JAPAN.

The population of Japan, which is variously estimated by different writers at from fifteen to forty millions, and even forty-five millions of souls, is divided, if not exactly into classes, yet into nearly hitherto distinct classes. It is held to be the duty of every individual to remain through life in the class in which he was born, unless exalted by some very peculiar and extraordinary circumstance. To endeavour to rise above his station is somewhat discreditable; to sink below it, unory so.

It is now a well-ascertained fact that common education is more widely diffused in this empire than in any other country on the face of the globe. It is seldom, indeed, that a man can be found unable to read and write. Even the ornamental branches are pursued; and medicine, astronomy, botany, and zoology are extensively studied.

What a transformation could Christianity effect in Japan were it freely admitted among the masses! Difficulties are to be overcome in China which are not to be found in this empire. Were it not for the rapacity of merchants, and the false teachings of Catholicism, we should expect a speedy regeneration of the entire race. But He “whose right it is to reign,” can remove even these obstacles. Let us hope and pray that this race, gentle, unoffensive, and interesting people may, ere long, be found in this empire- Were it not for the rapacity of our government, the Japanese will find means to have not only unite in friendly intercourse with the civilized world, but also accept the blessed gospel of peace.

The movements and opinions of the insurgents are now moving northward for Pekin, and tidings from them are expected with great interest.

The Question settled.—Rev. M. C. White writes to the Corresponding Secretary:—"I see in the Missionary Advocate for April, 1854, a short article headed 'The Question settled,' referring to the controversy which has long been going on in China in regard to the term which should be used for the translation of Elohim and Oeof in Chinese. It seems that the Bishop of Victoria has concluded to favour the use of Shangti for God, and thinks he finds some arguments to support this choice in the books and prayers published by the revolutionists, saying, 'The native Christian leaders have decided the matter for themselves and for us,' as though this ended the controversy. Now, as I understand the case from letters of missionaries in China, and from the perusal of voluminous translations of the writings of the so-called revolutionists, I think I have sufficient evidence to prove that the term Shangti is, in the 'North China Herald,' from June to October, 1853, those writers use Shangti much as we use the term Supreme Being, while they use the term Shin, (which most American missionaries employ as the translation of Elohim and Oeof,) just as we employ the term God and gods.

I am not aware that they employ this term for Spirit simply, in a single case. It is only by the most forced construction that this term can be rendered Spirit in the writings of the revolutionists. Although Dr. Medhurst, in the North China Herald, has translated it Spirit, yet he always uses the term God, or the Deity, or the All, in brackets. Many of the missionaries in China think these very books, referred to by the Bishop of Victoria, afford incontrovertible evidence that Shin, and not Shangti, is the proper term to be used for God, gods, or a god, in Chinese.

Greece.—Dr. King and the Bible.—It is now generally understood, we suppose, that the government has removed the sentence passed upon Dr. King, and that he has more liberty than ever, and will, it is expected, be reimbursed for his property which the government appropriated to its own use, and we do not believe that any advice has neglected to pay. A letter from him states that the Testament is now permitted to be read in all the common schools in that country.
MISSIONARY ADVOCATE.

MISSION HOUSE, MONROVIA, February 2, 1854.

ANNUAL REPORT OF THE LIBERIAN MISSION OF THE METHODIST EPISCOPAL CHURCH, FOR 1854; embracing twenty-two missionaries, twenty-eight assistant missionaries, and twenty-two teachers, one principal of seminary, one secular agent.

To the Corresponding Secretary.

DEAR SIR—Our annual conference closed its session on the 30th of last month, after six days of labor. Not only had the conference been spared the loss of any of its members, but taken together they appeared in face of health and spirits. On nearly all the stations the Lord has pleased to dwindle the old age and to introduce new life. In many instances, in which the adult pupils have not been returned, the young people have been sent up; while in some instances, where they have been sent up, they have been found of age to be sent on to special work. In other instances, the adults have been retained, and a small amount granted to them, with which to complete their studies.

As the experiment, in this instance, is not without its risks, the church is not yet completed, but will be finished, so that those bear whose money and time have been spent in preparing the mission will be able to carry forward the work. We have always looked upon the aegis of the republic as the most likely guaranty. They have no one to appoint at the time of the session. We had no one to appoint at the time of the session.

AfricA.—This is a new field; but not established upon the principles of a holy dispensation. The people are mostly natives and are in large numbers of it. Their land is so enormous that it is difficult to get them all to agree. But it is stretching out from Santa Clara to what is called New Orleans, a distance of about fifteen miles, along the banks of the Stockton Creek and St. Paul’s River. It is studded with settlements, and societies belonging to the church, feasible in the means with which they help themselves, but nevertheless struggling for a foothold.

Heddington and Robertsville.—This is another part of our work among the natives a brother has again been appointed to him, to make himself comfortable this year; but the judgment of the conference is, that subsequently it will be the old charge they sought after, or not, before long, the case. This mission is situated forty miles from Robertsville. It has been twinned by the conference, and a minister exposed himself to censure to own the truth.

Cape Mount.—We have only a teacher at this point now, who reports favorably of the progress of his pupils and the exercise of good influence. So many considerations presented themselves to the conference, as reasons why this school ought to be continued, that it was determined to establish it and to carry the cause further. The work is in good hands and will be continued.

Marshall contains a small society of about twenty-six members. It has received some addition during the preceding conference year, but a move is being made to increase it. It is doubtless that the very long will make it one of the most important and interesting portions of the missionary field.

Edina and Loveland.—No material change has been made at this point during the past year, to our knowledge. The church has sustained good health in the circuit, and a substantial influence exerted. Very little has been appropriated to this district in the way of building, or any large expense in the way of buildings having supplied themselves with churches and the redoctrine necessary for the its maintenance and the care of its members will soon be needed, in order to render the preachers comfortable.

Buchanan, Fladom, &c.—Here our work is progressing, under the active supervision of brother J. H. Mulhavy, whose report of his station, as read before the conference, was read to us soon after the opening of the conference. It affords us great pleasure to hear from you, and to learn that in the house of Mr. de Bonald, the father of our Board, the young man. As we shall speak more to the point that this summer’s work is appearing to be as successful.

Upper and Lower Berley.—In this section, the staple business of the field is the cultivation of the soil. The increase of population, the spread of light, and the general diffusion of the principles of Christianity, are the leading objects of importance in the above-named officer, as being abundantly more reliable, not only by its advocates, but also and more important, in the estimation of those who bear most of the burden of defraying the expenses of the Church. You will see, that in this consideration of the expense to the mission. Happily, several of these places have been given to the church, and a small amount granted to them, with which to complete their studies.

Upper Caldwell, &c.—A glance at the station will show the great amount of work that has been done by the missionaries. The people are mostly natives and are in large numbers of it. Their land is so enormous that it is difficult to get them all to agree. But it is stretching out from Santa Clara to what is called New Orleans, a distance of about fifteen miles, along the banks of the Stockton Creek and St. Paul’s River. It is studded with settlements, and societies belonging to the church, feasible in the means with which they help themselves, but nevertheless struggling for a foothold.

New Gabal Mission.—This is a new field; but not established upon the principles of a holy dispensation. The people are mostly natives and are in large numbers of it. Their land is so enormous that it is difficult to get them all to agree. But it is stretching out from Santa Clara to what is called New Orleans, a distance of about fifteen miles, along the banks of the Stockton Creek and St. Paul’s River. It is studded with settlements, and societies belonging to the church, feasible in the means with which they help themselves, but nevertheless struggling for a foothold.

Two or three years since the immigrants settled on this charge, then an unbroken wild, with only the implements of husbandry in their possession, and a very few men engaged in the cause of the God of nature had endowed them, began to open in the wilderness of the land. The hearts of the people might, in future find a home and a resting place. Poor, of course, nine-tenths of the immigrants who are freed from the powers of darkness, and have put on the armor of light. They have no one to appoint at the time of the session. We had no one to appoint at the time of the session.

The subjoined allusions to each circuit and station, it may be expected that the work of the missions will be more successful than in the past year. The conference were, however, very much obliged to the Board for permission to act upon this plan for which the Board have given their permission, as above stated.

Greensville, Blue Barro, &c.—This is a growing place, requiring both ability and care on the part of its spiritual and mission agents. The church is not yet completed, but will be finished, so that those bear whose money and time have been spent in preparing the mission will be able to carry forward the work. We have always looked upon the aegis of the republic as the most likely guaranty. They have no one to appoint at the time of the session. We had no one to appoint at the time of the session.

Lessons and Roadside.—Here a poor but industrious people are laboring under many disadvantages, but who, new and fresh to their service had been hampered and disabled for life. I have received no answer. We are doing what we can to educe their minds and hearts for usefulness, for happiness, for the glory of God. And it is a work for the good both of themselves and their children. We support it.

Larington and Farmersville.—Two or three years since the immigrants settled on this charge, then an unbroken wild, with only the implements of husbandry in their possession, and a very few men engaged in the cause of the God of nature had endowed them, began to open in the wilderness of the land. The hearts of the people might, in future find a home and a resting place. Poor, of course, nine-tenths of the immigrants who are freed from the powers of darkness, and have put on the armor of light. They have no one to appoint at the time of the session. We had no one to appoint at the time of the session.

It is the settled policy of the Board of the Missionary Society to allow all that labour under the name of Methodists to receive the support of the Board, and we earnestly advise them of whatever may be necessary throughout their charge.

Bishop Scott:—The subjoined allusions to each circuit and station, it may be expected that the work of the missions will be more successful than in the past year. The conference were, however, very much obliged to the Board for permission to act upon this plan for which the Board have given their permission, as above stated.

Sarah’s Hill and King George’s. Part of this field is in advance of any points here spoken of in this despatch, consequently new work. It is a small, but in the estimation of the presiding elder, Rev. B. W. Ellion, a very important mission.

Mount essay Circuit.—The varied wants of this important field have, without doubt, been so far before the mind of the Board, as to cause it to be taken up and a large amount granted to it. It would be impious, because it would be a blunder, and would prejudice the cause of the church in the eyes of the people, and thereby prevent our establishment of the church. It has resisted greater power than can now be brought to bear upon it from any quarter. We are fully aware that the full benefit of the Protestantism in France would be wrong, not because it is a crime I do not fear for the sake of that principle of unchristian and unjust, but because it is a principle which would be unchristian and unjust to the people, and thereby prevent our establishment of the church.

The work of the missionaries is very rapid, and the diffusion of the principles of Christianity, is the leading object of importance in the above-named officer, as being abundantly more reliable, not only by its advocates, but also and more important, in the estimation of those who bear most of the burden of defraying the expenses of the Church. You will see, that in this consideration of the expense to the mission. Happily, several of these places have been given to the church, and a small amount granted to them, with which to complete their studies.

In behalf of the conference, we are, dear bishop, with high regard, your humble servants in the vineyard of the Lord.

J. S. PAYNE,

J. G. THOMPSON.

FRANCE.

REV. C. COOK, D. D., says, under date of April 1, 1854.

I am afraid the abridgment of religious liberty in this country is a part of people, and that some members of the government will do all that they can, and much more, to strengthen the system of the church, in its opposition to Popery, in our Zion, or to build up Churches to be as blessed of God, as to be preserved from the practice of proselyting. To repair the "waste places" in our Zion, or to build up Churches and missions, is not glory enough for us. We covet the gospel and the reward of having turned many to righteousness.

We are fully acknowledged, not only by its advocates, but also and more important, in the estimation of those who bear most of the burden of defraying the expenses of the Church. You will see, that in this consideration of the expense to the mission. Happily, several of these places have been given to the church, and a small amount granted to them, with which to complete their studies.

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J. G. THOMPSON.
of the present Archbishop of Lyons, in his_Legation Papers, is almost an axiom with me in politics; in that "a government, however strong, compromises its existence, when it attempts to carry on a war of extermination against Popery which is going on in Corsica, and they will not give a brother Frenchman a hearing. It is an extraordinary instance of the ignorance and sanguine in my hopes as to the government. I believe that the rising spirit of the extraordinary means we shall employ in this affair. The Consistory of Marseilles, to whom by a decree of the 16th of April, 1854, the permission to preach has been withdrawn, was crowded to an excess, and from four to five hundred persons were present. My text was, Rev. iii, 20, "Behold, I stand at the door, and knock," and never have I witnessed a deeper feeling prevailing in a congregation, not even in a northern church. The most of those present seemed to be under deep emotion, and their eyes were turned to me in the hope that I had come from distances of from five to eight miles. Many there are under deep awakenings, and one soul professed to experience conversion.

A Protracted Meeting.—I stayed there ten days, and preached ten times. How great a difference between Hamburg and New York! I felt to leave them, but that I might not lay hinderances in their way for the next time, I sent a collector to aid them in keeping up the religious interest awakened and now prevailing there. A very affectionate church is in one of the neighboring villages, where I was requested to visit an aged sick man. I went, and met there several aged persons, one eighty, another eighty-five, and so on; and upon asking them about their hopes for the future, with streaming eyes and faltering voice, they exclaimed, "Thank you, Brother Cardenas, expressing their hope and trust in the Saviour. I preached for them the next day, when about one hundred persons were present, but I was a number tottering on the brink of the grave.

A change.—In the course of a few weeks, if the Lord permit, I shall leave for Bremen, my newly-appointed field of labour. May the Lord bless my going out from here, and my going in. Will you remember this in your prayers?

American Tract Society.—At its monthly meeting in April it was reported: Drs. Marriott, Craig and Barth, of Germany, tender thanks for appropriations; announce the publication of the Tract Society's Prize Essay on "Systematic Beneficence," by Rev. Dr. Cook, in German; urge the support of coadjutors at emigrant ports.

NEW MEXICO.

Nearly four years ago, a mission was projected at Santa Fe, New-Mexico, and Rev. E. G. Nicholson and family were sent out to commence it. Brother Nicholson remained in Santa Fe and vicinity for some time, and a small Church was organized, chapel fitted up, and a small congregation collected, composed wholly of Americans. Brother Nicholson was appointed a chaplain with the army. Shortly after this the headquarters of the army were removed, and with it, of course, those hearers who are connected with the army. This curtailing the business of the city, and further reduced the American population in the territory, be found practicable. The Board determined, with the consent of the Board, to renew the New-Mexico Mission, and enlarge its limits so as to include the Spanish population, should the project, upon further investigation in the territory, be found practicable. The Board concurred, and the mission was organized by the appointment of Rev. E. G. Nicholson superintendent and Rev. W. Hansen assistant. At the same time, Brother Nicholson was authorized to take along with him Benigno Cardenas, and to receive into the Church in the mission in New-Mexico, and employ him in the mission as an assistant, under conditions plainly set forth to him and to Cardenas. The main conditions were: if Cardenas, after arriving in New-Mexico, should apply publicly to the mission for admission and service, and his spirit and conduct should be satisfactory to Brother Nicholson, the superintendent.

Under these conditions and arrangements the mission departed for New-Mexico early in autumn, 1855, and arrived safely at Santa Fe in due time. An opportunity offering for Brother Hansen to open a school in a populous district, in which he might visit the towns, and preach, and thus perform his work, was considered by the Board that he should do so.

Brother Nicholson and brother Cardenas proceeded to Santa Fe. The Roman Catholic bishop had heard that Cardenas had renounced his Church, and was expected in New-Mexico, and intended to speak to the people; and he denounced him in advance, privately, publicly,
MISSIONARY ADVOCATE.

and from the altar in the church. The public mind was much excited, and awared with much horror the arrival of Cardenas, to see what he would do. Indeed, it seemed as if he would be assassinated by the family who received him. They reached Santa Fe Nov. 16, and after resting a week to recruit, brother Nichol-son says, under date of Santa Fe, Nov. 19.—

Cardenas is to preach his first public discourse, as a Protestant, to-morrow, on the public square, under the portrait of the palace. The friends of the bishop are quite excited about it. They have turned down many stones if we attempt to hold service on the plaza. But the die is cast: no building can be obtained; the plaza is public ground; the governor does not object to us standing so near his palace; and as for an alternate, the element of the sun would in-terfere. Brother Nicholson says, "Come, let us use the tongue of the people as Cardenas can. But he required them, under penalty of excommunication, not to listen to him or any Protestant minister, but to him addressed them.

The bishop denounced Cardenas from the altar last Sabbath. He told the people they must not hear him or look at him, as he was an apostate, and his very looks make him afraid to approach. He said he did not agree with their hearing the other gentlemen, as they had been brought up to the Roman faith. He asked them if they would use the tongue of the people as Cardenas can? But he required them, under penalty of excommunication, not to listen to him or any Protestant minister, but to him addressed them.

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MISSIONARY ADVOCATE.

SOUTH AMERICA.

ANNUAL REPORT.

Buenos Aires, January 15, 1854.

To the Corresponding Secretary.

DEAR BRETHREN,—Through you I would present my Statement of the Report of the Managers of the Missionary Society of the M. E. Church.

In my report of last year I stated,—"We entered upon a new field in the South of South America, and undertook to extend the Gospel, or Christian duties, give evidence of spiritual life uniting season. These things, with a general discharge above report was made.

Our congregation has not decreased much except in the evening. This service is held at six o'clock; was opened by Dr. Duff, who has served the church for 14 years, and has been well attended; however, during much of the time, if it had not been for that hour, we could not have had full service at all.

There are as many seats held in the church at present as at any previous time.

Notwithstanding the temporal difficulties that have surrounded us, our church has been well sustained. The pastor considered himself justified, in view of the circumstances, in omitting the usual public exercises and publishing the rules of the Church. But none of these interests have been entirely given up.

I have received for the Missionary Society $121.00

$100 of which has been forwarded to New York.

I have had on hand for the American Bible Society 7 20

Do. do. for the Tract Society of the M. E. Church.

Do. do. for the Sunday-School Union of the M. E. Church

The Sunday-school collections in the year 1853.

To aid the poor during the year, our congrega-
gion has not contributed less than.

$701.30

Besides the above contributions, the treasurer of the Church reports the following sums:

Salary of the pastor........................................... $1,000.00

In unavoidable circumstances, the treasurer has been obliged to

For an organ put up in the church

For repairs and alterations upon church property

$1,356.50

The expenses upon church property principally con-

sisted in alterations in front of the church, made neces-

sary by gradual wearing away of the foundation. The payment had to be lowered, the iron railing reset, and stone steps placed in the entire front of the church.

Now the above cause, and I presume to say, make an

amount not surpassed by any congregation of the same size within the United States; but which is, I entertain no

hopes for an adequate amount to be obtained, in view of the circumstances last year.

I have seen much in our Church papers lately about the

"new education," and "new Churches," but I have yet to see the first reported that equals in contrib-

tion to Church and Kingdom what we have little

one in the wilderness, without flattering banners of

torqueting heralds.

My report has been prepared and forwarded earlier. The reasons why it was not ready: First, I did not receive the report of the Church for December. Secondly, immediately after our quarterly meeting, I desired to prepare it. I was taken sick, and was not able to get much done by it, as yet, by the physician's order. Prohibited from preaching.

I repeat, dear brethren, the solicitations for a share

in your episcopate, and remain, yours, in Christ

D. D. LORNE.

NORWAY.

REV. O. P. PETERSON writes, under date of March 1st, 1854—

I have endeavored to labour in several different places, and I hope not without some good effect. I believe twelve or fourteen persons have been truly converted, from the circulation of Wesley's Plain Account of

Christians, who opposed me upon my former visit, now

maintain peaceful relations hereafter. The right of the

property they may have stolen from our citizens, or captives

of war, may be claimed in the courts of the United States, but it must be remembered that such courts must

be opened and controlled by Congress, and that

the jurisdiction of the United States courts is limited

by the treaty or compact under which that extraordinary jurisdiction is assumed, and that the

right to a suit is a right to bring, but not to

maintain, a suit. The right of the United States to

protect them from aggressions by our own people, and to

defend them from such interests have been

enforced, at any rate, on the part of the United States, by

strict attention, and liberal collections.

We are pleased to know that the legislature of New-

York, at their last session, did not forget to provide for

the educational interests of the

Missionary Society.

Among these people we have long had missions of in-

terest:—

The condition of our Sabbath school at our anni-

versary, held in September, was reported as follows:

As our last anniversary we reported two hundred scholars and twenty-eight officers and teachers.

We have reported three and eight scholars and twenty-six teachers and officers. Our loss conse-

quently is nineteen scholars and two officers and teachers.

We have lost one scholar and two teachers by resignation, and one by death. We have lost the school at one of the places, and the school has given up for non-attendance, three expelled for misconduct, one by death, and three have been elected teachers; making our net gain, twenty-three scholars and twenty-two teachers. We have received during the year thirty-eight scholars and sixteen officers and teachers, as above stated, nineteen scholars and two teachers.

We have purchased during the year for the library one hundred volumes of new books; and have furnished the school with Sunday-School Harmonies, to the value of $35.00. The total debt of the scholars of the school have been $75.18. The condition of the school has not changed materially since the above report.

Our anniversary was held in September last, with the usual exercises, and a crowded house. These meet­

ings have never failed to yield the highest satisfaction, which is testified by the people in the large attendance, strict attention, and liberal collections. For non-attendance, three expelled for misconduct, one by death, and three have been elected teachers; making our net gain, twenty-three scholars and two officers and teachers.

Our congregation has not decreased much except in the evening. This service is held at six o'clock; was opened by Dr. Duff, who has served the church for 14 years, and has been well attended; however, during much of the time, if it had not been for that hour, we could not have had full service at all.

There are as many seats held in the church at present as at any previous time.

Now the above cause, and I presume to say, make an amount not surpassed by any congregation of the same size within the United States; but which is, I entertain no hopes for an adequate amount to be obtained, in view of the circumstances last year.

I have seen much in our Church papers lately about the "new education," and "new Churches," but I have yet to see the first reported that equals in contri-

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I repeat, dear brethren, the solicitations for a share

in your episcopate, and remain, yours, in Christ

D. D. LORNE.
MISSIONARY ADVOCATE.

A COMPANY OF POLISH JEWS.

THE JEWISH PEOPLE.

One of the most interesting books on sale by Carlton and Phillips, for youth—indeed it is a book for every family—is one bearing the title, "The Jewish Province." The engravings represent, first, A Company of Polish Jews, and next, A Jew Lighting the Sabbath Lamp.

This book is suggestive of deep and reverential feelings, recalling hallowed associations of youth and boyhood, spent in happier times and under brighter auspices. To the Christian the observance of this solemnity by those who differ from them in faith, affords consolation and hope, as all our other citizens sent by the accidents of life to foreign countries, may receive the benefits of it. The petition was referred.

MISSIONS TO FOREIGN POPULATIONS.

AMERICAN AND FOREIGN EMIGRANT PROTECTIVE AND EMPLOYMENT SOCIETY—The objects of this society, formed in New York, are well expressed in their title; and we are happy to perceive in the public mind a favourable disposition toward this organization. We are gratified to witness the activity of that charity, fruit of the gospel of Christ, apparent in such an association as the above, and in the one formed in Boston, and now seeking to be incorporated in the Massachusetts Legislature, the petitioners asked for a capital of $10,000,000. In the beginning of April, 1853, we were organized as a Church, by brother R. O. Spencer, presiding elder.

In February last I visited the Welsh settlement where brother Cadwallader laboured as the first Welsh missionary of the M. E. Church in that extensive field, and where brother Venables labours that is assisted by brother Carroll, our presiding elder. Brother Venables seems rather discouraged, not satisfied at the amount of success. Members, about twenty-four. Number of Welsh inhabitants in the settlement at least six thousand. In this place Calvinism has roosed deeply, and a considerable amount of prejudice remains in the people's minds against the beauty and simplicity of the doctrines and discipline of the M. E. Church; and yet, through the blessing of God, some good has been done here. Since Welshmen converted, a large mass have been reclaimed, and family alliances have been established in some families where drunkenness and disorder prevailed for many years. May God prosper the good work in this place.

FRENCH MISSIONS.

DEAR BROTHER,—While many of the French Huguenot Catholics are much opposed to us, I send you the following as an example of the feeling with which we are regarded by others. A French gentleman, (Roman Catholic,) whom I met accidentally this afternoon, remarked he never saw such a change in a person as in —— referring to the person. "Take this," said he, handing me a note he took from his pocket-book, "and use it in any way to do good you think best. I believe you are a Roman Catholic, among a certain class of persons, is acknowledged with much respect; and I believe me to realize the goodness of our heavenly Father.

In December, 1852, I visited Ironton, which is about one hundred and fifty miles up the Ohio River, where I found Welsh brethren under the pastoral care of brother Hand, who was then preacher at Spencer Chapel. Being kindly received by Bishop Morris, I repeated my visits about one Sabbath in every five weeks. In the beginning of April, 1853, we were organized as a Church, by brother H. O. Spencer, presiding elder.

In the same spring we commenced building a church, which was dedicated by brother G. W. Walker, of Cincinnati, on the 29th of August, 1853. Last conference I was transferred from the Cincinnati to the Ohio Conference, stationed at Ironton. Since then the Lord has increased our number to thirty members. In addition we have a church's class, seventeen in number, and from nine to sixteen years of age—promising youths.

The church is built of hard brick, thirty by forty feet. The building is worth about sixteen hundred dollars. The lot was given to us. About four hundred dollars' debt remains. We are about to make the deed; it is to be the property of the M. E. Church. The members are preparing for building a parsonage on the same lot.

Prospects and purposes—We are glad to inform you that we have flourishing prospects; congregation increasing; Sabbath school about sixty in number. We take six copies of the Western Christian Advocate, and twenty copies of the Sunday-School Advocate. As we are trying to get our Church out of debt this year, I am afraid that our missionarial collection will be but small. Next year we propose to challenge the Welsh societies, and other societies, throughout the states for missionary collections and distributions percutually. We look to God for further prosperity. Brethren, pray for us.

GALIC COUNTY WESLEY MISSION, OHIO CONFERENCE.—For an account of this mission we are also indebted to brother Ellis.
Last Friday evening a young woman (French Roman Catholic) who has been bitterly opposed to us, was present and expressed a desire to serve God. A younger brother and sister at the same time joined us on probation. Praise God, he has not forsaken us.

As an illustration of what God is doing out of the city, I will give you the following extracts from a letter written by an American, who lives in a French neighborhood, about eighteen miles from Detroit. The people are French all around him, and all the persons he refers to in the letter are French Roman Catholics. His letter is somewhat conversed some years ago.

The letter is dated March 18, 1854, and is addressed to our dear brother here, who is Bible colporteur and local preacher. In the following quote, the words in italics are in the original.

"—s wife read some of the pamphlets you left for her husband. The lights instantly made him say, 'This is true.' Her girl went to confession with the pamphlet, and the priest got the book to burn it. He has forbad his people to read any book you have left, and says none shall come to confession who admit you in their closets. Even with the Catholic Bible to ask the priest if it was a right Bible, for the book was and is still affirming them, especially pointing out that it was a right Bible, but told her she could not understand it; she had better change for a Testament, or read her prayer-book more; have read too much to give it up.

— came down to our house yesterday, and when I went in, he said to me in tears of joy, 'She has been under deep conviction of sin for two weeks, and has been under deep conviction ever since.

"She says the last time she was at Catholic meeting, the house looked different from what it was before, and the priest got into a fit, and required a man. She says we will never confess to the priest again. —'s eldest brother is deeply interested in the new religion, having read the Bible, and the old lady asks E— to read the Catholic Bible, (praise God.) Father F— asks E— not to burn your book. I think it doubtful whether any of them go to confession again, or will make any change. They want you to see you when you come to preach."

And now, dear brother, as I close up this letter, I will ask through you the prayers of all those who love our Saviour, that God will bless his work here.

THOMAS CARTER, French Missionary.

SWEDISH MISSION.—ROCK RIVER CONFERENCE.

Rev. J. J. Hedstrom writes from Victoria, March 20th, 1854:—

To the Corresponding Secretary.

DEAR BROTHER,—The good Lord is continuing to bless us. Our hearts have been encouraged by the outpouring of the Spirit upon the mission and the people. We are building a church in this little town. (Victoria.) A gentleman, a merchant, Mr. Mr., a Mr., gave us $100, and we have about six dollars subscribed. Our people (the Sweedes) are said not to have done well, but we hope to have the church finished this present conference year.

At Andero, in Henry County, we are trying to build a church. Our society at that place numbers between forty and fifty members, and yet there are only twelve or thirteen persons able to give to the building of the church; but there are good men. We came together and elected our trustees, subscribed and paid to them $100, to pay for the first year, and we have taken this charge. If we get another $100 we can build this church.

At Des Moines, two churches have been and are building. Our reception of the Indians has been very encouraging, and many have been converted.

The Indians are taught to have churches, and we have lost very much in almost every place for the want of buildings. We are making great progress among the Indians, and we have established many schools without charge. We have about forty and thirty dollars. This was, I believe, the amount we have taken in for the first year, and we have taken this charge. If we get another $100 we can build this church.

The following is the number of vessels arrived at this port during the month, with their tonnage:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Tonnage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steamers</td>
<td>20</td>
</tr>
<tr>
<td>Schooners</td>
<td>60</td>
</tr>
<tr>
<td>Barques</td>
<td>68</td>
</tr>
<tr>
<td>Total</td>
<td>222</td>
</tr>
</tbody>
</table>

The following contains the foreign emigration at this port during the month, from the various ports designated:—

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Number</th>
<th>Tonnage</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>84</td>
<td>10,145</td>
</tr>
<tr>
<td>Great Britain</td>
<td>57</td>
<td>14,354</td>
</tr>
<tr>
<td>Denmark</td>
<td>2</td>
<td>887</td>
</tr>
<tr>
<td>Sweden</td>
<td>1</td>
<td>167</td>
</tr>
<tr>
<td>Russian</td>
<td>1</td>
<td>570</td>
</tr>
<tr>
<td>Total</td>
<td>252</td>
<td>101,756</td>
</tr>
</tbody>
</table>

LETTERS.

LETTER FROM AN INDIAN TO CHRISTIAN FRIENDS IN ENGLAND.

I say a little. We Indians in this place were once very wicked, and I was the principal one who acted as a leader in doing those things practiced by a class of Indians called Mahowald's (the savages.) When I heard of the new religion, I did not like it. I said, as giving no time to me. I did not like it. I said, 'You are nothing else now but a dog, a pig.' My answer was, 'If I may be considered so; yet I have high hopes of obtaining eternal life.' I was instructed by the interpreter, Thomas McGee, who is now on this reserve, to try to persuade you to come and talk to me, and make me happy. I believed, I prayed, and God in his mercy gave me such eye to see you when you come to preach.

SEAMEN'S DEPARTMENT.

SEAMEN AND THEIR WAGES.—The New-York Shipping List says:—

Seamen have again become scarce, and greater inducements are offered to obtain crew.

The rates to Liverpool 10 to 15 in advance; to London, £20, with $50 to $30 in advance; Havre, $15, with $50 to $20 in advance; East Indies, $10, with $40 to $50 in advance; Australia, 20 to 35 miles advance; South America, $10, one month's advance; West Indies, $10, one month's advance; and coasting, $10 to $20 per month.

COMMERCIAL PORT OF NEW-YORK.

For March, 1854:—The following is the number of vessels arriving at this port during the month, with their tonnage:—

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</thead>
<tbody>
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<td>Sweden</td>
<td>1</td>
<td>167</td>
</tr>
<tr>
<td>Russian</td>
<td>1</td>
<td>570</td>
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<td>1</td>
<td>570</td>
</tr>
<tr>
<td>Total</td>
<td>252</td>
<td>101,756</td>
</tr>
</tbody>
</table>
Seventimes have I been sick in my body, and on those occasions God blessed my soul. Willing to die in body, willing to leave a little longer, I have fall on those occasions happy in mind, though poor in body, yet rejoicing in the soul. Few days since, I was not able to sit. I was sent to the sick-room. I asked the Great Spirits to make my soul ready. I asked the Great Spirit to spare me if I was not ready, and to spare me on account of my poor family. While my mind was thus engaged, I felt that the Great Spirit was very near, and looking at me. I felt so sure, that I spoke to my wife, who was sitting near me, "I firmly believe that the Great Spirit is taking away my sickness," and both of us got happy. Next day I was able to rise.

I may have told what I was before I was converted, and what I enjoy since my conversion.

Jan. 9, 1837.

PETE SALT.

GRATITUDE OF A NEW-ZEALANDER.—It is said gratitude is not a word to be found in the language of the New-Zealander—but that they can exercise the virtue may be seen by what the wife of a missionary says:—

"A poor woman was brought to me very ill shortly after women's day at the Waimate Station. The thought she would die, for she could not eat any of their food. Mr. Skevington administered medicine and blisters, &c., and I prepared her food, such as she could eat, and, by the blessing of God, she soon got better. When she got quite well, she and all the family, that they brought in about a dozen buckets of potatoes, and kindness in return to me, I gave her a young pig, about sixty pounds in weight, as she said she must have a son (mother); indeed, they never ceased to manifest their gratitude to me in every way to the best of their power. She was, I believe, a true Christian. Her name was Carolina Orkus. JANE SEYFINGTON.

STATISTICS.

GENERAL REVIEW OF FOREIGN MISSIONS.—The following classified view of Foreign Missions was prepared by the Cincinnati Chronicle, two or three years ago, from tables published in the Foreign Missionary Chronicle. It will give the reader a pretty correct idea of the progress and condition of the foreign missionary work of the various Protestant Churches:

<table>
<thead>
<tr>
<th>Missionary Efforts</th>
<th>Names of Countries</th>
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</thead>
<tbody>
<tr>
<td>Missionaries</td>
<td></td>
</tr>
<tr>
<td>Assistant missionaries</td>
<td></td>
</tr>
<tr>
<td>Native assistants</td>
<td></td>
</tr>
<tr>
<td>Communicants</td>
<td></td>
</tr>
<tr>
<td>Scholars</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>AMERICAN BOARD</td>
<td></td>
</tr>
<tr>
<td>Missionaries</td>
<td>131</td>
</tr>
<tr>
<td>Assistant missionaries</td>
<td>53</td>
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<tr>
<td>Native assistants</td>
<td>169</td>
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<tr>
<td>Communicants</td>
<td>1,428</td>
</tr>
<tr>
<td>Scholars</td>
<td>11,327</td>
</tr>
<tr>
<td>ENGLISH WESLEYAN</td>
<td></td>
</tr>
<tr>
<td>Missionaries</td>
<td>174</td>
</tr>
<tr>
<td>Assistant missionaries</td>
<td>93</td>
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<tr>
<td>Native assistants</td>
<td>133</td>
</tr>
<tr>
<td>Communicants</td>
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<tr>
<td>Scholars</td>
<td>23,729</td>
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<tr>
<td>ENGLISH EPISCOPAL MISSIONARY</td>
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<tr>
<td>Missionaries</td>
<td>117</td>
</tr>
<tr>
<td>Assistant missionaries</td>
<td>53</td>
</tr>
<tr>
<td>Native assistants</td>
<td>1,147</td>
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<tr>
<td>Communicants</td>
<td>7,180</td>
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<tr>
<td>Scholars</td>
<td>35,700</td>
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<tr>
<td>ENGLISH BAPTISTS</td>
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<tr>
<td>Missionaries</td>
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<tr>
<td>Assistant missionaries</td>
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<tr>
<td>Native assistants</td>
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<tr>
<td>Communicants</td>
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<tr>
<td>Scholars</td>
<td>9,267</td>
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<tr>
<td>INDEPENDENT LONDON MISSIONARY</td>
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<tr>
<td>Missionaries</td>
<td>161</td>
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<tr>
<td>Assistant missionaries</td>
<td>82</td>
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<tr>
<td>Native assistants</td>
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<tr>
<td>Communicants</td>
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<tr>
<td>Scholars</td>
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<tr>
<td>METHODIST, AMERICAN</td>
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<tr>
<td>Missionaries</td>
<td>25</td>
</tr>
<tr>
<td>Assistant missionaries</td>
<td>10</td>
</tr>
<tr>
<td>Native assistants</td>
<td></td>
</tr>
<tr>
<td>Communicants</td>
<td>1,548</td>
</tr>
<tr>
<td>Scholars</td>
<td>1,405</td>
</tr>
</tbody>
</table>

* At this time we have in Africa alone 32 ministerial missionaries; 25 assistant missionaries, including the whole in subscribers and interpreters; 25 teachers of day-schools; one principal of the Academy at Monrovia, and one secular agent. It has under its care 1,260 members, of which 88 are native converts, and 163 printers, or 468 communicants.

In addition to these are our missionaries in China, South America, Germany, and those we support in France. [Editor.]