marked all our communications.

Raiatea is independent and you are free.

The British Government having largely contributed to this happy result, does not wish to interfere with your affairs, further than to offer such suggestions as will tend to insure the continuance of your freedom, and will add to it prosperity and contentment.

1. The declaration of your independence has entirely separated you from the new state of things established at Tahiti. Should troubles arise upon that island or its dependencies, you will do well to avoid interference, and to abstain from sending assistance.

Chiefs.—It is most desirable that you should dwell upon your own islands, that your presence and example may stimulate your people to industry.

2. The flags of all nations are entitled to equal respect; therefore, let the persons and property of all foreigners who are allowed to reside upon Raiatea or its dependencies, receive equal protection.

The laws should not show more favor to one than to another.

Let them be formed with justice, and executed without partiality, and let your port charges be moderate. Thus you will be frequently visited by foreign ships, and your trade will increase.

3. Raiatea is now represented by an independent flag.

My advice to you is, to be scrupulously careful that its character be not sullied by dishonesty in trade, or other evil practices.

I advise you to be cautious whom you permit to wear it, lest the misconduct of persons navigating under the colours of Raiatea should lay you open to the suspicions of piracy, and make you liable to inconvenient reclamations.

Drunkenness is the source of much misery and many evils. If you would prosper, let no spirits come among you, and punish drunkards with abundance of rod making.

5. You will act prudently never to sell your lands. If foreigners are desirous of living among you, and you are willing to receive them, let them take your land on lease. If they meddle with your affairs and become troublesome, you can dismiss them.

6th. I advise you to adhere steadfastly to your religion. Listen to the advice and teaching of your true friends—the Missionaries.

Above all, educate your children, that they may know right from wrong. Teach them to be sober, industrious, and honest, in order that they may enjoy health, competence, and happiness.

The efforts which England has made to procure your independence is a sufficient proof of her anxiety for your welfare; and you may be sure that she will not cease to watch your progress towards civilization, and to interest herself in your behalf on every proper occasion.

That God's blessing may attend you, will always be the wish of—Your sincere friend,

H. B. MARTIN,
Capt. of H. B. M. Ship *Grampus*.

Districts of Purgatory.

In a lecture against Popery delivered in the city of New York not long since by Dr. Brownlee, the following fact was related:

A woman and two children called on a lady in Broadway, to ask alms; the woman was dressed in black, and said that she was left a widow with the children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But these would not do, the widow wanted money, and she insisted so earnestly on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she heard the following story:

"My husband, said she, died a few weeks ago, and since that time I've had no peace. Priest—called on me soon after, and reproved me for not paying over to him the sum necessary for his release from that place of torment. I asked him how much that would be? 'O,' said he, we have different prices for different souls—for saying mass for some we have one hundred dollars, for others fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is twenty-four dollars. And now he gives me no peace because you know I have not the money, and what can I do for the soul of my poor husband?"

The lady took a Bible and handed it to the afflicted woman, said to her, Here take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible immediately back to me, and I will give you the whole amount you want to pay for the praying of your husband out of that place of torment.

The poor Romanist was delighted with this proposal. She took the Bible and made off in great haste to the priest.

But she was not gone a great while; she soon returned more sorrowful than before. She told the lady in great distress, that she carried the Bible to the Priest, and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torment of purgatory; but alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying—"See that the twenty-four dollars are forthcoming, or I'll put you under penance for having in your possession that heretical book, and your husband shall never be released from purgatory till the money is paid down, and mind you! no other Priest but myself can pray him out, for he is in my district!"

Divine Ordination.

This is the subject of an article in the English Baptist Magazine, for January, by Rev. John Robertson. We extract the following:

"All believe that God ordains in creation.—He says, Let there be light, and light exists; let there be a sun, a moon, and stars, and those luminaries do instantly appear; let man be created and Adam is formed from the dust of the ground in the image of his Maker. Readily do all allow, that in creation God's power cannot be limited, doing according to his will, and that he controls the winds and the storms, and the tumults of the sea, saying let thy proud waves be stayed. In the history of providence and also in prophecy we cannot but notice many evidences of a divine arrangement and ordination. Joseph is the second man in Egypt; what causes have led to his elevation? We might answer the partiality of his father toward him, the envy of his brethren, the Ishmaelites, Potiphar's dreams the butler, Pharaoh's dreams. Other causes might also be assigned. But Joseph, overlooking all these, addresses his brethren thus: "Now

therefore, be not grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither but God." Joseph thinks only of the generic cause. Reference might also be made to Job, to the sons of Eli, to Jeroboam, and Abijah of Shiloh, and to Ahab, as illustrations. But if it be true that Joseph's being in Egypt was entirely of God, then the envy of Joseph's brethren was no sin, and their selling him no crime. These were sins, and the sons of Jacob felt that they had grievously sinned against their brother, notwithstanding all that Joseph had said about being sent by God. Seventeen years after this, when their father Jacob was dead, did his brethren ask that Joseph might forgive their trespass. And when Peter on the day of Pentecost did declare that Christ suffered in consequence of being delivered up "by the determinate counsel and foreknowledge of God," in the very same sentence he affirms that they, his hearers, had taken him, "and by wicked hands had crucified and slain him." And his hearers, instead of sheltering themselves under a divine decree, and exclaiming—we are innocent, cried out, being deeply sensible of their sin, "Men and brethren what shall we do?" And what are prophecies but divine decrees and ordinations? The kings of the earth gave their influence to the beast, for God hath put in their hearts to fulfil his will and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And while God decrees and ordains, man is responsible; he is regarded as such, and he is conscious of his responsibility. The command of God "Go and preach the gospel to every creature," and the decree of God respecting a millennium, or the complete subjection of the world to Christ for a thousand years, have established all our Bible and missionary societies. The decree of God, instead of rendering us indolent, is actually a means of rendering us active and diligent in extending the glory of his name.

The Living Christian.

When residing in the country, several years since, I had occasion, one severely cold day, in mid-winter, to go some distance into a dense forest, seldom trodden, at that season, by human feet. The snow was deep and hard; the trees, maple, beech, birch, hemlock, all were frozen to the heart; the air had a lancet sharpness; the mercury must have been far below zero, and it was only by the greatest activity that I could avoid the congelment of my own person. After walking more than a mile, without discovering the least sign of animation, I saw a white, feathery vapour curling gracefully from a cavity near the base of a hill, and turned out of my course to ascertain its origin. I there found a little pool of clear water, from which issued a stream that flowed off beneath an icy bridge.—The pool, fenced round by a breast-work of snow, continually sent up a cloud of vapour, that was soon condensed upon the overhanging twigs, and formed pendants of a thousand shapes, which sparkled in the pale sunlight with unearthly brilliancy. Through the loose sand at one side of the basin, there bubbled up from beneath a rock, a living spring, that had its source far down beyond the reach of all changes in the external temperature. In the centre of the pool was a tuft of grass, unfrozen, and as green as in summer, which seemed as if it wished to tell me how richly it enjoyed its liquid home. Had I seen it a few months before, I might have had a different class of thoughts; but as, with tingling ears, and aching fingers, and shivering frame, I looked upon the emerald freshness of that favoured, and apparently happy plant, I had before me an instructive emblem of the living christian.

By the grace of God he possesses a character and occupies a position, and sustains relations, and has resources that secure him, amid the dangers of outward life, from all essential harm.—His affections, like roots, are fastened in the bed of that river, clear as crystal, which proceeds out of the throne of God and of the Lamb, and which is unaffected by external influences. The showers of earth do not increase it; drought never diminishes it; heat and cold cannot reach its hidden source. In its healthful waters, developed through Christ, the believer lives and flourishes, a moral evergreen. All about him, frigid and cheerless as Lapland, and may be one broad waste of sterility; but he has life, and beauty, and comfort—"a pleasant plant in the wilderness." In the fervors of July, and the