2. Commerce is not to be the instrumentality. Commerce may make men rich, and mighty, and great, or can make them wicked; but never holy. Still it may do much for the evangelization of the world as an auxiliary. If it should come, this Board would have to recall its missionaries and wind up its affaires.

3. Schools and seminaries, an improved literature, or mere science, cannot be the instrumentality in question. The schools-house must be built, it is true, but by the sanctuaries. It is an important auxiliary, but not the chosen means for the world's conversion.

4. Books are not what is needed. Of what use is even the Bible to the African who cannot read it? The chance who was reading in his charter needed assistance. God sent him not a commentary, but an apostle.

5. Not by demonstrations of the absurdity or ruinous tendency of existing systems of superstition will the world be convinced. Popery or paganism may be propagated by the sword, or by oppressive edict; but true Christianity never.

6. Not by any compulsory measures will the world be converted. Popery or paganism may be propagated by the sword, or by oppressive edict; but true Christianity never.

What, then, is the instrumentality which is to be used? The answer is, "Go ye into all the world, and preach the gospel to every creature." (The report here enters into an examination of the meaning of the Greek word translated "preach," and considers it to mean, "make oral proclamation.") Preach, therefore, though without despising these auxiliary agencies we have spoken of.

AFRICA.

Farewell Missionary Meetings were held with Mrs. Wilkins and her associates on the afternoon of October 20th, and on the evenings of the 29th and 22nd—the first in Greene-street, the second in Mulberry-street, and the last in Twenty-seventh-street. They also attended love-feasts in the Second-street and in the Ninth-street Churches.

Protestant Episcopal Mission—The lady of Rev. Bishop Payne, a clergyman of that Church, and a female missionary, were in company with Mrs. Wilkins and her companions.

A Physician—There is no physician now connected with the Episcopal African Mission, and the Secretaries advertise for applications for the post, to be made at No. 19, Bible House, before November next.

At the September meeting of the Board, a resolution was passed authorizing "a conference with sister Ann Phillips, and the ladies we are about sending to Liberia as teachers, and to remain with them in order to render them such assistance as she can, and they may need in case of illness; and to initiate them into their new residence and work in Liberia."

We are happy in being able to announce the result we desired; this devoted woman returns again to prosecute for a season the great work the Church of Christ has yet to do for Africa. Let the prayers of the Church be made in behalf of these true disciples of our Lord, who count not their own lives dear to them, that it may please our heavenly Father to grant them life and health for the fulfillment of their pious mission.

Africa—Poor Africa!—Mr. Edith.—Not entirely ignorant of what has been done; for generations past, by Christian philanthropists, for the elevation, civilisation, and Christianisation of this large and populous continent, I was, nevertheless, struck with this remark, made by a warm friend of the African race, in a recent communication, in which he expresses his desire and purpose to visit this country: "We can, and we ought to do more for Africa." Yes, we can, and we ought to do more for Africa. Long has she suffered from theupidity of men called Christians, of Europe and America, who have sedulously engaged in that most barbarous of all traffic, the merchandise of human beings. Her tribes have been kept in a state of war and rapine for the purpose of supplying scullery for the slave trade. Alas that America, either in its colonial condition, or in its free and independent state, should have been stained with the blood of thousands, and hundreds of thousands of these hapless sons of Ham!

It is true, however, to the United States of America to state, that in the organization of the federal government a constitutional provision was adopted, prohibiting the importation of slaves after the year 1808, and by treaty stipulation and law it has since been clased with slavery, and made punishable with death. But in defiance of the armed national ships of three great maritime powers, the nefarious trade is still being carried on, and thousands are brought to marketa in America, although not to that portion belonging to the United States. What a foul blot in the nineteenth century! I should not have alluded to this revolting subject, only to show how much more has been done to degrade and deprave Africa than has been done for her regeneration and elevation in the scale of nations. Now, to the chief object of this communication.

Among the most benevolent and efficient agents embarked for the good of Africa, we may name the American Colonization scheme, and the institution and maintenance of Christian missions. If these have not done all that was desired, but not their beneficial results be overlooked. Much good has certainly been accomplished by them, and much more, without doubt, will be effected by them. In noticing the instrumentality of missionary labour, I speak only of those performed by the Methodist Episcopal Church; not because the efforts and successes of other Christian denominations are either overlooked or undervalued, but having more intimate knowledge of Methodist operations, we can speak more accurately concerning them. Not, indeed, that we intend, in this brief article, to give even a succinct history of the mission, but merely introduce it for the purpose of connecting it with the doctrines which are designed to make up the body of this paper.

The Methodist Episcopal Church was among the earliest, if not the first, to plant missions on that part of the western coast of Africa within the limits of the American and Maryland Colonization Societies. In 1832, the Rev. M. B. Cox, with a heart burning with the flame of Christian love, offered himself for this hallowed mission, and with a warm heart and a firm faith, sailed for the good of Africa. We are happy in being able to announce the result we desired; this devoted woman returns again to prosecute for a season the great work the Church of Christ has yet to do for Africa. Let the prayers of the Church be made in behalf of these true disciples of our Lord, who count not their own lives dear to them, that it may please our heavenly Father to grant them life and health for the fulfillment of their pious mission.
MISSIONARY ADVOCATE.

arduous service; not long after he reached Mon­
rovia, he was attacked by a fever of the country, and went soon to his grave, with which the whole community were much grieved. Though the end may seem sad, yet is it true, as he himself used to say, "The Lord give we for rest." O, if we pray God, he can take that bad heart away, and give us one good heart.

Where that bad heart came from, it is not yet known. But I do make it. We can all die, George.

Peter. Yes, I love God. I tink so.

Peter. Oh, if you love God, he can take that bad heart away, and give us one good heart. Where did that bad heart come from? George. I don't know.

Peter. Does every man have a heart? George. He must go forever. What becomes of our bodies? Peter. He lay down. When God want, he call him up.

What your people do on Sunday? Peter. Go to church. They have not a church to which they can go.

(Are the above answered without the least precision? George. Yes, we say why all can die. Is God love? Peter. He feel good. What do you say? Peter. That is to be asked.)

Do you gamble on Sunday? Peter. No, we don't let us folks do that—thats the world. We love to pray to God; he can help we out.

When your people are very sick and going to die, do they say anything about the same? Peter. If the woman pray, she says he can help we out.

When is there no preacher at your place to talk to you, do you ever talk to your people yourself? Peter. Yes, we don't get plenty people; all same when a preacher come. But we often talk to our own people, and when our people come from long bus, and stop a few days, we know that we do get a little help. When Mr. Sion Harris was killed by lightning, and took people by surprise, and children there, and show down how the house was broke by it, and told them how God-palaver must be true. I think, George, those people come in, they do come in.

Peter is a very intelligent man, and head man of a small town from the St. Paul's Bridge. He is a member of our Church. The few simple elements of Christian knowledge appearing in the answers to the above questions indicate a hopeful foundation—though but a day of small things. In the love-feast one said, "We too glad to see you America people come to meet we place. God bin send you to this country for to teach we. We bin fand you, then we fand you. Da time all we go to God, he ask we which way we tin? We can tell you, Dem America people you bin send for teach we be here. We give some reason, but our reason make no difference; God give the key. In European Turkey, in Egypt and Palestine, in all the countries that have been diffused. The future is full of hope. We can all die, George?

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The Lord seems to revive his work a little here. Times are very generally-obeyed the queen's proclamation for a decree from the minister of worship, by which all the Lutheran to communion unless they have absolutely abjured their own Church. That there are 51 missionary openings on the coast of China, where are more than 70 missionaries and 41 chapels, with an average attendance of 200 persons; and in connexion with these are 33 native assistant teachers.

MISSION TO THE CHINESE.—The Pacific Recorder reports the progress of this enterprise in Sacramento. Mr. Shack has purchased a lot in close proximity to the new mission house. He has already commenced the building of a chapel to be erected for their permanent use as a church and school-house, and to accommodate the principal of the American College, and the Chinese, to raise funds for the chapel.

EASTER KING.—Rev. Dr. Medhurst says that the Easter king, or a kind of sacred fire, which the Hindoos and Natives of India, in preference to the Christian festivals, allow to burn at the time of their own festivals. This concurrence of these festivals is not expected, yet they entered into it with all zeal. The Lord has his own ways. We learn from another composition. He applies to himself the terms employed in Gustavus's version of the New Testament for "The Comforter," and that used by Morris to designate the Holy Ghost. In all his publications, posted on the walls, he is armed with these titles—"The Comforter, the Holy Divine breath.

GERMANY.—

"WHEN THEY PERSECUITE YOU IN ONE CITY."—

Brother Jacoby writes from Frankfurt-on-the-Main, under date of September 3, 1854:— I arrived here last night, and found brother and sister Nipper well. There have been persecutions in Fredericksdorf, and brother Nipper cannot preach there any more; but the brethren are decided to serve God.

Brother C. H. Dorrison writes from Bremen, September 18th, 1854:—

The sisters of our Church, feeling a deep interest in the temporal and spiritual welfare of the coloured race who have met once every year in this city, have sent them to the place of their destination? We should like you to write them a few words of acknowledgment; it would encourage them, and stimulate them to further efforts. They also want to know what will be the most desirable for our African Mission, whether they also need stockings and socks, and what kind; or anything else. Please let them know.

The Lord seems to revive his work a little here. Some begin to inspire, and some have lately professed conversion. The box contains forty coloured and twenty-four white shirts, valued at about forty-seven dollars. Will you accept of them for the Liberia Mission, and send them to the place of their destination? We should like you to write them a few words of acknowledgment; it would encourage them, and stimulate them to further efforts.

Religious Persecution in Saxony, Germany, though a sore grief to those called to endure it, is a means of relieving the country of a population it can least spare from its political or moral force, and adding

Brother Jacoby writes:—Our brethren in Saxony suffer great persecution, and the end will be—emigration. I feel so sorry for this precious work; but the Lord has his own ways. We learn from another source, that in Saxony the Lutherans have just obtained a source, that in Saxony the Lutherans have just obtained a decree from the minister of worship, by which all the Lutheran to communion unless they have absolutely abjured their own Church. That there are 51 missionary openings on the coast of China, where are more than 70 missionaries and 41 chapels, with an average attendance of 200 persons; and in connexion with these are 33 native assistant teachers.

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a most desirable accession to the Protestantism of this country, which has so great a work to do in recovering the mass of sceptical Germans in our midst. A large company of converts under the labours of our missionaries in Germany arrived at this port lately, and have departed for the West.

Baden, Germany.—The long-standing feud between the pretensions of the Cardinals Amelondi on the part of the Church and those of the Emperor, has at last been settled by a convention signed at Rome between Mr. Beamer on the part of the Baden government, and the Cardinal Amelondi. The total revenues of the Church, including four million dollars from the state, are about five million francs, which, divided among the fifty thousand clergy, gives one thousand francs on the average stipend. When it is known that the archbishop's stipend is but about five hundred dollars, and that of a canon or priest on the average stipend of a cathedral is but twenty dollars, one would suppose the clergy to be badly off. But it was found that the only expenses were in the form of fees and stipends. It was only to be expected, therefore, that we would be united by strong ties. There, too, I had spent nearly seven of the best years of my life as a minister of the Church; the early years of age, the weak state of the Church, the cruelty and destruction of the Emperor, and the hopelessness to the German Church of the future, drove me during my last visit to a more earnest prayer, struggle, and prayer for the Church. I found the lead of the Lord had persisted in my mind, and some eighteen persons had been professedly turned to the Lord by the power of the preached word. It could not be otherwise, then, than to say to the Church, God, preserve these thine own people, through faith, and eternal life.

The following letter is from Rev. G. D. Lore, who succeeds Rev. D. D. Lore in our mission in Buenos Ayres—

Buenos Ayres, August 14, 1854.

To the Corresponding Secretary.

My Dear Brother,—Be sure you will write to brother Carrow, who succeeds me in charge of the mission in Buenos Ayres, and you will write to him to congratulate him on the elevation of the Church in the south a few months since. The nation of the south is a most desirable accession to our Church, which has so great a work to do in recovering the mass of sceptical Germans in our midst. A large company of converts under the labours of our missionaries in Germany arrived at this port lately, and have departed for the West.

SOUTH AMERICA.

Buenos Ayres.—The population of the city is chiefly made up of Spaniards; but besides these, there are 15,000 Italians, 10,000 French, 10,000 Germans, 4,000 English, 2,000 Americans, 2,000 Belgians, and 1,000 Dutchmen. The number of French residents is nearly 20,000; besides, the valuable Scotch should not be forgotten, of whom there are some thousands.

It has already been announced to the Church that our brother, Rev. D. D. Lore, has returned from South America, after an absence of seven years in Buenos Ayres, and that the Rev. G. D. Carrow has succeeded him in the mission. We give below an extract from a letter from brother Lore to Bishop Wangh, written on the 14th of this month, in which he gives an account of his mission, and quite prepared for parsing. But I know the number and strength of the cords of affection that have been woven around me by my little flock in Buenos Ayres, or how intimately connected I was with them. Seven years have done its work in converting and building up. May the hour of your return be near, when the moment of parting came, it was painful in the extreme. Sadness and desolation have been the only sensations the Church has experienced since my departure, except one, who joined by letter from the Scotch Church. This is the largest number that ever united with us at one time; and the prospect for further increase was never more flattering. May the presentation of the Lord be now so near, that I should feel it a sore parting. O Lord, if our desire be that we may be delivered from these bondages and temptations, that we may be delivered from these cares and anxieties, that we may be delivered from these trials and toils, that we may be delivered from these privations to which we had never been accustomed at home. Thank God, the separation is past; but there is a new tempest which I fear may arise. In the evening of the last Sabbath-day that I spent with my dear people, after a sermon by brother Carrow, who succeeds me, I was present, as they knew it was to be our last religious evening. The people were all there, and they were all my own spiritual household—children whom God had given me. I have never expected to hold such a relation to an entire Church again. It is no wonder that our hearts were knit together!

The following is an extract from a letter from Rev. J. P. Peters, written from Norway, under date of August 21st, that a young man, who had bitterly opposed the work of God, is now of another mind, and has written to him a very friendly letter. He also wrote articles, which he had caused to be printed, to correct some of his former misrepresentations. He acknowledged that he suffered much in his spirit while opposing the ministry of brother Peterson. The account given of this man shows him to be an earnest-spirited man; and his communications lead us to think he may yet "preach the faith" he sought to destroy. Brother Peterson's course, saying that he thought the proper time had not yet "preach the faith" he sought to destroy. Brother Peterson's course, saying that he thought the proper time had not yet arrived, and that he was ready to go on with the Church. The following letter is from Rev. J. L. Sanders, who succeeds Brother Peterson in charge of the mission in Norway.

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it is nearly two dollars to each. With these figures, we may estimate the outlay for the present year. I was very disappointed, that circumstances compelled me to leave so soon and hurriedly after brother Carrow arrived. It was to my wish, however, that I was under the necessity of leaving immediately, in order to get home before midwinter, or remain six months without a home for my family, or a field of labour for myself. I devalue my own gain: the pleasure of seeing and addressing the members and friends of the Church in their homes, and being personally interested in the success of missions that might have resulted from my longer stay.

We did our best under the circumstances. A day was fixed for the purpose of calling at the house of brother Carrow and his family, at my house, which they generally attend. With the practical workings of the mission I made acquaintance as far as possible; delivering to all the benevolent and religious sentiments and the mission, with such explanations as were deemed necessary.

I doubt not that all will move on satisfactorily and prosperously, and support dear brother, where we have rendered the most steady and liberal support which you have rendered to the Board, as well as the relation of the Mission to the Island of New York, as well as the relation of the Mission to the Society for the Promotion of Christ's Work in Bukonese Ayars, under date of August 8, 1854.—

To the Corresponding Secretary.

Dear Sir,—Your communication to the Society for the Promotion of Christ's Work in Bukonese Ayars, under date of 26th of May last, has been favorably received by the Missionary Board, and is now placed in the chief object of which is to introduce him to our acquaintance and love, as our new pastor.

We are glad to know that he and his family arrived here in health on the 5th instant, by the kind provision of our God, and for the present located in a position that will enable him to avert his face towards the native nations.

We feel much pleasure in observing from your letter, that "we have good reason to believe that he will be a diligent and faithful minister of the gospel among you," and from this assurance of yours we have endeavored to comply with your request to "receive him with confidence and affection. We rejoice also to inform you, that he has come into our midst at a most opportune time, to point out the path of life to the Saviour of men, as we now have, for a few weeks at a time. We shall consider his presence as a most decisive vote of personal religion, especially among the members of our Sabbath school."

It only remains for us to state the satisfaction we also feel, that the relations between us as an association of missions, and the Board of the Missionary Society of the Methodist Episcopal Church, New-York, still continue pleasantly and agreeably to be maintained, and to afford mutual pleasure.

We close our reply to your communication, expressing our sincere faith and that the great Giver of all good may abundantly endue with his grace and favor the mind and heart of the pastor now sent us, that he may be unto us, as a Church and congregation, even as an angel of the Lord.

We remain, dear sir, with much respect, on behalf of the Board,

William McKern, Secretary.

New Mexico.

Our Mission in New Mexico is in a very encouraging state, according to letters recently received.

TROUBLES FROM INDIANS.—The Santa Fe Gazette of a late date says:—"We have within our limits about thirty wild Indians, the ferocity and most cruel of all the North American tribes."

The Gazette gives an item of religious interest:—"The Rev. Mr. Talhurst and wife, and wife's sister, who came passengers in the July mail, left Santa Fe for Zuni, in company with the Rev. Mr. Shaw. It is contemplated to establish a Baptist Mission at this point, which will be under the charge of these two gentlemen."

ISLANDS OF THE SEA.

"Let them give glory unto the Lord, and declare his praise in the islands." Isa. xlv. 12.

The contributions that are made to the kingdom of the Lord by the conductors of the best class of periodicals have been frequently referred to in our columns. We gladly acknowledge our indebtedness to the Journal of Commerce, a New-York paper, for the following article of sterling value—Ed.}

PROGRESS OF CIVILIZATION IN NEW ZEALAND.

Like the early missionaries, the Americans, the natives of the islands in the Pacific exhibit an active spirit for civilization, and a fondness for those individual pursuits into which they have been induced by missionary teaching or the example of the older nations. Europeans are favorably impressed by the view of the reckless and roving habits acquired in their savage condition, and of those advantages which they derive from the arts of industry, and of the smallest labour, and of no greater requirement of clothing than what taste rather than comfort suggests. The history and conduct of the native tribes is one of the most striking illustration of this truth, because of the great contrast which exists between the ferocity of their ancient condition and the gentleness and propriety of conduct which marks their recent adoption of more peaceful modes of life. The early missionaries of the Melanesian savages—their vivacity and impressibility to influences the most opposed to their nature, have, by their presence, been able to control their habits of life. It commonly happens that the influences of civilization are applied with marked success to form the habits of the rising generation; but in the case of the New Zealanders we are assured that a very small percentage of the population has adopted the arts of civilization, with a zeal that surprises their teachers.

The last London Missionary Journal contains all the more recent testimony relative to the efforts to extend Christianity and civilization over New Zealand to some of the islands in the parallel of New Zealand, West of the 180th meridian, East of Australia, and South of the Equator, to which groups modern geographers have given the name of Melanesia, from the fact of their inhabitants having darker skins than the Polynesian.
The Quarterly Review cites the testimony of the missionaries to the fact that the advance of the native is not only by the adoption of civilization, but also through the influence of the Gospel. The missionary work, under the direction of the London Missionary Society, has been successful among the Melanesian groups, and the New Zealanders will be eagerly availed of. Steam navigation has opened the way for missionary enterprise in the Australian colonies of Great Britain. The Feejee Islands, the first Melanesian group west of the Cape of Good Hope, have been visited by the Swiss explorer, Captain Encke, who hoped that the civilization which now prevails among these people will precede them in prosperity.

The Feejee Islands suffer the most horrible tyranny from the chiefs and native priests. Among infants in the villages who are killed, the greatest are dragged up the beach and turned over to the living bodies of the common people, thus used as cullers—a species of barbarity that is sometimes practised on corpses in Oceania. In a particular district called Draketa, we are told by one author, the people are actually kept for human sacrifices and for food upon any public occasion. Aged and infirm persons are commonly buried alive, believing their relations the burden of their support. One or more of the widows of a deceased husband are sacrificed, to please the gods and keep them propitious to them. The missionary returns from the country, and says that they are trying to remove these abominations and administer to him another village. These people express themselves by an exclamation, who have plenty of fire-water, to remunerate, but we have no beer but men.

The networks are in vogue at this very day, in these and other of the Melanesian groups. But to greater extent among them, in New Zealand, and in Australia, at present, and the mission will be in the hands of people who wish to have their own government. The new wave of action which will thus be opened for the communication of the Christian religion will soon reach the New Zealanders, and then be eagerly availed of. Steam communication will be more efficient between China and Japan, and the missionary work will be facilitated through the introduction of steam navigation into the Pacific. A brief time may be expected to elapse before regular lines of steam communication will be opened between the two countries, and the missionary work will be facilitated through the introduction of steam navigation into the Pacific. A brief time may be expected to elapse before regular lines of steam communication will be opened between the two countries, and the missionary work will be facilitated through the introduction of steam navigation into the Pacific. A brief time may be expected to elapse before regular lines of steam communication will be opened between the two countries, and the missionary work will be facilitated through the introduction of steam navigation into the Pacific.
DOMESTIC MISSIONS.
REV. A. BROOKSON, Superintendent, writes to the Corresponding Secretary from Prairie du Chien Mission District—
This district was and is properly missionary, though our circuits and stations were left in charge of the people themselves. The whole district commenced the year with only about four hundred and sixty members and paid subscribers. In the year, about one thousand members and subscribers were added, one-half of which will be able to support themselves. Two churches have been built on the regular work—one on the La Crosse, at Paco Grove; and on Richland City Mission a church is under construction, and is expected to be ready for use before winter. Our other places of worship are school-houses and private dwellings.
The work of God in the salvation of souls has greatly increased during the year, the members becoming more and more spiritual and devoted to God. Such has been the unprecedented emigration to the Chippewa and Red Lake country, together with some gracious revivals, that the people are crying, "Come over and help us." Such has been the unprecedented emigration to the Chippewa and Red Lake country, together with some gracious revivals, that the people are crying, "Come over and help us."

RICHLAND CITY MISSION desires to take rank in the effective, self-supporting works, and return as much missionary money this year as it received last year. Seventeen Domestic, five Norwegian, and two Indian Missions.—A brother, charged with the superintendence of all these, with a wise forecast is particularly, because sometimes he had hardly the strength to look after his country, and his turning steps and trembling voice gave unmistakable evidence of the effect which it had on him. He had been to his circuits, and before his six months' probation were up in the Church below, I have no doubt God took his glorified spirit to the Father's bosom.

He seemed to have no fear of death, no fear of the unknown, as the calm, steady rest upon the power and willingness of Christ to save his soul; and thus he passed on. And although two years had since that old man passed away, yet my eyes fill with tears as I remember the fact and the love that I have for him, and how my heart fills with joy at the thought that I shall soon meet him among the ransomed of God.

And then he laid down that feeble frame; and before death and darkness closed in upon him, he expressed his faithfulness, his prayers, his exhortations; and my soul fills with joy at the thought that I shall soon meet him among the ransomed of God.

And after a calm, sweet, steady resting upon the heart fills with joy at the thought that I shall soon meet him among the ransomed of God.

There have been two distinct Welsh Missions, one in the city of Portland, and the other at Eagle Rock, in the territory of the future time I will advise you how he succeeds.
YOUTH'S DEPARTMENT.

TASTING AN APPLE.—Well, what about that? Not much, to be sure; but it interested us to hear a missionary say to a lad fourteen years of age, while passing along the streets of New York, "Frank, would you really like an apple?" Turning to a stand on the sidewalk of Wall-street, he presented the youth with a fine one, and pressed it into his hand. "There," said he, "what will you say, when I tell you I have not tasted an apple before in seven years, and this last never before in his life?" The missionary was from South America, and the lad was born there, and belonged to the Sunday school in our mission.

HANDSHAKE.—A blank sheet would be amusing, I am sure, to see with what amalgamation a native African youth looks upon things in America. We saw one from the mission a few weeks ago. He was the first time to find a piece of ice left in the morning at the entrance of a factory, and as suddenly, as if she had touched heated iron.

Rev. J. S. Peregrine, of the Ohio Conference, gives the following story to the Western Christian Advocate.—

THE LITTLE MISSIONARY BOY.—At the close of a very interesting camp-meeting and our camp-meeting on the Amelia Circuit, while songs and shouts of praise were echoing from the heavens, and tears following fast from the eyes of friends, —and the parting hand, a beloved brother in the ministry came forward, and with a composure that carried the notion of no ordinary character, handed the one nearly-folded packages, the one marked "James Rodley Hamilton, de Canada; missionary savings, forty-seven cents;" the other contained sixty-one cents, the missionary contributions of an older brother, who is about three years of age. Of the former I wish to say a few things. In the month of June last, while making pastoral visits in company with one of our class-leaders, I found, in a neighborhood distant from any church and difficult of access, the residence of Rev. W. L. Hamilton. After a season of social intercourse, and partaking of their hospitalities, we bethought with the family at their own altar, the meeting of their needs, and determined to send another brother to a family of our class-leaders, I found, in a neighborhood distant from any church and difficult of access, the residence of Rev. W. L. Hamilton. After a season of social intercourse, and partaking of their hospitalities, we bethought with the family at their own altar, the meeting of their needs, and determined to send another brother to the Western Christian Advocate. The Christian Times says of the same event—

SPECIAL SERVICES, it appears, have recently been held in that town by various clergymen of evangelical sentiments, who were deeply impressed with the importance ofocolating among their hearers an earnest concern for the salvation of their souls. As the result, it would be seen that large numbers of persons, after having experimented the most powerful conviction of their sins, have found joy and peace in the reception of the gospel. One of the clergymen who had been active in this work of evangelicalism was for a short time a preacher in the Wesleyan Church, and the spirit of this revival appears to resemble that of Methodism in its beginnings. Special meetings for united prayer are held, at which the united, the faithful, the liberty is given for battles to engage, and one of the converts is a clergyman, formerly remarkably for High Church principles and predilections.

FRANCE AND ENGLAND.—It appears from the official returns, that the number of French vessels that entered the port of London during the first six months of the present year is two hundred and forty-four. The increase above the corresponding period of 1833 is thirty vessels, and in tonnage is $7,917.

SCOTLAND.—The Free Church of Scotland has lost one of its most efficient and generous supporters by the recent death of Mr. Donald MacLaren, banker at Callander. It is recorded that the Free Church, of which he was a member, received from him, during the past few years, in the shape of contributions to its various schemes, upward of one hundred and twenty-five thousand dollars.

A new Quarterly Journal of Theological Literature is about to be issued in Glasgow, designed to expound and defend the distinctive view maintained by the Churches in connection with the Evangelical Union. It is to be under the editorial supervision of Rev. James Morrison, assisted by able theological writers.

MISSION GOODS.—One bar from Pittsburgh, from One box from Female Missionary Society, Penn. three boxes from Rev. J. S. Peregrine. This barrel was in prime order, and was valued at £38 87.


MISSIONARY GOODS.—One bar from Pittsburgh, from some unknown circuit or station. It has been divided between our three missionaries, thus far without obtaining a response. The usual answer, "We have no money to spend," has been the response. One bar and a half were left. One box was from Female Missionary Society, Penn. three boxes from Rev. J. S. Peregrine. This barrel was in prime order, and was valued at £38 87.


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STATISTICS.

Methodists and Missouri.—From the most authentic statistics, dating about two years back, we learn that the total strength of the evangelical missionary enterprises, in Missouri, and in the foreign lands, comprises 2,945 missionaries, 11,807 assistants, 333,604 Church members, 81 native institutions, and 40 printing establishments. The amount of public and private subscriptions for this service was $37,752.

Methodists and the Census.—The census table for the United States exhibits for Missouri —

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The Protestant members in Missouri, numbering about 240,000 in 1870, have increased to about 500,000 in 1900. This increase is due to the growth of the Methodist and other Protestant denominations in the state. The Missouri Conference has a membership of over 50,000, and is one of the largest conferences in the United States. The conference is divided into seven annual conferences, each with a membership of over 10,000. The conference is also one of the largest in the world, with over 100,000 members.

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