

Correspondence.

MISSIONARY LETTER TO HARRISBURG PRESBYTERY.

The following letter was written by Rev. W. Tracy in Madura, India, to his co-presbyters in this country. It bears date March 26th, 1864. After touching upon a number of personal matters, including the recent sad death in this country of his oldest son, "a fine lad and full of promise," in his 17th year Mr. Tracy says:

Our two remaining sons we have just sent away from us to America. The elder is 15, the younger nearly 14 years of age. I cannot bring myself to speak of the sad trial of parting with our loved ones, probably to see them no more in this world, but it is the great trial of our missionary life. It is two months since the bitter hour of parting, and we miss them everywhere and at all times. But their good required that they should be in America, and the Lord's service required that we should be here. We committed them to the hands of our Heavenly Father, and we know that He is a covenant-keeping and faithful God. If He will bless them with His saving grace, we will patiently, nay rather, joyfully labor on in this weary land. Will you not remember these dear boys in your prayers? Our one desire is that they may become the children of God, and spend their lives in His service.

Our mission work goes on much as when I wrote to your co-presbyter, the Rev. C. P. Wing. Since then, however, our working strength has been considerably reduced. The death, by drowning, of our missionary brother, the Rev. D. C. Scudder, was a very great loss to the mission. He was a young man of the highest promise, his acquisitions in preparation for the work to which he had devoted his life having been such as to excite the admiration of missionaries who have been long in the field. Kind and genial in his manners, he was loved by his brethren in the mission, and not less, perhaps, by the native Christians, over whom he soon gained great influence. When I add, that his spirituality of mind was as manifest as his intellectual fitness for his work, you will not be surprised that we were greatly afflicted by his death. May the Lord send forth many more such laborers into His harvest field.

At the close of last year, the Rev. J. Herrick left the mission on a much needed visit to America. Since then the Rev. E. Webb has also left us without any prospect of returning, and at the close of the present year, the Rev. H. S. Taylor will also leave on a visit to his native land. In the meantime the Rev. N. L. Lord, M. D., formerly of the Jaffna Mission, has been transferred to Madura as a mission physician, and the Rev. J. E. Chandler is now on his return to us after a visit to America on account of his health. Our numbers are thus diminished while our work increases, and we see no prospect of any speedy reinforcement of our enfeebled mission. After years of labor in the district, some parts of our field have rarely if ever been visited, only because we have not had men enough to reach them without neglecting equally important work nearer at hand. To meet this evil as far as possible, our mission has applied to the Prudential Committee for two or three suitable men to labor constantly as itinerants in these neglected portions of our field. The committee will send the men as soon as they can procure those of the right stamp, but we hear of none such to be had. In the meantime the brethren here are doing what they can.

During the season suitable for toying, they go, two at a time, into the most neglected districts, and pitching their tents in a central spot for five or six days, visit every village and hamlet within reach, and then removing to another centre, continue their labors as before, each party accompanied by native helpers, remaining out in tents about three weeks at a time. In this way each party will visit from fifty to one hundred or more villages in the course of a fortnight. The people, almost without exception, listen gladly to the message of divine truth, and we cannot doubt that the seed sown will sooner or later spring up and bear fruit to the glory of God. The missionary work is still one of faith, but thanks be to God, the promise is sure, and there is no room for such a word as "discouragement" in the missionary vocabulary.

My personal work is in the Mission Seminary, which has been under my care since its commencement in 1842, with the exception of three years spent in America. The present number of students is seventy, of whom six are catechists, who are allowed to spend a year or two in the seminary to increase their qualifications for their work. Scholars pursuing the ordinary course of study, remain about six years in the

seminary, and after graduating most of them enter the service of the mission as catechists or teachers. I am assisted by four teachers, all of whom were educated in the seminary. They are young men of good minds, well disciplined, and, though not ordained, are all of them excellent preachers. Besides the seminary duties, the three elder teachers have, by translations and original works, done good service for the increase of a vernacular Christian literature.

I have been engaged for some years past, in connection with several other missionaries, in preparing a new version of the Tamil New Testament. The work is now going through the press, and has been adopted by the Bible Society as the only Tamil version to be published by them. I will enclose a copy of the final report of the Revision Delegates, as it will give you a more definite idea of the work we have been engaged in. It has been a most pleasant and profitable employment for those engaged in it.

GENERAL VIEW OF MISSIONS IN INDIA.

Before closing my letter, I will add a few facts which may enable you to form some idea of the progress of Christianity in India during a period of ten years, extending from 1852 to 1861 inclusive. During this time several new societies have entered upon the mission work in India. These are the American Methodists, the United Presbyterian Church of the United States, the Reformed Dutch of the United States, the United Presbyterian Church of Scotland, and the Moravian Mission in Tibet. Besides these new societies some of the older ones have increased their staff of laborers. Thus the Church Missionary Society have sent out to India ninety ordained missionaries and ten laymen, while their native ministers have increased from fifteen to thirty.

The Basle Society had in 1852 twenty-seven missionaries, and in 1862 fifty-seven, of whom forty-five were ordained clergymen. On the other hand, the American Board had forty missionaries in India in 1852, and only thirty-two in 1862.

The American Presbyterian (O. S.) Mission had twenty-six missionaries in 1852 and twenty-four in 1862. The London Missionary Society also had less missionaries in India in 1862 than in 1852. The total difference in eight of the principal missions is as follows: Missionaries in 1852, 312; native do. 42; missionaries in 1862, 389; native do., 113; which is a very considerable increase.

The total loss of missionaries by death and removals has amounted to 185 during the ten years under consideration, and 230 have labored during the whole decade. The following comparative statement, including India and Ceylon, I take, as I have some of my other facts, from Dr. Mullens' "Ten Years' Missionary Labor in India."

	1852.	1862.
Societies,	22	31
Stations,	318	371
Foreign missionaries,	395	519
Native missionaries,	48	140
Native catechists,	698	1365
Native churches,	381	1190
Communicants,	16,410	31,249
Native Christians,	112,491	151,813
Boys in school,	64,480	70,709
Girls in school,	13,298	19,997

From this statement it is manifest that gratifying progress has been made; but such an exhibition of bare figures can give but a faint idea of the real progress which Christianity has made. The general leavening of great masses of the people with Christian knowledge, the loosening of the adamant chains of caste, the vast field prepared and sown with the seed of divine truth which shall surely spring up and bear fruit, though now to a great extent concealed beneath the surface; all these, and much more, must be taken into account in every correct estimate of progress made. They are things which cannot be tabulated, and set before the eye in figures, but to the missionary who has watched the change, they furnish the strongest ground of encouragement.

The actual increase of native Christians during the ten years, is over 41,000, which is an increase of more than 33 per cent.

CHARACTER OF THE NATIVE CHRISTIANS—TESTED IN THE MUTINY.

In regard to the character of our native Christians, I might say much. Born and trained up among the polluting influences of heathenism, it would be strange were they free from defects. Many of them, especially those who have most recently come out from idolatry, are very ignorant; the moral element in all Hindus is weak, and we see much in our native Christians that tries our faith and patience; but, on the whole, they will compare favorably with Christians who have always been placed in more favorable circumstances. We see much in them to esteem and love, and some of them exhibit, in an eminent degree, the image of Christ.

During the mutiny in the Northwest some years ago, some two thousand native Christians came within the influence of the mutiny. Some were called to lay down their lives for Christ, many suffered the loss of all things, with cruel mockings and scourgings, while others of reward for apostasy were freely made, and yet, strange to say, only five or six apostatized, and even of these several returned as soon as the pressure was removed. Does not this fact speak volumes in favor of our native Christians?

One fact more, and I will bring my long, and I fear, wearisome letter to a close. Our native Christians generally are from the poorer classes of society, and the great majority of them are miserably poor, yet, out of their deep poverty they have contributed, not so much as we could wish, but something toward the support of the Gospel among themselves, and for its propagation among their heathen countrymen. The average contribution of each communicant has amounted to rupees 2.28, or \$1.12. This is something, and they will do more, for they are beginning to learn the truth of that saying of the Lord Jesus: "It is more blessed to give than to receive."

I have much yet which I should like to say, but I must not forget my promise to bring my letter to an end. May the missionary work—the Lord's work—have a large place in your heart, my dear brother. Remember us often in your prayers. Give my Christian salutations to all the members of Presbytery, and assure them of my earnest prayers that the Lord may prosper them in their work, and bless the churches over which He has placed them as overseers. I remain yours affectionately,

W. TRACY.

I believe the General Assembly, some time ago, passed a resolution, to send a copy of their Annual Minutes to each foreign missionary connected with our church. Can you tell me whether the resolution has been carried into effect? No copies have been received in this mission, I believe.

MRS. CAROLINE JESSUP, MISSIONARY TO SYRIA.

The subject of this sketch, wife of Rev. Henry H. Jessup, of Beirut, Syria, was born in Branchport, Yates County, N. Y., July 7th, 1833. Her father is Dr. W. Bush, long a resident physician in Yates county. Her mother was a cousin of Harlan Page, and several of the letters published in his memoir were addressed to her, as Miss J. A. L. Various specimens of the artistic skill and handiwork of Harlan Page adorned the walls of the family homestead in B., and the children were taught, from their earliest years, to revere the virtues and exalted piety of that sainted relative. In early childhood, her mental development was remarkable. At the age of three and a half, she had read through the Testament and Watts' Hymns for Children. At seven she had finished Colburn's Mental Arithmetic, and not long after was withdrawn from school, lest her extraordinary application should seriously impair her health. Although consecrated to God in infancy, and faithfully trained by believing parents, she gave no evidence of a saving change until her sixteenth year, when she became interested in the salvation of her soul; during a revival of religion, in 1849, in the neighboring town of Prattsburg. In that town the Spirit of God was poured out in great power, and she rode twelve miles for the express purpose of attending the meetings. The Rev. B. C. Smith was pastor in P., and through the blessing of God on his personal labors, she found peace in believing. Mr. Smith stated, at the time of her conversion, that her views of Christ were unusually clear, and the change wrought in her was most decided. At first she had no special concern for her soul, but at the close of one of the meetings she caught a glimpse of the Saviour which completely overwhelmed her, and she exclaimed, "Blessed Saviour, precious Saviour." From this time forward, her Christian course was steadfast and onward. She united with the Presbyterian Church in Branchport in 1849, at the same communion with her brother Elliot, who was killed at Gun-town, Mississippi, when serving his country as Captain in the 95th Illinois R. V., about twenty days before her death in Egypt. Thus, the brother and sister, who became heirs of grace at the same time, became heirs of glory together.

Soon after her conversion she was engaged in teaching the district school in B., and opened the school daily with reading the Bible and prayer. One of the school directors, who was a violent opposer of evangelical religion, entered the school, and threatened her with expulsion from the school unless she desisted from praying before the pupils. She replied that she would not teach where she could not ask God's blessing

on her pupils; and her firmness silenced the rude and violent opposer. In 1851-2 she attended school at East Bloomfield, N. Y., and applied herself with great assiduity to her studies, having devoted herself to the profession of teaching, and intending to assume the education of a younger sister. While in B. B., she wrote a series of resolutions, which, while they show her intense thirst after knowledge, express her sense of the value of time, the reality of eternal things, and a determination to "think often of the hour of death."

She spent the year 1852-3 as a teacher, in Schuylkill Haven, Pa., and the following year as a student in Cortland Academy, Homer, N. Y., where she ranked among the first scholars and writers in the Institution, and was universally beloved. In 1854-5 she was engaged in teaching in Montrose, Pa. In June, 1855, the following record was made in her journal: "I have been a professor of piety for six years, but this day I will devote myself anew to God. Oh thou Saviour of sinners, let it be to Thee that I come, on Thee that I lean, and in Thee that I trust." Previous to this, she had been accepted by the American Board as an assistant missionary to Syria, but was prevented from taking her departure in the fall by a severe indisposition, brought on by excessive labors in preparing for the anniversary exercises of the Institution. In October, 1857, she was united in marriage to Rev. Henry H. Jessup, of the Syria mission, and reached Tripoli, Syria, April 26, 1858, after a passage of nearly two months. She remained in Tripoli two years, engaged chiefly in the study of the Arabic language. In March, 1860, the mission decided that Mr. Jessup should spend the ensuing summer in Abeh, on Mount Lebanon, and in the early part of May she reached that village; but instead of spending a quiet summer in that invigorating mountain region, the breaking out of the Druze and Maronite civil war obliged her to descend precipitately to the hot plain at Beirut, May 31st, there to spend one of the most exciting periods of her missionary life. That ride from Abeh to Beirut, on the 31st of May, was one never to be forgotten. The civil war between the Druzes and the Maronites was at its height. She rode down the rugged mountain roads, borne on the shoulders of men, while armed bodies of Druzes were rushing by, singing their war songs, the distant roar of musketry resounding through the air, and the smoke of twenty-five burning villages, on the adjoining heights of Lebanon, adding to the horrors of the scene. The month that followed in Beirut was one of the greatest excitement. Tens of thousands of refugees from the mountains were pouring into Beirut; the Moslems, Druzes, and Turkish soldiery were roused to the highest pitch of fanaticism; and it was hourly expected that the bloody scenes of Deir-el-Komr, Hasbeija, and Jezzin would be repeated in Beirut. On the 27th of June, Mrs. J. gave birth to her first-born; having within the few days previous been obliged to remove no less than seven times, having twice taken refuge on board of ships lying in the harbor, where hundreds of the population swarmed on the decks, as an attack on Beirut was hourly anticipated.

In September she established an Arabic prayer meeting, for the refugee women of Hasbeija and other towns, who came to the house to receive charity, and were induced to remain for prayer. The acquaintance then formed with these poor refugee women and girls continued up to the time of her departure from Syria; and in January, last she had the pleasure of seeing two of them received into the communion of the church in Beirut.

She was deeply interested in the welfare of the women and girls of Syria, and often labored beyond her strength in efforts for their spiritual good. In the winter of 1861-2 she opened a Sabbath School in her own house, and chiefly through her own personal efforts secured the aid of pious native young men and women as teachers, and a large attendance of children from the eastern part of the city, where a Sabbath School had never before existed. At about the same time, she organized a Benevolent Society among the girls of the day school, many of them Greeks and Catholics, and by means of the proceeds of their needle-work, augmented by small sums contributed by others, raised funds sufficient to publish the Children's Arabic Hymn Book.

The Native Missionary Society, also, formed in March, 1862, awakened her warmest sympathies, and she labored earnestly with her Syrian sisters to enlist their contributions and their prayers in its behalf. The opening of the flourishing Girls' School in the eastern quarter of the city, established mainly for the Damascene girls now settled in Beirut, was owing largely to her untiring zeal; and up to within a few

weeks of her death, she was accustomed every Sabbath to assemble the Damascene girls with the women and girls of the neighborhood, to instruct them in the Gospel.

A few months before her death, she read "Woman and her Saviour in Persia," and was deeply affected by it. She was much impressed with the blessed effects of the revivals in the Nestorian mission, and asked often, why may we not expect such a revival in Syria? Always accustomed to secret prayer, she now made this the subject of especial and earnest wrestling with God.

The "Week of Prayer," in January, was one of great spiritual enjoyment to her, and she alluded to it afterwards as 'one of the happiest seasons of her life. At about this time she spoke more frequently and fully than ever before, of her own views of the Saviour. One day she said, "Oh, precious Saviour, how much He has done for me! What a privilege to labor for Him! How sweet it will be to be with Him forever!" She said she had no desire for her children, but that they might be Christ's, and she should endeavor to train them for Him. In the month of May her health became seriously impaired, and with the exception of a few days of apparent improvement, her strength gradually failed, until the latter part of June, when, at the recommendation of the missionary physicians, she left with her husband and two of her children for the United States. The voyage to Alexandria proved unexpectedly trying. Three thousand sheep and horses were crowded on the decks of the steamer, rendering the air in the cabin, already heated by a burning sun, almost stifling. Becoming more and more exhausted, she said she was weary, and longed "to be at home." She little thought that she would so soon reach her heavenly home. That evening, July 1st, the steamer anchored in the harbor of Alexandria, and the next day, Saturday, July 2d, at two o'clock, P. M., she breathed her last. She had been a great sufferer for several weeks, but her closing moments were peaceful, and she died without a struggle.

She had spent six years in Syria; a short missionary life; but long enough to show her earnest devotion to the cause of her Master, and her love for the souls of the daughters of Syria, of whom many will mourn her loss, and some will yet rise and call her blessed.

She had esteemed it a "privilege to labor for Christ," and, to use her own words, "how sweet it will be" for her "to be with Him forever!"

RETROSPECT OF A LONG PASTORATE.

WASHINGTON CITY, Sept. 13, 1864.

BRO. MEARS: The text of my twenty-fifth Anniversary sermon was 1 Cor. xv. 10; and some kind friend furnished the *National Republican* of this city with the following:

"TWENTY-FIVE YEARS IN THE MINISTRY.—Rev. John C. Smith, D. D., entered yesterday upon the twenty-sixth year of his ministry as pastor of the Ninth street Fourth Presbyterian Church. His call was dated Sept. 10, 1839. When he came, 337 names of communicants had been enrolled. Of these 42 remain until the present. During the twenty-five years of his ministry no service had ever been suspended. Six communion services were held in each year—all of which, save one, he attended. During his pastorate Dr. Smith has attended the funerals of 126 communicants of his church. He has married 490 couples, and baptized 621 persons, of whom 78 were adults. Six young men of the congregation have been licensed to preach the gospel. There are now on the church rolls 461 communicants. The church was organized on the 21st of November, 1828, with 23 members. His predecessors were Rev. J. N. Danforth, and the Rev. Mason Noble, running through a period of 11 years. In these 11 years there were added 314. During Dr. Smith's pastorate there have been added 881, making the whole number 1,218.

A large number of those added were set off to the four new Presbyterian Churches, viz: The Colored Church, Assembly's, Sixth Street, and Western Presbyterian, all in Washington. Dr. Smith has, besides performing these vast labors, been filling the position of United States chaplain for the last three years; during which time he has corresponded with thousands of families of volunteer soldiers.

In presenting these statistics and my testimony in all this time to the divine faithfulness, and now acknowledge with grateful heart and unfeigned lips, the high, the deep, the many obligations under which I this day enter upon the 26th year of my pastoral duties. To-day we have made record of the past. The future is all unknown to us. We may well confide all that to Him, who orders all things according to the counsel of His will, for His glory and our good.

I begin this 26th year, as I did the first of my pastoral life in Washington—"a day laborer," under and with; and for Christ Jesus, to be employed at his pleasure, and ready for my discharge

whenever he shall order. He will continue me until I shall accomplish my day, and then "it is enough." Thus let me toil on by the day, by the hour, and, when "the hour" comes, He will reward according to His own grace. I only wait His time to render the account of my stewardship.

Within the past twelve months more than two or three things have fallen out to make this close of my labors easy, pleasant and desirable. Among these is this service, in which I am allowed by divine grace to make this review, and such a record, and to look upon the faces of these dear children, whom God has given me, in this, their church home, on which there is not one dollar of debt.

In this review I have designed an honest, but necessarily brief and imperfect tribute of affection to the memory of our beloved dead. Indeed, I have delivered this discourse as if over their graves, with the renewing of those impressions upon my heart as when in sadness I stood with you in yonder city of the dead. The little band laid the foundation of this spiritual house in prayer, and honest purpose to glorify God. Theirs was the spirit of enterprise, effort, aggression. Honest in their purpose, simple-hearted in all things, they prepared the way of the Lord. Few remain who have knowledge of those early times. I have in this discourse set them forth as divinely appointed to a great work which they have performed, and one by one they have fallen asleep in Jesus.

I have also spoken in all honesty and kindness to you and of you, the living, most of whom I have gathered into this communion. Some have been weak and sickly among you, and some sleep. These are the exceptions. With a full heart I express to you who are now THE PEOPLE, my thanks for the fidelity you have manifested in these relations and duties, and for that constant and cordial support you have given to these interests, and to me your pastor. The present number (461) of our communicants with their children, proves that you have been steadfast, unmovable and ready for every good word and work. Because of these things, we stand before the community to-day, without fear, without reproach, a true, faithful and patriotic band, whose hearts God has touched.

For this Church, so marked by the divine favor, God has, I am sure, in reserve, large blessings, and the purpose to increase you more and more a thousand fold, you, and your children. Another pastor than myself will have the responsibilities, and enjoy the blessings which have so long been mine. This change must come in time. Toward it I look, and for that I am now setting my house in order, and laboring the more earnestly as the day approaches. We leave all this to Him who has done great things for us, and in whose name and for whose sake we renew our consecration to-day, and address ourselves to the duties as they may appear.

I have been pastor in Georgetown and Washington for more than thirty-two years, and this is more than one-half of my whole life. In both cities God has put His seal of approbation upon my ministerial labors. To Him be all the glory. In this city, He has honored me far above many of my brethren, as set forth in this record, and we are here this morning to rehearse these acts of our Covenant God. In this, the American Capital, I have spent my LIFE. Here then, will I stay, while God continues me. "Time must affect my relations to the church, but cannot alienate me from you and your children. In the midst of my people let me die and be buried. Here let my ashes lie, till the morning come, and pastor and people stand before the throne. May we all be right and on the right hand!

JOHN C. SMITH.

TWENTY-FIVE CENTS THEN AND NOW.

A New York paper tells the following. It makes a very plain case of the absurdity of thinking that an income on which a man could live four years ago, will enable him to live now. "A poor coal-heaver followed a ton of anthracite to the dwelling of a citizen of New York, whom he had often served. After carrying in the coal, he named his price at five shillings. The housekeeper remonstrated, reminding him that three years ago the charge was only twenty-five cents; the following year it raised to thirty-seven; last year, fifty, and now sixty-two; he could see no reason in such progression. The man hesitated a moment, and agreed to take the old price—in silver. The housekeeper laughingly consented, and brought out a shining quarter, one of a few he had hoarded from the old time. The coal-heaver's need was too great for him to board it, and he sold it at the nearest broker's for—five shillings in paper currency! This is not a hypothetical case, but an actual occurrence, and it serves at once for argument and illustration."