I am aware, my brethren, that you have difficulties to contend with of no ordinary character—such as the long-established and deeply-rooted social and domestic habits of the heathen of this land, together with their almost innumerable superstitions, oppose a most stubborn resistance to the gospel. To this may be added the numerous languages and dialects spoken by the people, and the difficulty of procuring competent interpreters, through whom to communicate distinctly and clearly the truths of the gospel. But, my brethren, those are difficulties common to all heathen lands. Besides, in almost all other places, there is an organized idolatry interwoven with powerful civil governments, and watchfully and jealously guarded and supported by them. This is not the case here. Here there is no organized religion at all; nor is there, as far as I can find, any State establishment, watching, with more than a panther’s eye, all encroachments real or imaginary upon its rights. So great as are the difficulties you have to contend with—and I acknowledge they are great—still the greatest and most fearful obstacle, usually to be encountered in heathen lands, does not exist here at all. Your situation, in this respect, is very similar to that of missionaries to the Indians in the States. Then repeat: If you fail, what missionaries to the heathen can be expected to succeed?

But you will not fail—you have not wholly failed—you cannot fail. Those words, “Lo, I am with you always, even unto the end of the world,” must insure your success. And I indulge with pleasure the anticipation, that you and your successors, and your brethren of other communions similarly situated with you and your successors, are appointed, in the good providence of God, to bring the benightged millions of this vast peninsula to the glorious light and liberty of the children of God.

True, your progress thus far has been slow. Only a few adult natives have been truly converted to the truths and morals of Christianity—and only a few native children have been permanently benefited by the instructions received in the schools. And the consideration of these facts naturally leads me to inquire, whether all has been done which might reasonably have been expected—I whether our brethren have been faithful and enterprising—whether they have devoted themselves exclusively to their work, and laboured like men in earnest—like men who feel that a dispensation of the gospel is committed to them, and that there is a work to be done if they preach not the gospel? Or whether they have to any extent entangled themselves with the affairs of this life, by which their ministry has been marred or ruined? But be these things as they may, your progress, in the nature of things, is likely to be slow. Still, more may be actually accomplished than appears on the surface. There may be the laying of a foundation on which others may build, or yourselves in future years. Thus one soweth and another reapeth. You, labour, and others may enter into your labours.

When they shall show us a plan, not which may be supposed, but which has been proved, to be more efficient in propagating the gospel on this coast than an itinerancy, then they will have claims to be heard. But until then they should be silent, and suffer us to manage our own affairs. “A tree is known by its fruits.” To our brethren I have but a word more. It is not probable that the provision has been overlooked by which the itinerancy is adapted to the mission work. The bishop, you are aware, is not allowed to station a preacher in the same place more than two years in succession, except (among others) “missionaries to foreign stations.” According to this exception a rigid itinerancy is not required on the field of foreign missions. There a man may be stationed one or twenty years in the same place, as the necessities of the work may require. Is not this enough? Surely it cannot be denied that a man should be stationed for life in the same place, whether he be useful or not—should any one desire this, I fear it would be found that he had lost the missionary fire, if indeed he had not lost the fire of Christianity also, and that this was the real difficulty in the case.

I have now visited all the stations immediately on the coast, except Marshall, and some of those inland; and I am gratified to learn, that the relations of our missions with those of other Churches are generally peaceful and harmonious. They ought to be so universal. There is so much need of mutual confidence, mutual love, and mutual aid, that it is a source of surprise to find that at times the labourers in the vineyard of our common Master on this coast, that here especially the spirit of sectarian proselytism ought to be extinct. No enlightened Missionary Board could ever think of sending men to these shores, and of sustaining them here at large expense, to proselytize ministers and members of other Churches whom they profess to regard as already brethren in Christ—certainly ours does not. The noble-spirited Paul preferred not to preach the gospel in certain places, lest he should build on another man’s foundation. But to the poor, mean-spirited proselytist it seems to be glory enough that to build.

I am happy to say, however, that in my investigations since I have been on these shores, I have not found a single instance in which you, my brethren, have been guilty of the course here condemned, and I hope there is not one. Continuance, my brethren, is the cultivation of those friendly relations with brethren of other evangelical Churches, by observing the obvious principles on which alone such relations can solidly exist. Respect their claim of Churchship, though not of exclusive Churchship—respect their disciplinary regulations, particularly in regard to the dismission of ministers and members, and never receive either the one or the other, unless he bring a certificate of honourable dismission from the Church to which he belonged; or, at least, until a fair and honourable understanding be had with those who have the supervision of him—and attend most carefully from all the arts and measures of proselytism. And, if others should depart from these principles, never reta...
THE AFRICAN MISSIONARY.

A STONE-CUTTER in London, who was of that class who have the art of using a portion of their earnings in the cause of the Redeemer, by reminding you of the wholesome directions of the Church of England and the Conference. (The directions were here read. See page 31.)

The following letter is from the Superintendent of the Missionary Society in the British Colonies, and is dated Fuh-chiau, March 9, 1853.

DEAR Brother,—I shall myself of a few minutes' leisure before the mail leaves, to note briefly one or two entries in the Missionary Society's account book, which has been opened for the year.

I have an article in my paper, in which this language is used—

Now, coloured men, what do you mean to do—for you must do something. The American Colonization Society tells you to go to Liberia. Mr. Bible tells you to go to Canada. Others tell you to go to school. We tell you to go to work, to work, you must go, or we will not help you.

Men are not valued in this country, or in any country, for what they are; they are valued for what they can do. It is in vain that we talk about being men, if we do not the work of men. We must become valuable to society in other departments of industry than those servile ones from which we are rapidly being excluded.

We must show that we can do as well as be; and to this end we must learn trades. When we can build as well as live in houses; when we can make as well as wear shoes; when we can produce as well as consume wheat, corn and lye—then we shall become valuable to society.

The individual must lay society under obligation to him, or society will honour him only as a beggar and a dependant. How shall this be done?

In this manner: Use every means, strain every nerve to master some important mechanical art. At present, the facilities for doing this are few—there are few institutions of learning open to yon above the work-shop; but the Lord helps them who will help themselves, and we have no doubt that new facilities will be presented as we press forward. One thing is certain, we must find new methods of obtaining a livelihood, for the old ones are failing us very fast.

We therefore call upon the intelligent and thinking ones among us, to urge upon the coloured people within their reach, in all seriousness, the duty and the necessity of giving their children useful and lucrative trades, by which they may commence the battles of life with weapons commensurate with the exigencies of the conflict.

Lands for Liberia.—At a late meeting of the African Ethnological Society in London, the Rev. A. W. Han- son read a remarkable series of observations on the languages of the African Gold Coast. These are four, quite distinct, subdivided into a multitude of dialects, and spoken by a population of not less than two millions in the aggregate.

The languages of Africa have been a subject of much importance in the Missionary Society’s schools in their schools in Christian countries, that applications have been made to them that such work should be continued; and through the aid of the British and Foreign Bible Society, he hopes to give his countenances more of the sacred Scriptures in their own language.

JAHAT'S NATUR E OR IDOLATRY.—A few years ago a young African addressed Mr. Johnson, a missionary, in language like this—

Massa, them words you talk last night strike very much. When you preach you read the 16th and 17th verses of the 4th chapter of Isaiah, and explain them; you show me how our country people stand. Me say, Aha! I wish I was all this! He never been in my country. You say, Do not your country people live in the same way? Me say, Yes, that true; God knows all things; he put them things in the Bible. Massa, I sure that the Bible is God's word, for man cannot put the things in there, because he no see it. That time I live with a man that make grogreetee. He take me into the house, and teach me to make grogreetee, too. He show me a tree; he say that grogreetee; he take country axe, and cut some of that tree; he make a god; and he take the leaves, and that which was left, and give me to cut. I make a fire, and sit around the fire. Then they cook and eat. When they done eat, the man take all the leaves of the grogreetee tree, and burn them in the fire, and then all the people stand round, and clap their hands, and cry, Aha! Aha! Aha! Massa, when you read this verse, (Isaiah xiv, 16.) I can't tell you what I feel. You begin to tell me how the people are, and you show me some of things on aashaw, and I was struck again; for when they done eat, they take the leaves, they make a grogreetee, they say "they give to the people when they be sick." You been use some grogreetee which look like dirt; that is the thing we use to eat. God's word, for man cannot put the things in there, because he no see it. See, massa, our countrymen use aashaw. For true the Bible God's word.—

London Free Magazine.
MISSSIONARY ADVOCATE.

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the case, as by last advisers his army was within a few days' march of Macao, and had overthrown the government. The new emperor (as he now may be called) has made overtures to the lieutenant-governor of this provi-
sion, but his answer is still a State secret. It is however a fact to be noticed in this connexion, that the lieutenant-governor declines sending or accepting the imperial cause in the disturbed provinces, assigning as his reason that he wishes to reserve all his forces for the defence of the capital or the capital province.

Some literary graduates of this city, while on their way to Peking, were recently captured by the rebels, their chief informing the frightened captives that he would soon send emissaries and offices for them in his name, and that the Chinese sympathize with all the mus-
gants; and will hail with joy the restoration of the Ming dynasty.

It is also said that the Chinese government is about to legalize the opium trade. The finances of the coun-
try are in a most deplorable condition, and the new emperor hopes to fill his exchequer by the revenue derived from the tax on opium. Different opinions are held in regard to the effect of this measure on the general interests of the empire. Many foreigners think it the wisest policy the emperor can adopt. The Chinese, however, generally condemn the step.

We are informed that the American Board is about to commence missions in India and Turkey. May the Lord direct you, as well as to the selection of fields and men. The mission in France is a subject of great inter-
est and importance.

Our friends of the American Board Mission here are well, and busy at work. Mr. Walton, of the Church of England Missions, still labours alone, but he expects to be with us during the year.

We are at all in our appropriate calling. O for a day of universal prayer! I have often thought of the efforts here are not in vain. I see many evidences of the blessing of God upon our work. I trust that the Lord will enable our missionaries to be weary in their efforts for the kingdom of God. We need faith, patience, and energy. Our work is in a sense a victory for Christ's cause. Here the battle is certain for us.

With great respect, affectionately yours,

K. S. MACLAY,

CHINESE EMIGRATION.—Rev. Mr. Williams, a mission-
ary at Canton, speaking of the Chinese emigration, says:

Emigration is taking the form of a transfer of Chi-
inese to other parts of the world. The emigrants have left Canton, Macao, Lima, and Havana, in a contract of five years' labour, after which the parties do as they please. Few of the coolies, how-
ever, will ever return to China. If there could be any security for good treatment, the plan would be a good one; but the Spanish people are not the most trust-
worthy in such matters. The English government has an agent here so to make the attempt to introduce Chinese labourers to America. Free emigration to America has nearly ceased; but it is likely to revive. Probably there will be an annual emigration of two or three thousand in the next four or five months past. The world seems to be mixing up again, and its various families are becoming acquainted with each other. What is this to the destroyers of Paganism, Tis-
et, Mahometanism, &c., must also come in.

A CHINESE SOLDIER.—If our engraving at the head of the page at all resembles a soldier such as the "celestials" make—and it is said it does—then one would think they could not be formidable antagonists. However that may be, there is a civil war in progress in China at this time, upon which, and the "procla-
mation of the rebels," the London Standard puts forth some weighty remarks, and we cannot but think we shall do "our readers" a service by translating the whole to our columns:

Our readers may remember that several weeks ago we stated, upon authority of an American correspondent, that the insurgent movement in China had assumed a religious and even a Christian character.

PROCLAMATION OF THE REBELS.

"You have called the Eastern King, and Godfellow-
Chief, with Somo, entitled Western King, also General-in-
Chief of those who, by divine appointment Emperor of the celestial dynasties, wish to carry out the grand proclama-
tion, to announce that they have received the command of the Great God, and have proceeded for the sake of the people. According to the Old Testament, the great God (Shang-ti), our heavenly Father, in six days created heaven and earth, the sea, and all things. The great God is a spiritual Father, a glowing crucible, from which the great God AC, present; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages, it is to be observed that the world the great God has frequently manifested his dis-
grace, and has caused it to be that you people of the world are still ignorant of it! The great God in the first in-
stance displayed his anger, and sent down a great rain, lasting for forty days and forty nights, by which means the flood was produced. On a second occasion, the great God manifested his displeasure, and caused the land to be 

FRANCE.

ESQ. C. COOK, D.D.—Our readers will be pleased to persue a letter from Esq. Dr. Cook, who has the su-
perintendence of missions in France. He writes from

Dear Doctor Durbin,—We are assembled here for our northern district meeting, in which, as well as in the south, we have had much of the divine presence and power. The thing that struck me on my arrival has been the large number of the Societies which allows us to take them on trial, are features of encouragement such as we have not had for years.

Note.—In a recent communication from Mr. Cambon, he speaks of the visit of Nite of the excellent President of the Evangelical Alliance, Sir Culling Eardley, and of the great attention given by him to our work we have in hand at Nice. Sir Culling is now at Lyons, and has invited me to meet a day with him on my return to Nice, which will be effected, God willing, this week.

The revival in the Methodist societies of the south still continues in its beneficent influence, and is extending further and further, affecting not only our societies, with whom it commenced, but the National Reformed Free Church, to whose missionary efforts this revival is ever seen in France. We have had one or two partial revivals in the neighbour-

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ITALY.
The Church is aware of the gradual yet sure increase of evangelical religion in France, particularly in the south; and recently that this work has advanced to the very confines of Italy, and has established itself even within the limits of Nice. There is the superintendence of the Wesleyan Methodist Missions in France, aided by a small appropriation from our Society. Nice is a city in which many persons from the north of Europe spend their winters, chiefly in pursuit of health. They are persons of influence and distinction, and are acquainted with the latest and purest word of God. Mr. Cambron, an evangelical French minister in connexion with the French Methodist Conference, is the missionary at Nice, and is under the superintendence of Rev. Dr. Charles Cook, President of the Conference. The following extract from Mr. Cambron's reply to Dr. Cook, and by him transmitted to us, we shall read with pleasure. What knows but what the purest word of God may sound out from Nice through Southern and Central Europe, even to the shores of the Baltic? Dr. Cook's letter is to the President of the Conference. The following extracts from Mr. Cambron's reply to Dr. Cook, and by him transmitted to us, we shall read with pleasure.

... these particulars will have much less interest at a later date. I have received money which it was thought was given to the missionary work, but which was only a trifling sum of about seven to ten cents a week to sustain the minister... Our donations, including what has been given for building, have reached two thousand or twenty-five hundred francs, (four or five hundred dollars.) We can reckon on that as the minimum. We have asked nothing. The other Churches sent round their collecting books at the beginning of the year, and have received money which it was thought was given to us. Another year we shall be better organized. ...}

SOUTH AMERICA.

Rev. D. D. Loom gives us an account of the condition of things in Buenos Ayres, up to April 2—

We are still besieged. Urquiza has come to the scene of conflict in person. He has lost Sebastopol. Today there are more than three hundred thousand of the invader. We have an armistice for nearly a month. This is a great deal of temporal distress. Our Church share largely, spiritually we still live, but have not had much manifest prosperity for the last quarter. This is our quarterly meeting occasion. I preached last night, and will have the satisfaction of writing up my experience to you. My health and that of my family is now good. For the last two months I have recuperated greatly. Our pleasant fall weather is now beginning. [month of October.]

CALIFORNIA.

Rev. N. P. Heath, late of Chicago, Rock River Conference, was transferred to the California Conference, and left the port of New-York on the 30th of June, in the steamer Illinois. He will be followed by one or two more in the fall, according to present purposes.

Southern California Mission—This missionary to the Southern California Mission, Rev. Adam Bland, writes to the Corresponding Secretary, dated Los Angeles, April 8th—

... among my hearers it seems that the Russian is growing apace among the young... Our experience meetings are held in private houses. The first Sabbath I spent in Los Angelos I went to see the city, and in the afternoon I preached in my rented house to about fifty persons. It is not so mortifying to receive no orders to preach as to be met with constant rebuffs. I have been cheered by the prospect of a small church... Inspector Bland... has twenty-five scholars. "Better to come under the rod..."

Reformation in Ireland—At the annual meeting of the National Bible Society held in May, at the Irish and English Missionary Society, the Marquis of Blandford in the chair, the committee reported that in nearly fifty years, since the Society was founded from the 3rd to the 10th rank of Popery by the Society's missionaries, while thousands of the Irish Roman Catholics had embraced the Protestant faith, and many thousand were inquirers into the divinities of the word of God.

Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous—Two Perilous...
missionary advocate.

misSionary advocate.

we sincerely wish that all the evangelical churches in Europe and America would, through their several missionary organizations, keep themselves well informed of each of the missionary work of the others. In this way the general interest of our Christian world for the conversion and salvation of the heathen nations was apparent to the whole family of evangelical christians. we ourselves have acted on this principle, as the columns of our missionary advocate will attest, as well as the missionary department of the christian advocate and journal, and of our other papers, furnished with information from our mission stations in Italy, France, Spain, Portugal, and the rest of the world. the June number of the macdonald contains a full account of the recent annual meeting of the american missionary union, held in Albany, N.Y. it was largely attended by pastors and principal friends of missions among the laity, among whom we notice a goodly number of distinguished citizens. in this general meeting there was a free interchange of opinions and views on their general missionary work. the proceedings give evidence of an advance in the missionary cause, both at home and abroad. we notice that the king of Prussia had been applied to, through our missionary, to extend further liberty and more sure protection to the mission in his dominions; and that he had returned a favorable answer.

in the discussion on the question whether the telogoo mission in India should be discontinued or re-inforced, we observe, what has been noticed among the disciples ever since the ascension of our savior and saviour, namely, some strong in faith, and some weak. But the right will prevail, and we trust the word of God will still be preached to the telogooos.

the discussion of the question of continuing or discontinuing the telogoo mission, brought up the question of the ability and willingness of the churches embroiled in the missionary union to sustain an extended plan of missionary enterprise. the secretaries stated that the extensions and plans proposed would require one hundred and sixty thousand dollars this year, and would draw after it a further expenditure of men and money in succeeding years. in this discussion some desponding sentiments were uttered by a few of little faith; but the prevailing feeling was of confidence that the church would respond cheerfully and fully, if she saw the missions were prosecuted with vigour and success.

hon. J. M. linnaur, of Pennsylvania, thought there was money enough and disposition enough to do the work. fears were expressed that an advance of twenty-five thousand dollars could not be made, and yet, a few years ago, a debt of forty thousand dollars was swept off in a single year. Let pastors do their duty in fairly presenting the object, and he doubted not that the churches would do theirs.

return of a missionary. — we see by the paper, from Los Angelos, at this place I have done nothing but preach. At Los Angelos I preach every Sabbath morning. At each of the other places I preach every other Sabbath afternoon.

there are many other places within one hundred miles of Los Angelos where they ought to have preaching, and I'll have it after I get the help. Bishop Ames promised, namely, two preachers.

Methodist Episcopal Church, South. — Traveling preachers 28; local preachers 21; circuit and stations 2; Sabbath schools 15; 12 houses of worship completed, 6 building. Collections for the year: For missions $1,209; Sunday-school collection $344. 80; Conference collection $76. Aggregate, $1,662. — New Orleans Christian Advocate.

Mississippi. — the resolution, instructing the expenditure of one hundred and sixty thousand dollars, was passed unanimously.

Mission schools was one of the most interesting topics of discussion in the convention, and there was a diversity of opinion, which seems to us to have been occasioned by not observing the difference in the conditions of the people to whom the missions addressed themselves severally. When the mission is among a people wholly beyond the influence of christian civilization, the first and chief instrument is the preaching of the word in the language of the people. But when this word begins to quicken the feelings of the heart, and to enlighten the mind, the converts will begin to think, then to inquire, and then must be instructed. Their children, born under those new conditions, will require to be instructed, and hence mission schools are the legitimate growth of the progress of missions among uncivilized heathen. The truth of this view is confirmed by a proposition in the convention to establish a college among the Kamarack tribe, among whom the Baptist missions have been successful almost beyond example in modern times.

But where the missions are among a people who are civilized, at least to a great extent, as in china; or where christian civilization is present and influencing the people, there the people will immediately, upon hearing your sermon, begin to inquire into the truth of your doctrine; and hence you take the position that mission schools arise are at the very beginning of the mission. Such is the case in many parts of British India, particularly where English manners and the English tongue are familiar. the Rev. J. G. binney reached and expressed, we think, the right conclusion in the following words, namely, "Where the word of God would draw was at this point: preaching must be employed as the instrument of conversion; teaching, to promote intelligence in the church and to guard against errors."

the Baptist Mission in Germany.— Mr. oncken, of the mission in Germany, gave the convention an interesting account of its commencement and progress. He said —

the work of the Baptists in Germany began at the close of the last century, in a meeting of evangelical christians, who, under the good seed with trembling hands, but it had not re-}

The resolution, instructing the expenditure of one hundred and sixty thousand dollars, was passed unanimously.

mission schools was one of the most interesting topics of discussion in the convention, and there was a diversity of opinion, which seems to us to have been occasioned by not observing the difference in the conditions of the people to whom the missions addressed themselves severally. When the mission is among a people wholly beyond the influence of christian civilization, the first and chief instrument is the preaching of the word in the language of the people. But when this word begins to quicken the feelings of the heart, and to enlighten the mind, the converts will begin to think, then to inquire, and then must be instructed. Their children, born under those new conditions, will require to be instructed, and hence mission schools are the legitimate growth of the progress of missions among uncivilized heathen. The truth of this view is confirmed by a proposition in the convention to establish a college among the Kamarack tribe, among whom the Baptist missions have been successful almost beyond example in modern times.

But where the missions are among a people who are civilized, at least to a great extent, as in china; or where christian civilization is present and influencing the people, there the people will immediately, upon hearing your sermon, begin to inquire into the truth of your doctrine; and hence you take the position that mission schools arise are at the very beginning of the mission. Such is the case in many parts of British India, particularly where English manners and the English tongue are familiar. the Rev. J. G. binney reached and expressed, we think, the right conclusion in the following words, namely, "Where the word of God would draw was at this point: preaching must be employed as the instrument of conversion; teaching, to promote intelligence in the church and to guard against errors."

the Baptist Mission in Germany.— Mr. oncken, of the mission in Germany, gave the convention an interesting account of its commencement and progress. He said —

the work of the Baptists in Germany began at the close of the last century, in a meeting of evangelical christians, who, under the good seed with trembling hands, but it had not re-
THE BLIND.—Among the many endeavors to mitigate the various forms of human woe, are those Christian institutions known as Asylums for the Blind. The first school for the blind was founded in Paris in the year 1764. The example was followed in England some seven or eight years afterward. Now there are more of these schools in Germany than in the rest of the world. Of the blind, those who are born so are few, comparatively. Improved medical practice, charitable care, and vaccination, have greatly lessened the proportion of those who are blind to those who see. From statistical inquiries it appears, that in Austria, Prussia, and Switzerland, that proportion may be about one in fifteen or sixteen hundred; in England it is less; in Egypt far greater.

For Missionary Speakers.—Carey, the missionary to India, was one of the most remarkable men of his age, and has so impressed himself upon the pages of Church history, and especially upon the pages of the history of "Modern Missions," as to serve as a fixed star for the guidance of those sons of the Church who, having been moved by the Holy Ghost to the same work, need before their eyes a clear and a strong light for so eminent a vocation. Our Lord was pleased to say to his disciples, "Ye are the light of the world;" and Carey was such an one as "cannot be hid." Carey was a journeyman shoemaker, in the small hamlet of Hacklink, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproof applied to him by Sidney Smith, in sneering at the "blind sect of the world." Of the blind, those who are born so are few, comparatively. Improved medical practice, charitable care, and vaccination, have greatly lessened the proportion of those who are blind to those who see. From statistical inquiries it appears, that in Austria, Prussia, and Switzerland, that proportion may be about one in fifteen or sixteen hundred; in England it is less; in Egypt far greater.

The year just closing has not been a year of signal prosperity, but a gradual rising is perceptible in all the departments of the Church. The essential ingredients of the meekness of the gospel assuaging their ferocious passions, melting down a million contending units into that noble object, on behalf of which the first small effort at Kettering was presented, no less than ninety-one thousand five hundred pounds.-Dr. Haman.

FUTURE TRIUMPHS OF THE GOSPEL.—My soul is enlarged and stands erect, as I look down the declivity of years and see changes which those young disciples of God, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of ages; and half the day that will never go down. I see the darkness rolling upon itself, and passing away from a thousand lands. I see a countless day following, and lying itself over all the earth. I see the nations coming up from the neighbourhood of the heathen, to the idolatry of the empires of the world, in which they had walled up to the purity of the divine image. I see the weakness of their heretical passions, melting down a million contending units into one, silencing the clamour of gods, and swelling into the life a thousand building charities which had died under the long winter. I hear the voice of their joy. I recite from the山谷, and echoes from the hills, already hear, on the eastern breeze, the songs of the redeemed. I ascend the Alps, and see the darkness retiring from the Papal world. I ascend the middle and western mountains of the Pacific one after. I ascend the mountains of Thibet, and hear from the plains of China, and from every jungles and jungles of Hindostan, the praises of the living God. I see all Asia bowing before Him when, eighteen hundred members of their united forces, on Calvary. I traverse oceans, and hear from every floating beach the songs of the redeemed.

The dwellers in the vale, and on the rocks, shout to each other, "The stones and the tropes distant mountains catch the flying joy; Till, till, and on the winds roll wide, and Earth rolls the repulsive howling round." Come that blessed day. Let my eyes behold the sight; and may this give this worthless body to the worm.-Dr. Griffin.
**MISSIONARY ADVOCATE.**

**INDIAN MISSIONS.**

**THE FLAT-HEAD INDIANS.—In volume seven, number twenty-seven, of the Christian Advocate and Journal, bearing the date of March 18, 1853, a communication may be found showing the origin of what is now our Oregon Conference.

A perusal of that letter, from the pen of G. P. Distry, Esq., accompanied by the protest of our readers, would well repay those who had the privi-

**CHARLES THE TWELFTH.—A literary functionary of the German government, who passed some years offi-
cially in the stream, gives us an account of a modest and authentic letters of Charles the Twelfth, of Sweden,—a translation from the Swedish official annals, and a Volvons life of the chivalrous adversary of the Czar Peter: his feelings and views, and his influence on the liberty and as adventurous nature, and the Russian policy of the era are exhibited with fresh interest.

**SCOTLAND AND HER SCHOOLS.—In our last issue we gave our readers an account of the prevalence of irreligion among the youth of Scotland. We wish it were possible to quote the language of Alland, the historian, on the subject of education. A single society—the Highland Society—seems given edu-
cation to twelve thousand youths, at an expense for each scholar of less than one dollar and ten cents per annum.

**METRICURY LEGACY.—Charles N. Bloedel, of New-York, and recently deceased, mentioned in his will the Madison University to the amount of twelve thousand dollars. He was one of the original sub-
scribers to the endowment of the University, and subscribed one hundred thousand dollars for that purpose.—Rochester Democrat.**

**WESLEYAN METHODIST CHURCH IN CANADA.—The thirtieth anniversary of this branch of the Methodist Church, has lately been held in the city of Hamilton. After declining the losses occasioned by deaths, removals, expulsions, &c., the increase over the past year amounted to about twenty-five hundred,**

**SWEDES.—Since our last issue a holier has been sent out from the Bethlehem Ship, N. Y., to aid in the care of societies in Buffalo, Sugar Grove, and Jamestown.**

"I HARK! IS THE WILDERNESS A CRY?"—One of our preachers in Minnesota, writing to Rev. Brother Willard, says:—

"Hear ye not, then, the Macedonian cry? Many of them will leave this city in the spring, and settle in the country; but others will be constantly coming. I hope you will arrange your work so as to spend a few weeks here early in the spring. This territory will be a very inviting field for our brethren and companions, and by thousands. Shall they perish in this wilderness? It appears to me that the door is now open for us, by the Lord's blessing, to send preachers to those regions. I think of the words of Mr. Willard, urging him to visit those regions, says:—

A young man, a Swede, a clerk in a stove, as I called in one morning, with tears asked me to put his name in for baptism. Brother Peterson, and of the work at large in the West.

I therefore make a prayer, and ask for grace and assistance in the time of receiving two or three persons on probation, which I tried to make as impressive as I could to others. For a while the Swedes and Norwegians, as I have mentioned before this, but we have not been able to go on and finish it. Yours, respectfully, &c.

A perusal of that letter, from the pen of G. P. Distry, Esq., accompanied by the protest of our readers, would well repay those who had the privi-

**THE CONVERSION OF A PAGAN PRIEST.—In the month of June, in the year 1848, on the banks of Cass River, at the Great Bend, were convened the Chippeway Indians, and those of the number of about fifteen hundred, for the purpose of holding a camp-meeting. It was a lovely spot, several miles from any very large settle-
ments of the pale faces. There were about one hundred tents or wigwams. The missionaries and their wives were there in due time. Several Indian families had been there several days, in waiting for the meeting to commence. There was the stand, built of a few elms which had blown down from the river some mill fur-
ther on, and the pews the same. But who can paint the feelings of the missionaries? What language is capable of expressing such profound emotions as the results, with several hundred hes-
ten men and women dressed in their papua costume. Here we stood with our hands in the heart of the paganism forever.

With humble faith and prayer the meeting commenced. Soon did the wild and fearless preachers, teaching and praying, be on the way to all the poor Indians of the north.

Sabbath-day-dawned, a very beautiful day; every thing seemed to be praising the Creator; when I passed on the multitude of poor dark, ignorant heathen Indians around me, my heart sank within me; and there was a very great influence resting on the assembly. The band of missionaries felt that this would be an awful day, but that with God's help all results—will these poor souls be saved, or will they go from this meeting unconverted and unsaved?

Zivanoff began; many answers, in a very feeling manner, of what Christ had done for them, while the old lady who listened with astonishment and wonder, exclaimed: "I am going to Praying at 11 A. M. There seemed a divine in-
nstinct resting on the assembly."
In the afternoon the Lord sent a powerful shower of rain, driving from the ground a large number of the pale faces (of the baser sort) who had come several miles on Sabbath morning, and were a great annoyance to us; so that by the evening service we were free from them.

The cloud having passed away, left a very delightful evening to all, and the concert of praise was sweet and solemn. The Lord had added to the amount of loans bearing interest, and the whole number, 34 are original works and 24 reprints. Of the total number of copies of books and tracts published during the last year, 54,673 were of biblical character.

The amount of stock of paper and books is $103,241 73. During that year the receipts from Stereotype plates to the amount of 604,800. Total receipts for the year ending March 1, 1853, 28,807/. 6s. 5d., including 36,523/. 15s. 11d. free contributions from auxiliary societies, being an increase of 4,153 over those of last year.

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