THE ISLANDS.

Western Polynesia.—The wood engraving presented to our readers represents a scene described in the following language of one of the missionaries:

Producer.—We anchored in Dillon's Bay about noon on Saturday the 22d May. As we approached the anchorage we saw numbers of natives on the neighboring heights, some of whom shouted and beckoned to us. Some swam off to us, and came on board without hesitation. We were sorry to learn from them that the tribes in the immediate neighborhood of the bay were in a state of hostility, but in the afternoon we ventured on shore. We landed near the spot where Williams fell. We made our way towards the memorable stream by the side of which Harris was killed and Williams attacked. It is a beautiful place. The stream is about eighteen or twenty feet broad, and so deep that a boat might pull up it for some distance. It flows through a valley of considerable breadth, with a high ridge of mountains on either side. We were all charmed with the beauty of the scenery.

A touching scene.—We returned on board, and there a missionary gives an account of the subject of discourse.

A youthful martyr. —The cause of Christ has witnessed more no greater triumphs probably than those gained by his gospel over the savages of the Polynesian Islands. The missionaries give the following account of a youthful martyr:

A young man fell a martyr to the cause of Christianity. A district named Anauanse, about seven or eight miles from Aalilligaalaa, is still wholly heathen. In this district the influence of the foreigners is greater than on any other part of the island, and the natives are bitterly opposed to Christianity, because on its account the foreigners, from whom they obtain supplies of tobacco, &c., threaten to leave them. On the 8th of December, 1850, messengers were sent from this place to Ipoiki, with an invitation to certain parties belonging to the sea to come and pay a friendly visit and exchange property. The two districts had been for some time on friendly terms, so the invitation was accepted without suspicion. Five young men accompanied the messengers, taking with them a pig to present to those they went to visit. When they reached Anauanse, they went direct to the house of a man to whom some of the party were related. The owner of the house was out of the way; perhaps designingly so. It was speedily surrounded by armed men. The strangers saw that evil was determined against them, and rushed out of the house. Three of them ran into the bush and escaped. The other two ran towards the sea. One of them was overthrown and wounded. When the other, who was related to him, saw this, he returned, seized his wounded companion in his arms, and said to the murderers, "Kill me also!" They would not do so, as he was connected with some of themselves, but they killed the other poor young man in his arms. When he was dead, the survivor said, "Now you have killed him, give me a canoe that I may take his body away and bury it." At this they seceded, and took away the body and hid it. A part of it was sent to the heathen party in Mr. Ti's neighbourhood by their friends at Anauanse. Thus fell the first Christian martyr on American by the hands of his own deluded and ferocious countrymen. His name was Waievai. He was a young man, about eighteen years of age. He had learned to read fluently, was well acquainted with the way of salvation, and was very well behaved. The savages who took his life came upon him suddenly, and the manner of his death was such that there was little opportunity for him to say much, or for what he did say to be preserved. All that is remembered is the following: "If you kill me for the sake of the word of God, you will receive the reward of your wickedness in another world." (See engraving.)

A MISSON TO THESE ISLANDS seems to be a favorite idea with some of our ministers and members. A writer in the North-Western Advocate says: "The presence of Methodist missionaries in these islands is not considered unfruitfully offensive by the heathen who have preceded us, if we may judge of their views by their conduct. The pre-emption right of Methodism in Oregon has formed no barrier against the entrance of all the other denominations. Nor will the example of Methodism be followed by other sects as it respects the Sandwich Islands. It has not been followed. Rask terrorists are especially there, sparing no efforts to advance their riseless creeds. Eight Mormon missionaries, and any number of Catholics, are beguiling the simple-hearted natives there, by thousands. But the excuse for leaving this, so long an inviting field, to the exclusive cultivation of others, if ever had any validity, has now ceased to exist. The children of Methodism are flocking there—their callings lead them there, and it has become as much the duty of the Church to furnish them with ministers and the means of grace, as it is to establish missions at almost any point on the western shore of this continent."

LETTERS.—A late mail from San Francisco to the Sandwich Islands carried two thousand letters, principally for the captains and crews of whaling vessels, many of which were ready for sea, and only awaited the mail.

A NEW CHURCH.—A second foreign Church has been established in Honolulu. A charter has been obtained from the government, allowing it to hold real property, etc., and a board of trustees has been elected. Rev. E. H. Taylor has accepted a call to take charge of the congregation, and two thousand dollars per annum have been voted to him.
THE SANDYVORE ISLANDS, which have been the theatre of wondrous displays of the divine power, continue to bring forth fruit unto the glory of Christ. Mr. Johnson, of the American Board, writes, that the Churches of Kanai have enjoyed a succession of refreshings, and have had an aggregate increase of three hundred members.

WHEN THE GENTILES SHALL COME TO THE LOGE.—During the spring of this current year a chief from one of the Marquesian group of islands visited the Sandwich Islands, for the express purpose of procuring Christian teachers to return with him for the instruction of himself and people in Christianity and civilization.

The mission cry, was it answered? "Not a Papist, but such as the Sandwich Islands have," said the Bishop. The Hawaiian Missionary Society chartered an English vessel for two thousand dollars, in which they sent with the chief two missionaries with their wives, two laymen with their wives, and the Rev. Mr. Parker, who was to see them fairly started in their work.

The following notice of "The Anniversaries" of the Sandwich Islands we take from The Friend. It is interesting to observe that these islands, so lately heathen, have now their annual religious festivals, as well as London, New York, and Boston.

During the latter part of May and the early part of June, various societies hold their anniversaries. The following is a catalogue of the various societies, arranged under the general head of the American missionaries. The anniversary meetings of these various societies occur during the annual session of the Hawaiian Parliament and the general meeting of the American missionaries. Both Houses, the House of Nobles and the House of Representatives, have been several weeks in session, and will not adjourn until probably the middle of this month.

FRAU.

We have already advised the Church of the formation of a French Conference, which has charge of the Methodist missions in France which were founded by our British brethren. We have stated that our General Missionary Committee appropriated a small amount to sustain this foible French Conference. This action has brought us into correspondence with some of these French missionaries, and among them the Rev. J. L. Rostan, whose letter below, forwarded by Rev. Charles Cook, will be read with pleasure and profit.

NILES, July 10, 1853.

MY DEAR DOCTOR DECHIN.—I have acquainted our dear brother Rostan with your desire to hear regularly from the agents to whom you contribute. I have just received the enclosed communication from him, which will, we trust, satisfy you. The correspondence is well adapted to give you a just idea of the character of this brother, whom, at our first conference, we introduced to the weighty charge of chairman of this Committee of theology at Montauban. The injurious influence of the study of Greek and Latin, the loss of the means of grace to which I had been accustomed, the withering up of my piety and my Christian happiness, led me to reason thus: Is the knowledge of Greek and Latin necessary to hold forth the Lamb of God to poor sinners? I thought to myself, take a man who is not a scholar, and give him a knapsack on his back, going through the towns and the country, from house to house, where the Saviour of the world, and offering to the advantage of the bread of life, the Holy Scriptures. O the liberty I enjoyed! I enjoyed a liberty that was not known to the poor in the French Conference, which has charge of the Methodist missions in France.

During my stay at Montauban, I had the advantage of meeting a great number of persons, teaching reminded me strongly of Neff and his doctrine, and I felt much affection for him, though I did not manifest it. In 1838 became a preacher of the Wesleyan Society, whose doctrines and discipline, whose plan and organisation as it appeared to me wonderfully similar to what I had seen, heard, and learned from my father in the faith, Felix Neff. My union with this branch of the Church has been a fixed resolution, which I have kept up to the present time. I have been led in my path by the directions of the letters which have been written by different members of the family, and perhaps less agreeable to the flesh, but quite acceptable to the Lord, have formed the strong things by the weak, and the things that are hard, I have hidden in my heart, and have been thoroughly prepared to show poor sinners the love of Christ. I have been led to a life of self-denial, of obedience to the Lord, and to the advancement of his kingdom, as he may call me to do.

Arrange matters, so that your home does not suffer from your excursions, and continue to visit sometimes one valley and another, especially on Sundays and holidays. For example, you might visit the Quesars at Lady-day of August, or, if you were at Châlons-sur-Marne, you might go over the mountain, and be at the Chaussière for the 15th, so that it might be most convenient. At the same time you might visit the spot where your father worked at the farm, for the reason that it is your calling, or that you may not lose the habit of doing so, and keep your health, which is necessary to be good, and to the society, to have a coat of broadcloth, and white hands, and perhaps less agreeable to the flesh, but quite acceptable to him, so that you may be everywhere and always with us. Amen.

Your devoted brother in Christ.

J. L. ROSTAN.

P. S. I do not write in English, but I can read it.

MY ADDRESS IS: "J. L. Rostan, Pastor & Guillestre, Hauts Alpes, France."

REV. DR. OLIN.—In referring to France, a field of very great interest to the Church of our Lord Jesus Christ, we must avail ourselves of the opportunity—to simply present, of referring to some passages we met some time previously in the following manner: The ancestor of a Catholic connexion, some generation back, had a Bible, which was borrowed by a priest and burned. The tradition preserved in the family kept alive a certain infidelity regard for the Bible, and when the colonists visited their neighbourhood, one of them brought a Bible. This was read with interest by different members of the family, and then by others, till the doctrines began to move them; and, finally, the colonist, and after him other Protes­

ants, saw a manifest revival. The ministers of Nimes took up the work, but soon left, though they asked and prayed to be sent back. Another was sent, who kept on pleasant terms with the wants of this people. The very few who still retained their good impressions made this call for Mr. Cook. He was unable to comply.

"The first Wesleyan Society was formed in Normandy. A Methodist traveller from Jersey met some women who assembled to read the Bible, and being asked to read, he also spoke to the awakening of some souls. A pastor was sent, who in a short time established the work. After the fall of Napoleon, Mr. Cook went to this place, and found some pious souls. At Paris the first Wesleyan fruits fell to the
dissenting Protestants at Tartbout, St. Anne, &c. French converts are remarkable for their deep, steady piety.

The Baptists in France find that every step of progress they make is "against the pressure of a growing hostility." Fines and imprisonments are in some instances suffered by them for the name of Christ. Still the work of the Lord advances.

Dissenting Union.—The report of the American Missionary Advocate says:

A chief want of the mission is a body of faithful and competent preachers.

France next, to a great extent, furnishes her own pastors and evangelists. These must be trained for this work by a suitable education.

Our Baptist churches have fourteen stations, nine or more in Paris, and a large number of free scholars, including, two missionaries and two female assistants, seven ordained preachers, and thirteen other native assistants.

Lamartine—"Hear him of a people " without a God in the world!"

I know—I think when I speak of it—that hitherto the French people have been the least religious of all the nations of Europe. It is because the idea of God—whence we speak of all the evidences of nature, from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind is the most refined, but the most superficial, the lightest, the most unreflective of all the European races—this mind has not the force and necessity necessary to carry far and long the greatest correction of the human understanding.

In France, it is chiefly a question of the poor, a question always taken upon themselves to think for us, to believe for us, and to think for us. We have here been a military people, a soldier-nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests and never keeping them, raving, dashing, charging, and corrupting Europe; and bringing home the masses, vices, horrors, licentiousness, and impurity of the camp to the firesides of the people!

A Difference.—The great men of other countries live and die on the monuments of their history, looking up to heaven; our great men appear so live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most, at posterity.

Let us be social.—The republic of these men, without a God, has quickly been stranded. The liberty, won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, in France a conscience to shelter it, a God to avenge it, in France a conscience to shelter it, a God to avenge it, in France a conscience to shelter it, a God to avenge it.

Missionary Advocate. 51

The American Missionary Advocate says:

One hundred Evangelists!—One of the most hopeful enterprises for the reviving of Protestant Christianity in Ireland was the sending of a hundred deaconesses, of the Presbyterian Church in England, to spend the month of August last in the south of Ireland, preaching in those parts the gospel of the kingdom of Christ.

INDIA.

The Situation of Females of High Rank.—A correspondent of the Missionary Advocate gives the following account of his visit to an oriental harem:

Wore it in my power I would transfer my readers to the interior of one of these oriental harems. When we arrived at the house of the prince to whom attention has just been made, we found the ladies assembled in a long room, having on one side glass doors, opening into a garden, and on the other a gallery, occupied by female attendants. An eastern atmosphere, clad in scarlet livery, entered us into the apartment, and remained in attendance during our entire visit. The ladies speaking Persian; but the prince himself was present, and the conversation was carried on principally through him in Urdu. Only one of his wives appeared, two of the others being ill, and one absent on a visit to a married son; but a host of sisters and daughters, who seemed to have done their best to form a perfect galaxy of beauty, alighted on every word spoken in that Persian, so that they seemed to have been showered down by some fairy hand. They enjoyed the novelty of our visit; and the conversations were made to each other, in Persian, in regard to our personal appearance, &c. The subject of the peculiar customs of the East, in regard to the seclusion of females, and the want of attention paid to them by their husbands, was introduced. We were gratified to find that the prince took a very enlightened view of the subject, and expressed a belief that the time was drawing near when all superstition would become general among the females of India. Most of the ladies of his family read and write Persian. One of his daughters, a pretty, modest girl of sixteen, is engaged in reading some portions of Scripture, and carries on a female historical narrative, written by her own hand, in the Persian language. It is a cheering thought, that thus these noblest elements of salvation are finding their way to souls which the mission may never reach. So, we looked upon this young lady's sweet, thoughtful countenance, formed by the influence of the Holy Spirit, as a true and lasting memorial of the labors of the missionaries to the vast populations of India.

IRELAND.

An American Missionary.—The Rev. Thomas Warren, a member of the Presbytery of Baltimore, and lately pastor of the Ainsworth Street Church in that city, has been appointed a missionary of the Board of Foreign Missions of the Presbyterian Church to the Roman Catholics in Ireland. He sailed for his field July 22.

A Prediction.—It has been predicted by the London Times, that "in fifty years Ireland will be Protestant to a man." A concealment of the facts is no longer attempted by the Roman Catholic press. The Dublin (C. R.) Nation says:

There can be no longer any question that the systematic proselytism of the French Catholics has met with immense success in Connaught and Kerry. It is true that the altars of the Roman Catholic church have been cultivated by thousands, born and baptized in the ancient faith of Ireland. The West of Ireland is in an ancient fold.

The Dublin Tablet says:

We repeat, it is not Taoiseach, nor Casheal, nor Armagh, that are the chief seats of successful proselytism, but the women and girls.

The Dublin Evening Post says:

We learn from unquestionable authority that the success of the proselytists in almost every part of the country, and, as we are told in the narra-
received as an old acquaintance, as a messanger from God; churches, chapels, houses, are all open to us. What a change since the time, twenty-one years ago, when I, with brothers Jereny and Ehrman, were banished from Piedmont, for having preached Jesus and his grace to the poor children of Adam! I have been begged, and even entreated, to return thither as soon as possible, and to stay with them some months; and the question has been asked, could you not come, and take up your abode with us? The Churches of the Valleys are on the side; Italy, too, is on the side; Pignerol, Geneva, Nios, as you well know. (Professor Malan, of La Tour, has just been sent there by the table.) Turin and other places are seeking the truth, which saves from the threefold slavery of the Pope, sin, and the devil.

Eight persons at Turin, enlightened from above, have been turned quite recently from the kingdom of darkness to that of light, from the Pope to Jesus Christ, and have been received into the Waldensian Church at Turin. Let God only raise, his enemies will be scattered, and they that hate him will fly before him.

AFRICA.

CAPE PALMAS.—At the meeting of the Board of Managers, in the month of August, it was determined to finish the church in the course of erection at Palmas immediately. It goes forward to that effect.

The tenor of our latest letters from the mission in and about Monrovia is highly favourable.

STESEA LONA.—The newly-consecrated bishop to that mission field there, under the care of the Church Missionary Society of London, has discovered no fewer than one hundred and fifty-one distinct African languages, all of which differ from each other more widely than the European languages differ from one another, besides several dialects of those spoken in that colony, thus unfolding to the view of the philanthropist and the Christian a multitudinous population which inhabits the vast continent of Africa.

AN EXAMPLE OF LIBERALITY.—The Savannah Baptist Churches of Savannah to the African Mission.

One hundred dollars—the contribution of the coloured Baptist Churches of Savannah to the African Mission.

We shall venture to say, that no parent can afford to deny a child the pleasure and profit to be derived from such a visit. At another time we may take occasion to say more than our space will now allow: we say here, however, that it afforded us no little gratification to see, among an innumerable gathering of evidences of ingenuity and skill, the names of at least two of the managers of our Missionary Board as contributors. Those attracted by beautiful specimens of China ware, and pieces of highest finish and finest tones, will be likely to detect the names.

Visit the Palace, all American parents, and all who intend to be Americans.

Visit the Palace, all the youth of the land!

A Vorontor says: “The Crystal Palace and the Exhibition within are both incomplete, and yet there is enough here for wonder, admiration, and instruction for a much longer time than I have to bestow upon it.”

A South Carolinian says: “I have, however, seen the skeleton, and notwithstanding the straitness fault-finding critics are constantly reiterating, and sprigs of nobility, and conscientious commissioners from knighted aristocracy, it is destined to be a magnificent affair. Although covering less space than the London Palace, impartial competent judges, who have seen both, say the American will compare favourably with the London prototype.”

Two New-Yorkers, one of whom has travelled more in foreign countries than any other American citizen, who were at the “World’s Fair in London,” said on the day of the opening of the Crystal Palace beneath the Dome, “This is unequalled in the wide world.”

GERMANY.

THE MISSIONARY BOARD, at a late meeting, resolved on the purchase of certain property in Bremen, for the convenience of our congregation, our classes, Sunday school, and printing establishment. They have authorized brother Jacoby to go forward and provide accordingly; and in this matter the Board has been materially aided by the counsel of Dr. Kidder, whospent much time in the company of brother Jacoby, during his late visit to Europe.

New Postal Arrangement.—Reduction of Postage.—The American Missionary Society, and the interest of thousands of our German brethren, lead us to publish the following information, furnished by the General Post-Office Department:

THE CRYSTAL PALACE.

PARENTS AND CHILDREN will visit the Crystal Palace, we judge, as a matter of course. If we had any other thought, we should think it worth our while to urge the matter. We shall venture to say, that no parent can afford to deny a child the pleasure and profit to be derived from such a visit. At another time we may take occasion to say more than our space will now allow: we say here, however, that it afforded us no little gratification to see, among an innumerable gathering of evidences of ingenuity and skill, the names of at least two of the managers of our Missionary Board as contributors. Those attracted by beautiful specimens of China ware, and pieces of highest finish and finest tones, will be likely to detect the names.

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have been converted to God, and some of our little girls are very earnest in seeking the Lord. We have received

Rev. H. H. Misen—Kensington, $10.20; Sunday School, $9.44.

Freeman Circuit, Brother H. Naden, Missionary; W. Fugl, Helper.—From the very interesting report of the missionary extract to

Though we are only able to preach on the country appointments in some of our places, (some of the places have not the time to attend in the evenings,) the work is still progressing. Not long ago four persons joined at one appointment in Oldenburg, but emigrated soon afterward to the United States. By reason of the large emigration we spend much of our time in Bremerhaven. We have been so happy as to get a very suitable place of worship, near to the large emigrant house. We have a high-boarded room, in which we have the service take place, on which the appointed time is made up, and we have been filled with attentive hearers; their tears during the service, as well as the gratitude they express after it, give us assurance that this work in the Lord is not in vain. We labour there with great pleasure. Brother Hageney, our colporteur, is also very diligent, and the Lord blesses his labour.

Letter-writing.—We have also commenced again to preach regularly in some parts of Hanover. In one place a revival of religion broke out among the farmers here, by the instrumentality of a letter a young man, who has been converted, wrote to his relations. His brother was soon converted, went from house to house, read that letter, related his conversion, and in a very short time, not in vain, I am happy to say, was converted, and commenced to meet together. I visited that place in Bremerhaven, where we have been invited to visit them, and this place (Sharmbeck) is at present one of our regular appointments. We raised $10 from this place in the last quarter.

Hamberg.—Brother Doering has sent his report. Our prospects are better than ever before, and we hope to soon see the fruit of past labours. I received from there missionary money, $14.01.

Frankfort and Wurzburg Mission, L. Nipper, Missionary, L. Wads, Helper.—If we have been disturbed, in continuing our labours in some of our old fields, partly by the efforts of the Methodists in New-York, who wrote to his relations. His brother was soon converted, went from house to house, read that letter, related his conversion, and in a very short time, not in vain, I am happy to say, was converted, and commenced to meet together. I visited that place in Bremerhaven, where we have been invited to visit them, and this place (Sharmbeck) is at present one of our regular appointments. We raised $10 from this place in the last quarter.

Frankfort—In our house we are well attended. Brother L. Nipper has commenced a prayer meeting where fifteen or twenty persons generally meet, and most of them earnestly pray for the forgiveness of their sins.

In Offbach some of the members, who were not converted, found out that Methodist Christianity was too earnest for them. We were, therefore, obliged to dismiss them; but now the remaining members of the class continue faithful in the fullness of their duty.

In Oberoth we cannot yet say that the people are on the Lord's side; however he has shown his power and his mercy. A great angi, who was the leader of a mob that disturbed brother Riemenschneider in holding meetings in the tavern, became sick. He was deeply affected, and died most happily. This is a salutary example to his family and friends.

Fredericksdorf.—The members here are a great comfort and blessing to the missionary. Several persons have been converted, and others enjoy the blessing of hearing the gospel of peace.

Saying—Brothers F. Wunderlich and Edelmann, Helpers.—The Lord had accompanied the labours of their brethren, the original line of Christian leaders, who have been converted, and new classes formed, but since July they have been entirely stopped in their labours. Brother Henry XX., who was converted by himself, by the grace of God, Prince of Reuss, to whose patent he has been admitted, has been occupied by brother Scott, of the Wesleyan Methodists, in continuing our labours in some of our old fields, partly by the efforts of the Methodists in New-York, who have been converted and have commenced to meet together. I visited that place in Bremerhaven, where we have been invited to visit them, and this place (Sharmbeck) is at present one of our regular appointments. We raised $10 from this place in the last quarter.

The titles run thus in English:—1. Poetry for the instruction of youth; 2. Army and navy list of the Chinese; 3. All the instructions delivered by the heavenly kingdom.

The titles run thus in English:—1. Poetry for the instruction of youth; 2. Army and navy list of the Chinese; 3. All the instructions delivered by the heavenly kingdom. It is stated that the Chinese in the shipping trade between their country and ours is certainly an interesting and curious event, and may in time lead to important results.

Rev. R. S. MacKay.—The superintendent of our mission in China, writes from Hong-Kong, with such himself, and says James Colton, with his families, on account of their situation. The dates are up to June 10th. Brother MacKay in his own hired house, and brother Colton and family are as Rev. Mr. Johnson's. In brother MacKay's letter this language is used:—"I am more than ever convinced of the importance of deep personal piety as a qualification for a missionary." Nothing else will answer. The life of a missionary in China is a most strange one. When I look carefully at the subject, I cannot wonder that it sometimes appears to turn men's heads. Persons who are at home do very well, seem to be bewildered when placed in the circumstances by which missionaries here, and in other Eastern countries, are surrounded, and if deep personal piety is wanting. I see nothing but this disaster before such missionaries. O, how much we missionaries need the prayers of the Church! Ask the Church to pray for their missionaries!"

The New Revolution.—A letter written in the London Times says:

There can be no longer say doubt about the new religion springing up in China. It is certainly Protestant Christianity, mixed yet, as it could not be otherwise, with heathenish customs and prejudices. I received yesterday a letter from a gentleman, who was in the presence of the new Chinese dynasty, having been brought from Nanking by Mr. McIntosh, minister of a congregation, who was a earl of his brother, and a Chinese language un¬ der me at the University of Munich. There are few books printed in the Chinese language, in the third year of the Tsai ping tanh, or "the peaceful heavenly kingdom." The titles run thus in English:—1. Poetry for the instruction of youth; 2. Army and navy list of the Chinese; 3. All the instructions delivered by the heavenly kingdom. The father. 4. The true heavenly commandments of the Tsai ping tanh. It is stated that the Tsai ping

The testimony of one of the kidnapped. I had no intention whatever of leaving my country, and never would have left it if I could have helped it. I have a mother in China, who is a widow. I was mar¬ ried four or five months ago. I have a grandchild seventy years old.

Certainly, if there are no laws to check the system under which men are shipped, there are means of preventing this, and the British government would use an effectual stop to participation by Englandmen in this disgraceful traffic, if they could do it at all in an end.

Newspapers published in China. The Hong-Kong Register.—weekly. The Register's Advertisement.—weekly. The Friend of China.—semi-weekly.—at Hong-Kong. The China Mail.—weekly.—at Hong-Kong. Baron's Hong-Kong Recorder.—daily. The Commercial List.—daily.—at Canton. Canton Advertiser.—daily.—at Hong-Kong. The North China Herald.—weekly.—at Shanghai.

"The Wretched Condition of the Heathens."—We have read of their idiocy, of their "habitations of cruelty." We have read what the end of the "nation that forget God" will be; but how have we fit it? In the "Life and Letters of Dr. Gilman," published by the Harpers, (and to be had at the Methodist Book Con¬ cern,) opportunity is given to see what were the feelings of his heart—how ever read the life and letters referred to, will read his heart in relation to the heathen. He writes from Baltimore, January 9, 1849: "Last summer I had a missionary address made to a good audience, and with usual liberty. I pray that I may be useful in inciting the slaughtering seat of these Churches in that good cause. I am always made in¬ dulgently when any event or day brings visibly before me the wretched condition of the heathen. How little is done to relieve them of untolerable evils! How little do the most awakened of us care for their helpless condition?"

Norway. Rev. O. P. Peterson, our beloved brother, late from Iowa, was ordained by Bishop Waugh, and set apart for the work in Norway. He will, we trust, be able, at so very distant a time, to go forward to superintend and carry on the work it pleased Almighty God to com¬ plete by his instrumentality, and which has since been going forward under the care of two young men now in our employ in that country.

Sweden. Stockholm, which was the field of labour formerly occupied by brother Scott, of the Wesleyan Methodists, continues to bring forth fruit as evidence of the vitality of the seed sown by that man of God: some remains there of it at this day in Sweden, and some we have

We are not without men among ourselves who have been converted in this country, who, begin to be moved to go back to their own homes, to tell how great things the Lord hath done for them.

The Baptist brethren say that the prospects of their work have been made less extensive in consequence of the treaty ofImageUrl failed to load (https://www.missionaryadvocate.org/images/20020601/MissionaryAdvocate18490601-53.jpg).
SOUTH AMERICA.

REV. D. D. LORNE.—Under date of July 1, this missionary writes: "This leaves us all well. I am engaged this week with duties of our quarterly meeting, of which I will write you soon."

EVENTS OF THE REVOLUTION IN BIZNOS AYRE.

—A Protestant burial in a Roman Catholic cemetery in despair, as the priest. The person buried was a German, a volunteer soldier who fell in defence of the city. The German pastor officiated at the request of the German soldiers, of whom there were several hundreds. Circumstances made the funeral a very marked one; it was largely attended, perhaps one thousand of fifteen hundred soldiers and citizens present. When the coffin was placed beside the grave, the priest having charge of the ground came pushing his way through the crowd, and began to sprinkle his holy water, &c., upon it. The German pastor said to him, "No, the deceased was a Protestant." The priest persisted in first not to hear; finally when compelled to hear he desisted, and an altercation took place. It was utterly refused to have a Protestant buried there, or to permit a Protestant minister to officiate. The crowd, natives and all, took part against him, and insisted that the Protestants were as good Christians as themselves, and loved the country, and died in the defence of it, and that he should be buried among them, and according to the rites of his own Church. The priest had to retreat, and the service proceeded. But this was not the end. The German pastor went afterward to the minister of government, to ask whether he had done right. The minister assured him that he had, and that he should have the privilege, at all times and in all places, to perform his ministerial duties for his countrymen; that the government held Protestantism entitled to all its liberty as a religion.

MASONRY OF FOREIGNERS.—Such a meeting was lately held, to deliberate as to what part they should take in the existing difficulties of the country. This is the more important, as a power and a prominence it has never had before. This act seems to constitute them a part and parcel of the community, which, when fully acknowledged, will have a tendency to open the door to liberty of thought and religious action.

MEXICO.—The constitution lately published by the Congress of Santa Fe is said almost to guarantee religious liberty.

THE REPUBLIC OF NEW GRENADA, some few years ago, introduced some much needed reforms for the benefit of the people, one of which was, asserting its own sovereignty, and bringing ecclesiastics within the jurisdiction, in civil matters, of lay tribunals. The Archbishop of Mosquera resigned, and he was compelled to leave the country. On arriving at New-York, an attempt was made to elevate him to the rank of a martyr, and to cast the stigma of religious persecution upon the republic of New Grenada. How just this suspicion upon the government is, will be seen by the character of the reforms introduced, which are toleration in religion to all professing to any denomination of the faith. The reduction of the tithes which bore oppressive upon the people, free education, and the freedom of the press. More important measures for a nation's welfare could scarcely be devised than these, and it is impossible they should receive without a missionary to be the Empire State on the Pacific Coast, cannot be indifferent to any matter involving the well-being of that great field, especially when a question of great moment is involved, as may be found by the following paragraph:

The friends of the Catholic Missionary establishment in Oregon have just appealed to the General Land Office for the reversal of a decision of the Surveyor General of that Territory. In the organic law of Oreg. Territory there is a clause saying: "And provided also that there shall be established six hundred and forty acres, now occupied by missionary stations among the Indians of that Territory, together with the improvements thereon, be confirmed and established in the several religious societies to which said missionary stations respectively belong." The Surveyor-General, in construing this clause, holds that it does not apply to a great number of such missionary stations, but a single grant of six hundred and forty acres for each missionary station, instead of the number of such stations each may have in that quarter.

RAPID GROWTH OF OREGON.—From the first week in May to the intelligent by late last, it appears that the amount of emigration to the Territory of Oregon, is almost equal to the entire population of the State of New York. The survey of the last census, must bring her present population to about five thousand. So that we may safely calculate that Oregon will be the next claimant for admission to the Union as a State.

Missions to Foreign Populations.

WALSH MISSION IN UTTICA, ORONDA CONFERENCE.—The Rev. L. Sperry, the superintendent, informs us, "That they are not quite out of debt for their church, but nearly so. Their church property is probably worth two thousand dollars. They have a membership of about forty persons, a very respectable congregation, a very flourishing Sunday school and Bible-class, and are in all respects doing well." The brethren are reported as paying some attention to missionary collections. It is really wonderful how much some of our domestic and foreign missions, too, are in advance in this respect of some of our long-established congregations. What can be the reason?

FRENCH MISSION IN BLACK RIVER CONFERENCE. Rev. G. C. Woodruff, Superintendent.—This mission, we are persuaded, is not receiving the attention its merits demand; but the fault is chiefly, if not wholly, with us, of the General Committee and the Board, in not making a sufficient appropriation to maintain it, so that he might give to his work his undivided attention. There are in the mission two Sunday schools. There are also several congregations in different localities, which require pastoral oversight, but which is impossible they should receive without a missionary wholly given up to his work. We have every one of our missions to foreign populations from whence to expect laborers for the work at home and in the fatherland.

The Sunday School Society of our Church, we are pleased to know, has lately made an appropriation for the benefit of the Sunday schools of the Western Missionary conference (Mr. Davis) of the Western Christian Advocate, giving the following account of his visit to our mission, under the care of Rev. Thomas Carter:—

In the afternoon I had the privilege of attending services at the French Methodist Episcopal Church, the first one, as yet, the only French Methodist chapel that has been erected in the United States. It is a neat and commodious brick building, with basement-story, class-rooms, &c. Adjacent the church,
and built at the same time, is a neat brick parsonage, for the accommodation of the preacher. The present pastor is the Rev. Mr. Carter, who is highly beloved by his people, and has been instrumental in doing much good. The upper room of the church is not in the best of repair, but service has been held here in the basement for some months. Brother Carter has quite a range of his own in the way of religious meetings, and more of the French Roman Catholics attend every Sabbath. Tuesday evening about twenty Romanists were present. At this meeting the Romanists assayed and persecuted most bitterly the little band worshipping here. Twice the civil authorities had to interfere for their protection. Since then all has been quiet and orderly. "Legal mission" operates much more effectively than "mission" not legal. The French Methodist Society numbers at the present time, one hundred and twenty persons, and twenty-three of these, I was told, are converts from Romanism.

SWEDES AND NORWEGIANS IN CHICAGO.—Rev. B. N. Neuman writes:—

The pastor having arrived, I send you this my second quarterly report. I would inform you, to the praise and glory of God, that this mission is still in a prosperous condition. A Sunday School exists near the river, consisting of thirty-two Swedes. I know not that my countrymen ever received me with greater joy than did those at Pollsville. An instance of giving up old views, (namely, a strong prejudice against Methodism and a fearful hardness of that which was once hated,) occurred to me in this case. After having heard me preach, "I cannot deny that doctrine without denying my own experience, and Methodism must be true religion."

I have much to do, doctor, but, blessed be God, I have good work to do, and it is my duty to do it. I have found a Christian friend and consoiler in Rev. J. Clark.

A NEW DISCOVERY IN PHOTOGRAPHY.—A Swedish artist, Carlemann, has made a new discovery, which he calls photomicrography. By this new application of photography he is enabled to take from three hundred to four thousand views per day, and all the various objects are represented in their natural colours. Her-Carlemann will take out a point in Germany without delay. Should this new art succeed, it will revolutionise photography and engraving.

The Swedes and Norwegians at Camp-Meeting.—At the late meeting held at Northport, Long Island, N. Y., Pastor Hodstrom and his people were there in three tents wholly occupied by themselves, except at such times as were devoted to prayer-meetings, and then of course the Americans. There were some women who could not stay away—some assigning as a reason that "the sailors were prayed for," and others, "that we cannot get a room," in which they worshipped; and more said, "because it is good for us to be together." One of the women, perhaps the American "Hannah," said she would come to the camp-meeting, and I don't think any text was so much enjoyed as our own.

BUFFALO AND JAMESTOWN SWEDISH MISSION—was organized at the late session of the Erie Annual Conference. The pastor is the Rev. Mr. Ollman, a man of intelligence and ability. The church and parsonage are in most excellent repair. There are about three hundred families. May God cause all these strangers to become "following sincere" citizens of the household of God. Brother Hammond has been licentiate and has been well done since his call.

SEAMEN'S DEPARTMENT.

CONVERSATIONS.—Mooses, Sudder and Lord, who sailed for Madras last spring, as missionaries of the American Board, write: "While many of the crew remained careless, a few manifest deep interest, and two are Rejecting in the hope that they have passed from evil to good."

MORE OF THEM.—The Annual Report of the American Seamen's Friend Society says: "All the chaplains and missionaries of the society have recorded instances of spiritual change at sea and on the shore past year. Nothing can be more evident, than that the spirit and hand of God are active, and the work of gathering the spiritual harvest of the sea. New ones are open to the society; new motives urge to their occupancy; new energies need to be put forth to secure the highest good of the nearly three millions of seamen, and through them, as the agents of commerce and the lights of Christendom, the best hopes of the world."

CHAPEL AT HAVER.—Rev. E. Adams, who has been preaching to seamen for ten years past at Haver, has resigned his chaplaincy, much to the regret of the Seamen's Friend Society, and comes to New Hampshire to take charge of a Congregational Church. "I would not live alway."—This saying of Job is said to have been to the text of two discourses, the last preached by Rev. Henry Chase, the Sabbath preachers to his sudden death.

UNITED STATES LAWS FOR THE RELIEF OF DISabled SEamen aND BoATMEN.—We call the particular attention of all friends of seamen to the following circular issued from the Treasury Department, where the following regulations have been adopted:

1st. Hospital relief is to be confined to American seamen, and such foreign seamen as have served three consecutive years on board American vessels, and to boatmen who are liable to pay hospital money.

2d. The expense of hospital relief is to be paid by the individual, or if the expense cannot be paid, the individual author-ized to take up the interest of his patients, and in all cases he will furnish the applicant with a written order of relief after being fully satisfied of his right to relief; and where provision is made by contract with a private institution, or an individual, those orders must be preserved as vouchers in all settlements under such contracts.

3d. Seamen or boatmen deemed incurable, or those employed in the fisheries, are not entitled to the bene-fit of this law.

4th. The period of hospital relief is restricted to four months.

5th. No benefit of this law can be extended for a longer time, except by the special authority of the Department.

From the N. Y. Chronicle.

At all ports, except those on the Pacific, where no hospitals have been provided by the government, the American Seamen's Friend Society says: "While many of the crew remained careless, a few manifest deep interest, and two are Rejecting in the hope that they have passed from evil to good."

PROGRESS OF PRESURITISM.—When we take any one of the principal religious denominations in the United States, and compare its statistics at successive periods, the impression is made that that denomination is going ahead of all the rest. But the fact is, they are all going ahead, though with different degrees of rapidity, along with the increase of population. The Method-ist Church has outstripped all the rest in rapidity of growth, though of late its increase has been less rapid than formerly. The following paragraphs show the in-creases of the Presbyterian Church since 1837.

From the Presbytery (Old School).

An important fact to be noted in these figures is, that the Old-school branch of the Presbyterian Church has now become as large as both New and Old-school were at the time of their division, fifteen years ago. The following show the comparative numbers before the division and the present year:

<table>
<thead>
<tr>
<th>Year</th>
<th>Presbyteries</th>
<th>Ministers</th>
<th>Churches</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1837</td>
<td>135</td>
<td>143</td>
<td>2,865</td>
<td>2,879</td>
</tr>
<tr>
<td>1857</td>
<td>230</td>
<td>1,569</td>
<td>293,557</td>
<td>293,263</td>
</tr>
</tbody>
</table>

Better than these invidious estimates, let us turn to the aggregate strength, not of one or the other, but of all the Presbyterian churches together. Here is a table in which all Presbyterians might truly rejoice,—of the progress of both branches together—

<table>
<thead>
<tr>
<th>Year</th>
<th>Synods</th>
<th>Presbyterian</th>
<th>Episcopal</th>
<th>Foreign Missions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1837</td>
<td>28</td>
<td>71</td>
<td>8</td>
<td>$282,900</td>
</tr>
<tr>
<td>1857</td>
<td>32</td>
<td>106</td>
<td>12</td>
<td>$471,281</td>
</tr>
</tbody>
</table>

Journal of Commerce.
VOLATILITY IN LONDON.—A Parliamentary paper lately published gives the following enumeration of vagabond children in the great English metropolis, beginning with the year of age of fourteen years, and for the year 1848, classified as mendicants and thieves. In 94 cases there was no trace of parents. 238 had parents capable of obtaining them; 580 had parents capable of contributing to those purposes; 411 were sent out by parents to be beggars. Total number of children at large in London, 1,316. Another return gives an account of children of similar age, not at large, but found in lodging-houses as mendicants and thieves: 40 were without parents; 115 had parents able to maintain them; 1,190 parents capable of affording them a living. Total in lodging-houses, 1,782. General total, 3,086 juveniles numbered mendicants and thieves. It is stated in a return, that the number of children living in idleness, without education, and neglected by parents who are generally in the receipt of wages, amounts to 20,641 during fifteen years of age. Of these, 911 are charged with other offences than begging and theft.

Since 1848, the number of volumes now in the library of the British Museum is estimated to refer to about 135,000 volumes of printed books.

The census of Great Britain in 1851 has just been published in two thick volumes. The number of people returned were 21,187,867, of whom 10,984,048 were males, and 10,203,819 females, giving thus the ladies the advantage. On the night of the census, 18,046 were sleeping in barges, (vessels,) 9,972 in barns, and 8,287 in the open air or tents. The number of families in Great Britain were 6,413,309, inclusive of 4,367,649, of which 550,000 are inhabitants of the towns, villages, &c., in Great Britain 17,158. The British Isles, 550; inhabited in 1852, with a population has upwards of 21,000,000, and Ireland upwards of 6,000,000 souls. Anglesey, Jersey, and the Isle of Man have 50,000; and Guernsey, Lewis, Shetland and Orkney over 20,000. These numbers, however, rapidly descend in the remaining islands from 10,000 to 1,000, 500, 400, 300, and 200.

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