REPORT OF THE WESLEYAN MISSIONARY SOCIETY.

This interesting document concludes as follows:—

"In the review of the past year, and in the present state and prospects of the Society, there is much to awaken thoughtfulness and solicitude. A reduced income, although resulting, not from the decline of missionary zeal, but from circumstances beyond human control, would at any time subject a society to serious consideration, for the reason that it is impossible suitably to adjust the expenditure of distant missions to the diminished resources of the Society. In the former part of this Report, especial reference is made to the causes which led to an increased expenditure, last year, at Kafiristan and the West Indies, but a retrospective glance does not afford a view of the entire case. The financial effects of those unavoidable causes still continue to be felt. With regard to the former country—Kafiristan—it remains to be stated, that, unless pecuniary means can be provided for the restoration of the chapels, dwelling houses, and other property destroyed during the war, amounting in value to several thousands of pounds, the mission, which was suspended in consequence of the war, cannot be advantageously resumed; and, if not resumed, the Society must inevitably lose the fruits of many past years of labor and expense. In the principal sugar-growing colonies of the West Indies—as, for instance, Jamaica—in like manner, one of two alternatives presents itself for adoption; and the choice must be made between an enlarged grant from the general fund, or the reduction of expenditure by the abandonment of stations. Other important mission districts might be adverted to, as having, from various circumstances of peculiarity, strong claims for a greater amount of pecuniary assistance; but a reference to the present features of expenditure in these two districts will be sufficient for the purpose of illustration. While rejoicing in the evidences which are afforded of the unabated zeal of their friends and supporters, the committee deem it right thus to give prominence to the fact, that, with an income considerately less than that of the preceding year, they are called upon to meet increased claims of much more than ordinary urgency—claims which cannot be rejected without placing in jeopardy the interests of some of the Society's most important missions. This fact, indicative of the present state of the Society, is momentous enough in itself to challenge attention and grave consideration; but it ought to be pondered with an especial reference to the prospects of missionary societies generally, in the midst of the astounding scenes which are now developing themselves on the theatre of Europe. In the presence of those mighty events which have eluded all human foresight, and beheld alike the calculations of the politician and the man of commerce, it is impossible to say that the financial resources of religious and benevolent societies shall not continue, for some time longer, to experience the injurious effects of that commercial stagnation already so severely and extensively felt. Nor can the shrewdest observer be certain that other interruptions to missionary enterprise shall not take place. Already the sparks of war have been emitted from the combustible materials scattered throughout the continent; and the contemplative mind, looking at the principles now at work in the light which the history of the past reflects upon the subject, perceives that it is not merely possible, but even within the range of at least a remote probability, that those sparks may burst forth into a conflagration so extensive as to intercept new and formidable obstacles to the progress of Christian philanthropy to the distant nations of the heathen.

"In the state and prospects of the Society there is obviously enough for sober reflection. But the consideration is cheering that there is nothing calculated to produce discouragement. It is characteristic of Christian wisdom to look difficulties, and even danger where they exist, calmly in the face, and prepare to meet the emergency. The friends of Christian missions are privileged, in times of trial, to fall back upon great first principles, which, like their divine Author, remain unchangeably the same amid all the mutations of human affairs. They know that the cause of the world's conversion is pre-eminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to the heart of God than it is to them; for he it was who planned it in the counsels of eternity before all worlds and gave his only-begotten Son in the ages of time to secure its accomplishment. They rejoice to think that the 'God of all grace' is also the God of providence; that he has all influences, in both the natural and moral worlds, at his command, and is able to make events the most unlikely, the most unpropitious to the eye of human observation, subserve his own merciful purpose of saving lost mankind. And they have learned, at the fountain of inspired truth, that their divine Master does not hold them responsible for consequences, that, to the best of his power, and at most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God; and then confidently leave it to him to make what use he may see fit of the tools which they have undergone, and the sacrifices they have made for his name's sake. Reposing upon these imperishable principles, the devoted followers of Christ will feel that the present 'signs of the times,' instead of warranting the abandonment of duty, only increase the cause of faith. It is theirs to rest confidently assured, whatever may be the apparent confusion immediately attendant upon the overthrow of human institutions, and the shattering of the framework of European society, the ultimate results will be found in the removal of obstacles which have for ages opposed the free progress of the truth. In the present juncture, it is alike the bounden duty and the high privilege of all the zealous friends of Christian missions, although placed, as some of them may be, in more straitened circumstances, with somewhat fewer means at their command, to throw themselves more fully than ever into the spirit of their Master's work, and think no sacrifice of time, or labor, or property, too great, if, by anything they can do or suffer, existing opportunities may only be improved for the advancement of the cause of 'pure and undefiled religion.' And, while earthly kingdoms are seen to totter to their fall, it is especially incumbent upon all who know and love the Lord Jesus Christ, to send forth to heaven with greater fervor, and more earnest importunity, the inspired cry, 'Thy kingdom come' and to plead, with greater intensity of bellowed desire, for the accelerated advance of the gospel of their divine Redeemer throughout all lands, so that prophecy may speedily receive its welfare, it is infinitely dearer to the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered, that those churches who give the most freely, it is not merely possible, but even within the range of at least a remote probability, that those sparks may burst forth into a conflagration so extensive as to intercept new and formidable obstacles to the progress of Christian philanthropy to the distant nations of the heathen.

"In the state and prospects of the Society there is obviously enough for sober reflection. But the consideration is cheering that there is nothing calculated to produce discouragement. It is characteristic of Christian wisdom to look difficulties, and even danger where they exist, calmly in the face, and prepare to meet the emergency. The friends of Christian missions are privileged, in times of trial, to fall back upon great first principles, which, like their divine Author, remain unchangeably the same amid all the mutations of human affairs. They know that the cause of the world's conversion is pre-eminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to the heart of God than it is to them; for he it was who planned it in the counsels of eternity before all worlds and gave his only-begotten Son in the ages of time to secure its accomplishment. They rejoice to think that the 'God of all grace' is also the God of providence; that he has all influences, in both the natural and moral worlds, at his command, and is able to make events the most unlikely, the most unpropitious to the eye of human observation, subserve his own merciful purpose of saving lost mankind. And they have learned, at the fountain of inspired truth, that their divine Master does not hold them responsible for consequences, that, to the best of his power, and at most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God; and then confidently leave it to him to make what use he may see fit of the tools which they have undergone, and the sacrifices they have made for his name's sake. Reposing upon these imperishable principles, the devoted followers of Christ will feel that the present 'signs of the times,' instead of warranting the abandonment of duty, only increase the cause of faith. It is theirs to rest confidently assured, whatever may be the apparent confusion immediately attendant upon the overthrow of human institutions, and the shattering of the framework of European society, the ultimate results will be found in the removal of obstacles which have for ages opposed the free progress of the truth. In the present juncture, it is alike the bounden duty and the high privilege of all the zealous friends of Christian missions, although placed, as some of them may be, in more straitened circumstances, with somewhat fewer means at their command, to throw themselves more fully than ever into the spirit of their Master's work, and think no sacrifice of time, or labor, or property, too great, if, by anything they can do or suffer, existing opportunities may only be improved for the advancement of the cause of 'pure and undefiled religion.' And, while earthly kingdoms are seen to totter to their fall, it is especially incumbent upon all who know and love the Lord Jesus Christ, to send forth to heaven with greater fervor, and more earnest importunity, the inspired cry, 'Thy kingdom come!' and to plead, with greater intensity of bellowed desire, for the accelerated advance of the gospel of their divine Redeemer throughout all lands, so that prophecy may speedily receive its welfare, it is infinitely dearer to the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered, that those churches who give the most freely, it is not merely possible, but even within the range of at least a remote probability, that those sparks may burst forth into a conflagration so extensive as to intercept new and formidable obstacles to the progress of Christian philanthropy to the distant nations of the heathen.
29th of last November.

Dr. Whitman, who has an estimable wife, has been murdered by the Indians among whom he was laboring; and Mr. Rogers, who was associated with him, and who was expecting soon to become a licensed preacher in the tribe, fell in the same way. This distressing event occurred on the 29th of last November.

A letter from Mr. Spalding, another missionary among the Indians, describes the manner of their death as follows:

"Doctor Whitman had just returned from burying the remains of a well-beloved servant, and was engaged in the works of the Baron Bjornstjerna, and of Montgomerie. He was a laborious and self-denying man; and she and Mr. Rogers, who was associated with him, in the same state. He first went to Oregon in

in a spot where the mind almost sinks under the

ruins of a stream of lava, or beneath the mount-

The first are the Bengalese. They are a nume-

able were among the Indians, and were facts in

they reside. Benares, or Kashi, is their strong-

India—its Magnitude.

India is not to be conceived of as a nation or state, but as a numerous family of nations, of vari-

languages, manners, and governments, though

now united under one great empire. Many of the

languages of the gods—the language of the

At a tent himself had made hung o'er him

The scene in an Iceland church, on Sunday, is

said by a traveler to be of a singular and interest-

difference. They do not oppose, but say, our

like the Jews

They are found in almost every part of India;

the language called Hindostanee, or Oordoo.

They are found in almost every part of India;

and are an exceedingly difficult

and are an exceedingly difficult

They are found in almost every part of India;

the language called Hindostanee, or Oordoo.

They are found in almost every part of India;

and are an exceedingly difficult

They are found in almost every part of India;

the language called Hindostanee, or Oordoo.

They are found in almost every part of India;
MISSIONARY ADVOCATE.

43

people to manage in dispute. They allow that Christ is a prophet of God; but contend that Mohammed was a prophet too; and, after he had received that there, in the case of rulers and governors, we always obey the last, so it is the duty of all to submit to the last prophet God sent into the world. They are called Hindoos, and their language Hindee or Hindoonee. These people are in the upper provinces what the Bengalees are in the lower—all alike in speech, and nearly in the same language, as the Hindoos are derived chiefly from the Sanscrit; but differs entirely in its grammatical inflections. The Mohammedans, upon settling in this country, took the inflections, and applied them to words of the Deva Nagari. The Hindoos are a superior race of people, and but little has been done as yet for their conversion—the inflections are alike. The Musulmans use the Persian alphabet, and the Hindoos the Deva Nagari. The Hindoos are a superior race of people, and but little has been done as yet for their conversion.

Dr. Yatee.

MADAGASCAR AND ITS YOUNG PRINCE.

A very pleasing and encouraging account has been lately received respecting Madagascar. It is contained in a letter sent by a friend in Mauritius to a correspondent at the Cape of Good Hope. It is published in the Commercial Advertiser, a newspaper that always advocates the cause of humanity and Christian missions. The following passages from the letter, and will be read with the greatest interest and joy:

"You have, no doubt, already heard that the royal prince is a truly converted character. The Lord, by the knowledge of his name in no ordinary manner. It was during a military expedition he felt himself drawn toward God; he opened the word of life, and became the subject of saving grace. He believed, and ever since has diligently, though in secret, sought the society of the humble disciples of Jesus, mingled his prayers with their ardent supplications, and, by the simplicity of his faith, inspired them with renewed courage. But why does he serve his God thus secretly? It is not through fear of man that he acts thus, nor is it a favoritism which enables him publicly to confess his faith in Christ. No. "It is not for myself that I fear," said he to a Christian friend, who had asked him the same question; "but it is to save my fellow-countrymen, my blood; but I fear lest I should bring greater evils near relatives is a remarkable feature in the Malagasy character, which, in the hands of the Lord, may become the dawn of a happier day for the benighted island, and for the afflicted church of Christ there. And, in fact, it was this which the other day preserved the Christians from being obliterated by their unhappy enemies. The young prince, in company with a number of his closest friends, went towards the mission press, in the territory of his uncle. He was without any of his connections in the neighborhood, and was entirely a stranger to the place. When they arrived, the young prince met with a number of our friends, and told them of the object of his visit, begging them instantly to break up and go home, for fear his uncle should do them harm. The latter failed not to make similar supplications of the young prince; and when he came back: "And where is the list?" There is none.

"Why have you disobeyed my orders? Young man, your head must fall, for you show that you are a Christian!" "Yes, my uncle, I am a Christian; and if you please you may put me to death, for I pray to this day," at these words the severe and crotchet-natured gave way to the kindness and compassionate uncle: — "O! you shall not die," exclaimed he, overwhelmed at the discovery he had made. His nephew was a Christian. According to the laws of the country he must die; but how could he find a heart to deliver up into the hands of a justice of his family? And the affair dropped, and the Christians were delivered.

We must not, however, think that persecution has ceased. Sometimes the goods of the Christians are sold to foreigners, by whose pressure and sale, they are reduced to a state of poverty and wretchedness; at other times they are sold into slavery, and themselves reduced to perpetual bondage, while, others, seventeen in number, are cast into chains. Those who escape can only meet together during the night, or in the solitary caverns, or in the deep recesses of the woods; and even there they may be troubled by spies sent by the government, who immediately take down the names of those they find thus concealed and regathered together. But, thanks to the prudent mediation of the prince! things do not in general proceed further. Nevertheless, our Christian friends, while thanking God for the respite, however uncertain, they enjoy, "beg of us," in the words of the Bible, "to come to us in our day of trouble, and to lead us up from among the nations." What do you mean? answered his guest, at the same time looking forth upon the cloudy sky; and what is the voice of the great eagle?" Hear it now," said the savage, as the first peal of thunder rolled and echoed round the hills.

"What spirits have you in your country?" "I come," said the stranger, "from the islands and the great desert. You would never reach it; but what I have told you is true. The Indian turned in his hut to sleep; but he could not sleep at all; and he walked out again in the clear still moonlight, when the storm was rustling, to think about the book which could teach him the way to the sky. He made his way to the tower, where lived his uncle, the chief of the tribe, to whom he repeated, the next morning, what the traveler had said; and he asked them if they would go with him to fetch such a book from the great desert. Having obtained their consent after a season, the traveler went on his way, and they took their journey in an opposite direction. They judged by the changes of the sun, and were six months on the road; but at last arrived at their destination, and entreated to see the book of which they had heard, and to be initiated into the mysteries of the sky. They were two brothers, and of different ages, and of different tempers.

Their history excited great interest. They were welcomed and instructed; but ere many months had passed, the savage who had first heard of the book, died, and the two brothers and their friends were left to struggle on with the fatigues and hardships of the journey, fall ill..."
and died; and, however, till he had listened to the tidings of salvation by Jesus Christ, and declared that he believed the book. A still deeper feeling was caused by his death. A missionary offered himself to return with the two others to their homes. He did accompany them back to the Columbian River. Accounts have been received from them within the last year; and joyful receptions by the tribe. He is given to drink them of the river of water of life.

FAITH AND PERSEVERANCE.

About sixteen years ago a missionary in India met, in passing through a village, a native, with whom he held a short conversation, and to whom he gave a Testament and some religious tracts. He continued his journey, and heard no more of this miserable condition than that he should avow some knowledge of love to God and the hatred of sin, and he bore from that he should be present on the occasion. He accordingly went with them. After the ceremony, he was sometimes asked if he belonged to one of "the cross-ened (American) people." He was also told that if he were a missionary he could not be an Englishman, for an Englishman has no religion. "The impression was widely prevalent," Mr. Smith says, "that the Americans (most of those who went to China being traders, missionaries, or missionaries) were a benevolent nation, and that Christianity was their religion; but that the British were without any religion at all." What an advantage does this impression give to our missionaries! And how strong the obligation which it lays upon Christians in this country to send men to China whom the people are disposed to honor and believe!—Desp. spr.
MISSIONARY ADVOCATE.

COMMUNICATIONS.

ONEIDA INDIAN MISSION.

TO THE CORRESPONDING SECRETARY OF THE MISSION-
ARY SOCIETY OF THE R. C. CHURCH.

DEAR SIR,—I have the honor to inform you that the individual who will be responsible for the safety of the missions, and consequently make no effort to secure the object. And we would fondly cherish the hope that such Christians, and especially such missionaries, are few and far between.

But, this object secured, shall we stop here? Is it enough that we maintain the ground already occupied? Is it, that we set the next to fill the spheres of this present occupancy? But why these interrogatories! It will be conceded by all experienced and enlightened Christians, that the soul of Jesus is the spirit of missions; that the power of the church is a missionary power; that the purity and diffusiveness of Christianity are identified, and that present advantages can be secured only by increased exertions and unfailing perseverance.

Our missionary work must, therefore, be gradually extended. And, to provide for this enlargement, the standard of the church’s liberality must be elevated. Instead of an average of sixteen cents, let the standard for the current year be fixed at twenty cents a member. And let every preacher settle it, as a matter of conscience, for the current year be fixed at twenty cents a member. Small and trifling, however, as it may seem,

- But the officiating minister utterly refused to allow their
demands to be met. They were now meditating an attack upon the English.

They first visited the famous warrior, Harekiekie, at Tokanu. On the part of this chief and his tribe, they were now meditating an attack upon the English. But the officiating minister utterly refused to allow their demands to be met. They were now meditating an attack upon the English.

The devoted little band had not proceeded far. Through the instrumentality of hot pastors, the church may be awakened to a sense of its duty in this matter; without it, she will probably sleep on, though multitudes of immortal spirits perish through her neglect. By all that is best vestige in the cause, by the solicitude of your ministry, by the bliss of innu meration, and by the terrible agencies of lost souls, we beseech you to embrace this previous cause in the affections of your hearts, and to endeavor to have your love for it an occupation of your thoughts into yourselves its interest.

C. PETTY, Cor. Sec.
G. LANS, Treasurer.

- Our other periodicals will please copy.

DONATION.

Our indebtedness to the American Bible Society is herewith acknowledged: the donation of Bible and Book of

- Terms for the benefit of our South American Mission at Buenos Ayres. This is only one of many instances of the readiness of that noble Society to aid us in our mission work, and we trust, that our brethren in the ministry will remember these acts of liberality, and put forth increased efforts for the promotion of its great interests.

Surely, if such a doubt exists, it must be found in the minds of our brethren in the ministry. Let us look to the Bible, and let us seek to secure the object.

As brother Schuyler, whose death is mentioned above, re had been late in some things operating against us here; but which I hope will eventu ally prove a blessing. The Indians have been very destructive of food on account of the failure of their crops last season. Their destitution has led many of them to practice deceptions for the purpose of obtaining food, and others, in their trouble, have fled to the intoxicating crops last season. Their destitution has led many of them to practice deceptions for the purpose of obtaining food, and others, in their trouble, have fled to the intoxicating waters; and from him they went to see a third notorious warrior, Herekiekie, at Taupo. On the part of this chief and his tribe, they were now meditating an attack upon the English.

The old chief replied to them by laying his hand on the map, and then addressing them in a language which he understood. They then visited the famous warrior, Harekiekie, at Tokanu. On the part of this chief and his tribe, they were now meditating an attack upon the English.

The devoted little band had not proceeded far. Through the instrumentality of hot pastors, the church may be awakened to a sense of its duty in this matter; without it, she will probably sleep on, though multitudes of immortal spirits perish through her neglect. By all that is best vestige in the cause, by the solicitude of your ministry, by the bliss of innu meration, and by the terrible agencies of lost souls, we beseech you to embrace this previous cause in the affections of your hearts, and to endeavor to have your love for it an occupation of your thoughts into yourselves its interest.

C. PETTY, Cor. Sec.
G. LANS, Treasurer.

- Our other periodicals will please copy.

DONATION.

Our indebtedness to the American Bible Society is herewith acknowledged: the donation of Bible and Book of

- Terms for the benefit of our South American Mission at Buenos Ayres. This is only one of many instances of the readiness of that noble Society to aid us in our mission work, and we trust, that our brethren in the ministry will remember these acts of liberality, and put forth increased efforts for the promotion of its great interests.

Surely, if such a doubt exists, it must be found in the minds of our brethren in the ministry. Let us look to the Bible, and let us seek to secure the object.

As brother Schuyler, whose death is mentioned above, re had been late in some things operating against us here; but which I hope will eventu ally prove a blessing. The Indians have been very destructive of food on account of the failure of their crops last season. Their destitution has led many of them to practice deceptions for the purpose of obtaining food, and others, in their trouble, have fled to the intoxicating waters; and from him they went to see a third notorious warrior, Herekiekie, at Taupo. On the part of this chief and his tribe, they were now meditating an attack upon the English.

The devoted little band had not proceeded far. Through the instrumentality of hot pastors, the church may be awakened to a sense of its duty in this matter; without it, she will probably sleep on, though multitudes of immortal spirits perish through her neglect. By all that is best vestige in the cause, by the solicitude of your ministry, by the bliss of innu meration, and by the terrible agencies of lost souls, we beseech you to embrace this previous cause in the affections of your hearts, and to endeavor to have your love for it an occupation of your thoughts into yourselves its interest.

C. PETTY, Cor. Sec.
G. LANS, Treasurer.

- Our other periodicals will please copy.
MISSIONARY ADVOCATE.

Poor Menihera, upon the rest of his party reaching the beach, was shot dead, and struck him several fatal blows upon his head with their hatchets. One of their number, Manihau, was mortally wounded; but the others were at a little distance behind, and escaped unhurt. On their hastening up, the murderers made off. The Rev. T. Chapman writes:—

The Rev. R. Taylor observes, March 22:—

"It was a noble and excellent gift on the part of John Smith, of Albert plough renown. And now, perhaps, our enemies will give in, and be disposed to come and seek the book and the signatures of the queen and Prince Albert; but on one condition—they must pay a shilling each. They cheerfully did so, and Mr. Smith thus happily raised between forty and fifty pounds for the two objects we have stated."

On returning home to his village, Mr. Smith informed his friends of the circumstances, and told them they were welcome to come and see the book and the signatures of the queen and Prince Albert; but on one condition—they must pay a shilling each. They cheerfully did so, and Mr. Smith thus happily raised between forty and fifty pounds for the two objects we have stated.

The circumstances do great honor to all parties. It was a noble and excellent gift on the part of John Smith, and liberal in a nearly thousand visitors, to help a good work; while gratifying their own curiosity in looking at royal signatures in Bagster's Bible, presented to John Smith, of Albert plough renown. And now, perhaps, our enemies will give in, and be disposed to come and seek the book and the signatures of the queen and Prince Albert; but on one condition—they must pay a shilling each. They cheerfully did so, and Mr. Smith thus happily raised between forty and fifty pounds for the two objects we have stated.

The circumstances do great honor to all parties. It was a noble and excellent gift on the part of John Smith, and liberal in a nearly thousand visitors, to help a good work; while gratifying their own curiosity in looking at royal signatures in Bagster's Bible, presented to John Smith, of Albert plough renown. And now, perhaps, our enemies will give in, and be disposed to come and seek the book and the signatures of the queen and Prince Albert; but on one condition—they must pay a shilling each. They cheerfully did so, and Mr. Smith thus happily raised between forty and fifty pounds for the two objects we have stated.

Our first parents had work assigned them, and told them they were welcome to come and see the book and the signatures of the queen and Prince Albert; but on one condition—they must pay a shilling each. They cheerfully did so, and Mr. Smith thus happily raised between forty and fifty pounds for the two objects we have stated.

The circumstances do great honor to all parties.

There are resources. The church has wealth enough at command, if she would but use it. It is our duty to attend to it, and qualify ourselves to be a true and faithful steward of the means committed to our trust. There are resources. The church has wealth enough at command, if she would but use it. It is our duty to attend to it, and qualify ourselves to be a true and faithful steward of the means committed to our trust.

The best shield against slanderers is to live so that none may believe them.
"Whence do you come?"

Scheris. "I am a German."

That I perceive," answered the stranger; "but have you no proof of it?"

"No; they are dead ITE.

"Are you, then, without a home?"

Yes; and without bread; but not without hope.

"Indeed! but on what, then, do you hope?"

"On God."

"If it is really so," said the stranger, "then you may come with me."

(TO BE CONTINUED.)

A SKETCH FROM THE GOSPEL LIFE.

What sweeps the Ganges down to meet
The subterranean main,
Unwelcomed in its heathen home
The blessing of faith.

MISSIONARY ADVOCATE.

THE BLESSING OF FAITH.

I have commanded the ravens to feed thee there."— 1 Kings xii, 4.

It is some time since I have had the pleasure of writing to you, my dear young friends, and I now gladly comply with the request of your kind friend in Portland, who penned this magazine facing you and took his pen to address to you a few lines. I need not do more than ask you one or two questions in the course of this paper. You all know who was fed by ravens; Elijah, the holy prophet of God, who lived during the reign of Ahab, king of Israel. The people of Israel followed the example of their wicked and idolatrous king, and brought upon themselves the displeasure of God. They were punished with a dreadful famine. If you wish to read a description of a famine, read Jeremiah xiv, 1-10. But God put a difference between the people and his servant the prophet. They were left to suffer the famine. He said to them, "Ride yourself by the brook Cherith, that is before Jordan; and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." Yes, the ravens would have an opportunity to feed the prophet! Would they not rather eat anything that they could find? Is it natural for a raven to take food to any person? And why to the prophet, and not to any one else? Just because, my children, the Lord commanded the ravens to do this. He is the great Creator. All power is in his hands. He can take the most unlikely means, and fulfill his own word, and bless his own servants. At his word even ravens shall bring food to his prophet. And you see, in the case of Elijah, low great is the blessing of simple faith.

But you will say, Does anything like this happen in our own times? Yes, indeed, for God is the same yesterday, to-day, and for ever. Be a little patient, and I will tell you, as shortly as I can, to make them plain, two real facts, and I hope you will be led to seek for the blessing of faith for your own souls.

One beautiful afternoon in May, in the year 1780, a boy, fifteen years of age, was standing on Blackfriars' bridge, in London, gazing intently on the waters flowing beneath it. He was just a lad, but there was a noble, honest look in his face. A respectable person passing by heard these words, and, looking attentively at the boy who had spoken half aloud, he picked up the feather and placed it in his hat, saying, "I will keep it as a remembrance, and never despise a respectable person passing by heard these words, and, looking attentively at the boy who was thus talking German to himself, to himself, in German,—
MISSIONARY ADVOCATE.

The following statistics of this flourishing body were submitted at their last annual general meeting in London:

“More than sixty years ago (namely, in 1785) the Parent Society of Foreign Missions was organized, and now occupies nearly two hundred stations in various parts of the mission field. In the first ten years of that period, the number of missionaries was advanced from five to twenty-six; at the end of the subsequent ten years, we find thirty-three; in the ten years following, fifty; in the ten more, one hundred and seventy; in ten additional years, two hundred and sixty; in the next ten, ending 1845, three hundred and eighty; and in two years subsequently, on the closing of the last published report, we find nearly four hundred and twenty missionaries and assistant missionaries, under the care of the Wesleyan Missionary Society.

“With regard to church members, or foreign converts, we gather the following information:—

In the year 1785, the number exceeds 1000; in 1790, eight thousand; in 1825, fifteen thousand; in 1850, seventeen thousand; in 1860, thirty-five thousand; in 1870, forty-five thousand; in 1880, one hundred and twenty thousand. Two years later, according to the report, ending April, 1848, the number of members and candidates for church membership amounted to 107,296. In 1835, the number of church members was 54,000; in 1845, 84,000; in 1855, 94,000; in 1865, 104,000; and in 1875, 114,000.

“Before 1815, the number of books published amounted to 75,140; in ten more; one hundred and seventy-five; in ten more; one hundred and eighty-five; in ten more, one hundred and ninety-five; in ten more; one hundred and twenty; and in ten more; one hundred and thirty.

“From the Juvenile Missionary Repository.

MISSIONARY ADVOCATE.

CONTINUED SUCCESS OF COLPORTAGE IN VIRGINIA.

This work of evangelization continues to be prosecuted by the American Tract Society in Western Virginia with most gratifying success. During the last year, about thirty colporteurs have been employed; the reports of eleven have been received, and they present the following encouraging results, showing a large advance upon the operations of the preceding quarter. More than four thousand volumes, valued at over one thousand dollars, have been sold, and one thousand and thirty volumes, worth one hundred and seventy dollars, distributed gratuitously. About one thousand five hundred and ninety-two families were visited, three hundred and forty families visited in Virginia, one hundred and seventy families, and one hundred and sixty-two families were without the Bible. In addition, one hundred and thirty-three meetings for religious exercises have been held, and twelve new schools opened. During the preceding year, about thirty colporteurs have been employed; the reports of eleven have been received, and they present the following encouraging results, showing a large advance upon the operations of the preceding quarter. More than four thousand volumes, valued at over one thousand dollars, have been sold, and one thousand and thirty volumes, worth one hundred and seventy dollars, distributed gratuitously.