

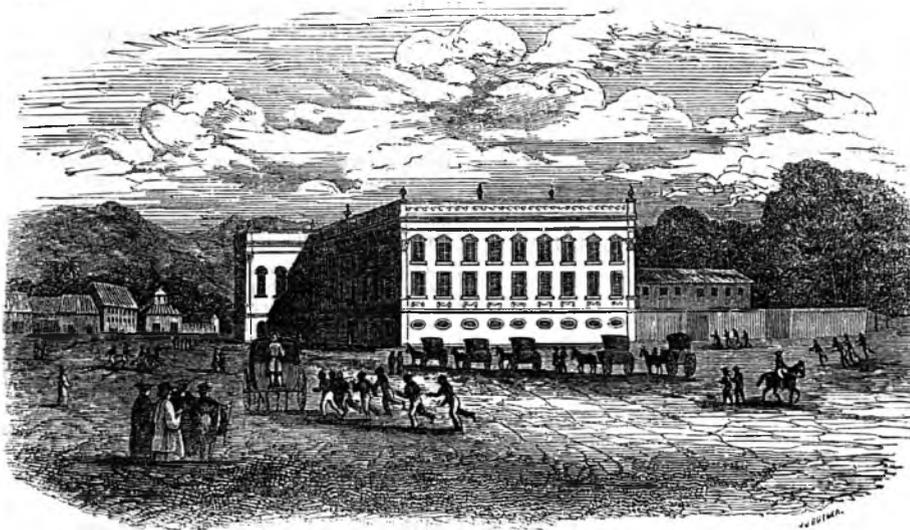
MISSIONARY ADVOCATE.

HIS DOMINION SHALL BE FROM SEA EVEN TO SEA, AND FROM THE RIVER EVEN TO THE ENDS OF THE EARTH.

VOLUME XI.

NEW-YORK, JULY, 1855.

NUMBER 4.



PALACE OF THE SENATE, RIO DE JANEIRO.

SOUTH AMERICA.

REV. DR. KIDDER says of this engraving that it is very correct, and would be instantly recognized by any person who had been on the spot.

SOUTH AMERICA is coming to be of very great interest to us; and the providence of God seems ordering the condition of the various states of that country, so as to invite the earnest longing labourers of the harvest of the Lord to enter them.

BELOW will be found a very satisfactory report on the state of our mission in Buenos Ayres, now under the care of Rev. G. D. Carrow. The communication is addressed to the Board of Managers. Our information from that part of South America inclines us to believe that the Roman Catholic people are much softened in their prejudices against Protestant Christianity, and that the government is much less inclined to restrain the action of Protestant missions to the Protestant population. We have good hope that the time is not far distant, when our mission may address itself to the Roman Catholic Spanish population. In the mean time our mission is a steady and shining light in the midst of the people, pointing them out the way to evangelical Christianity, which is the only true light and solid foundation for the hope of the world.

Buenos Ayres, February 15, 1855.

To the Board of Managers.

DEAR BRETHREN,—In submitting to you my first annual report of the state of the Buenos Ayrean Mission of the Methodist Episcopal Church, I feel constrained to acknowledge the goodness of God to myself and family, since we left our native country on the 1st of June, 1854. Under his gracious protection we passed through the dangers of the deep in safety, and arrived at our field of labour in usual health on the 5th of August, after a passage from New-York of sixty-five days. On the 14th of August, the day previous to his departure, the Rev. D. D. Lore delivered the charge of the mission into my hands. I received it, as I had previously assumed similar responsibilities, with trembling, and a deep conviction of my insufficiency for the great work which it involved. While crossing the ocean, my heart was much drawn out in prayer to God; that he would anoint and sanctify me for the service I was going to undertake for the advancement of the kingdom of his dear Son.

That prayer, notwithstanding the weakness of my faith, I rejoice to say has been in a measure answered. My feeble efforts in the pulpit have been greatly blessed

to my own soul, and so far as it is safe to judge by external signs, I am encouraged to believe that they have not been altogether unprofitable to the Church and congregation to which my pastoral relation is sustained. I bless God who hath called me by his grace, and put me into the ministry of his Son, Jesus Christ our Lord; and especially for the privilege of preaching the gospel of salvation in a foreign land.

Were it necessary for me to enter into a particular description of the people of my charge, I could say many things that would be highly creditable to their attributes of mind and heart, and tending to magnify in them the saving grace of our Lord Jesus Christ. Their Christian conduct, as compared with that of the members of other Protestant Churches in this city, places them in an attitude before the public which is truly enviable; while their liberality in support of the mission would, if you could know all the facts in relation to their pecuniary circumstances, excite your surprise and admiration. In this respect I know no single Methodist Episcopal Church and congregation in the United States, their relative strength as to numbers and pecuniary resources considered, that would sustain a favourable comparison with them. Only a pastor cursed with a heart of stone could fail to serve such a people to the utmost of his ability. They feel, and I am endeavouring to impress the conviction more deeply upon them, the importance of good example in all their private and public relations, dwelling as they do in the centre of a vast moral wilderness.

I herewith submit the following statistics:—

Numbers in Society.

In full membership	62
On probation	20
Members of other Protestant Churches holding a relation of membership by virtue of a compact formed when this mission was first established..	3

Sunday School.

Scholars	196
Average attendance	110
Officers and teachers	30
Making an increase during the year of twenty-one scholars and four teachers.	
Bible-classes	2

The infant scholars are formed into one large class—having exercises adapted to their tender years.

Contributions to the Sunday-School Union of the Methodist Episcopal Church, forwarded by brother Lore..... \$56 silver

The following papers are furnished to the school:—

Sunday-School Advocate.....	20 copies
Missionary Advocate.....	45 "
Youth's Penny Gazette.....	60 "
Sunday-School Journal.....	30 "
Child's Paper.....	50 "

These cost..... \$30 50 silver
Other expenses..... 26 00 "

Donations to be forwarded to the Treasurer of Missionary Society of the Methodist Episcopal Church.....	\$16 silver
Collection at the annual Sabbath-school celebration held in September.....	40 "
Bible collection.....	35 "
For repairs on the cellar-wall of the parsonage.....	40 "
For the poor in basket, quarterly collections.....	65 "
Pastor's salary.....	1,000 "

The above contributions, as you will perceive, make the sum of \$1,308 50 silver.

I should add that our pews are nearly all rented—perhaps there is not one in the chapel that is entirely vacant. Our religious services are well attended. I preach twice each Sabbath, and always hold a prayer-meeting after the evening sermon. Even during the excessive heat of the present summer this rule has not been suspended. The spiritual fruits of these Sabbath evening prayer-meetings are plainly manifest in the increased fervour of the prayers offered to the throne of the heavenly grace. The attendance of the classes is excellent; the weekly prayer-meeting on Thursday evenings is well sustained; and the interest in behalf of the Sabbath school is truly refreshing to behold—is indeed such as I have never witnessed in any of the most approved Churches of my own dear native land.

Arriving as I did late in the year; and owing to other claims which were felt to be obligatory, it was deemed advisable that I should not take a regular missionary collection. All that we can do in the future for this great cause shall not fail to be done.

My earnest desire is to see this mission enlarged; and the probability is, that during the present year I shall lay before you a request for an appropriation for that purpose, supported by such facts as I confidently believe will secure your hearty concurrence. Asking an interest in your prayers, and praying that the God of missions may bless you with continual peace,

I am, dear brethren, yours, truly and affectionately,
G. D. CARROW.

RELIGION IN SOUTH AMERICA.—In Buenos Ayres the anti-Catholic party is now in power. The Romish doctrines tremble; its power wanes; its clergy are without respect. In some parts Rome is but a shadow; holy mother has lost her power; and state constitutions indicate public sentiment as being in favour of freedom in religion. The State is in advance of the Church. A German Protestant is at the head of the educational department—and there is an academy under the superintendence of a Protestant, with one hundred and fifty native boys of Romish parentage. South America is the most liberal of all the Catholic States, and the masses feel the least hostility to Protestants. In some parts Church and state are nearly dis severed. Brazil has most Romish power, but it is not to be envied even there.

Buenos Ayres.—On the subject of political affairs in the River Platte, the *London Times* correspondent at Buenos Ayres writes, under date of March 4th, as follows:—

With the exception of an under-current of party rancour, the perennial curse of these young communities, we are nominally and apparently at peace, and upon the whole the probabilities of peace preponderate. This is the effect of a thorough exhaustion. We require a season of repose, and during the respite the march of material interests and the daily increasing predominance of the foreign element may lead to something better and more stable than we have seen for the last thirty years.

THE MISSIONARY TO THE FRENCH, Rev. Thomas L'Hombal, referring to his work in Buenos Ayres, says he is officially acknowledged as a Missionary of the Board of Foreign Missions of the Presbyterian Church in the United States of America for attending to the religious wants of the French population. In that character, and under the protection of the law, he acts indirectly among the native population; and his acts are regarded as valid as those of the Popish priests.

GERMANY.

BREMEN, April 18, 1855.

REV. L. S. JACOBY'S QUARTERLY REPORT.

To the Corresponding Secretary.

DEAR BROTHER.—You have certainly often heard of people who have been tossed about on the great sea for a long time, that they were unable to give a description of the happiness they felt after having reached the port in safety; so is it at present with me. I have no words to describe to you the happiness I feel, sitting here in my office in the new Tract-House, and doing the work of the Lord. I have been tossed about for four years; I seldom left my office, either a small room where generally two or three were at labour, or I had to work in the sales-room, without taking the headache with me home. At present I have a large and pleasant room for myself, and I feel a great deal happier here, with the fear of the Lord before my eyes, than the Emperor of Russia can feel in his own cabinet. The Lord has done great things for us! O that we may be faithful in the great work that is confided to our hands. I expect one of the brethren will give you a description of the dedication of our chapel, and I shall now give only a short report of our work for the last quarter.

Bremen and Bremen Circuit.—These two charges had been united for the past year, but this plan did not work well. Brother Doering could not attend to the country, because he had much to do in Bremen. The two charges have therefore been divided again, and brother V. Andel is now preacher in charge for Bremen Circuit. Our prospects in Bremen itself are, since our chapel is finished, very interesting indeed. Our meetings are much better attended than they were at the Kramer-amhouse; and we dare hope the Lord will bless the preaching of his gospel, and convert souls. Our members have been very much encouraged, and pray earnestly for the outpouring of the Holy Spirit.

On *Bremen Circuit*, through the indefatigable labours of brother Feldtmann, our colporteur, new doors have been opened to us in the Grand Duchy of Oldenburg. The appointments around Bremen will therefore be mostly attended to by our local brethren, and the missionary himself will attend principally to the more important places in Oldenburg and Hanover. May the Lord bless his efforts, and may we be able to give you soon a good report.

Brake.—Brother Peters has laboured here with good success. I visited him a few weeks ago, and found souls willing to serve God. I preached twice in a room crowded with attentive hearers. I hope we will soon be able to get a larger preaching-place, for many persons who would wish to attend the meeting cannot find room there. One old man, who attended meeting and became deeply awakened, remarked at that time to brother Peters, "I know that this is the last voice of mercy from the Lord to my soul!" And so it was. After much struggling he found the forgiveness of his sins in the blood of Christ, and soon afterward he went triumphantly to heaven. We do not always like that our brethren leave us and cross the ocean, but we always rejoice to see our members crossing safe the river of Jordan.

Bremerhaven.—Brother Riemenschneider continues to labour faithfully in this field, and has in the last quarter not been without encouragement. Last Sunday we had our quarterly meeting, and indeed a good meeting it was. The emigration this year is not so large as it has been in past years. We try to benefit them as much as possible, and many leave the port with better impressions than they left home.

Hamburg.—Although brother Nuelsen has seen some fruit of his labour the past quarter, yet it remains still a very hard field. The attendance is in general very small; and if it was not for the emigrants, to whom our brother becomes a great blessing, we would have left this field of labour again, and spent our strength in other fields that promise more fruit.

Frankfurt-on-the-Main, Wurtemberg, and Pirmazens, still remain under the charge of brother Nippert. Wurtemberg was not attended to as regularly the last quarter by reason of the sickness of brother Kurtz, our helper. Brother Wallon, a pious and faithful brother, will in future live there, to assist in the work. Prospects are still very good. From Pirmazens we receive very favourable reports. Brother Mann laboured there and in the neighbourhood with good success. The attendance has become so large, that one of our good brethren, in whose house he preaches, took out a wall and made two rooms into one. The children of the Sunday school are very earnest, and our brother has reason to believe that some have been converted.

Saxony.—The work here continues to prosper, notwithstanding all persecutions. When our brother Wunderlich goes out to hold meeting at any place, without having given out an appointment, as soon as the people see him they crowd into the house where he generally stays, and certainly he cannot keep from them the good news that Christ came into the world to save sinners. When I exhorted him to be careful, that

he might not enrich the Grand Duke too much by paying so many fines, he looked into my face, and asked very earnestly: "What would you do in my case, when a crowd of dying sinners stand around you?" I certainly had to answer: "I should preach to them, if it would cost me my life;" "And so I will do, in the fear of the Lord," was his answer. On the first of May about twelve of our brethren will emigrate for the United States. Brother Dietrich and Eulenstein continue to labour without restraint. Some souls have been converted in the past quarter, and our prospects are still very promising.

Our Book Concern is in full activity. It has been moved into the new Tract House, and we hope soon to be able to send you a picture of the same.

On the first of May I shall commence to visit my district, and I fear that by reason of sore eyes I shall be obliged to be absent from home a good part of the coming summer. The Church may continue to pray for us. We have here a very fruitful field of labour, and who knows if Germany will not yet pay the United States for assisting them in spreading living faith anew over their country. I especially need the prayers of my brethren, for a hard affliction seems to be prepared for me. But I praise God for the assurance I have that I am in his hands.

Yours in Christ,

LUDWIG S. JACOBY.

AFRICA.

THE Liberia Mission Annual Conference, we are satisfied, is advancing to more systematic and permanent action. Since its session in January we have received the various reports showing the condition of the different departments of their work. From these it appears that both the material and spiritual interests of the Church are advancing. We give below a rapid and succinct account of the state of the Churches, by the Rev. J. S. Payne, President of the Conference. The policy of the Board is to assist the conference in Africa to accomplish the great mission committed to it; allowing our brethren there a large discretion in the administration of the affairs of the Church, as well temporal as spiritual, under general instructions sent out from the Board and the bishop having episcopal supervision.

BUCHANAN, Republic of Liberia, }
January 17, 1855. }

To the Corresponding Secretary.

DEAR BROTHER.—By this you will be informed that the Liberia Mission Annual Conference met, according to appointment, in this city on the 10th instant, and closed its session this day. With four exceptions the members of the conference were all present. Sickness detained Rev. Daniel Ware and E. W. Diggs at home, and our dear brother, Gloster Simpson, of pleasing memory, had become a member of the Church triumphant. By the dispensation which so suddenly removed him we are taught to be standing on our guard and at the post of duty. A detailed account of the work on the several stations and circuits is, perhaps, more than time will allow me to give, anxious as I am that the conference documents may be in readiness for the first opportunity. A word or two respecting each I hope will suffice.

Monrovia.—Though no great accession has been made to the society here, yet there is reason to believe that it prospers. Brother Coker's health permitted him to labour more during the past year than he had done before; and should he be so favoured during this year, I have no doubt but that the work of the Lord will prosper in his hand. This station is blessed with certain appendages—such as an excellent Sabbath school and missionary prayer-meeting, which exert a good influence in the Church.

Saint Paul's River Circuit.—This is a very interesting portion of Liberia. Here two-thirds of the emigrants from the United States settle themselves. From the earliest days of Liberia, Methodism has had a foothold here, and there is no small degree of determination to perpetuate its influences. We deem it our duty to meet the wants of this field with the requisite facilities and ability; therefore at our last conference an appropriation was made to build a church at Clay-Ashland, with which I trust the church will be erected this year, under the pastoral care of Rev. John W. Roberts. The work under this brother and his colleagues prospered last year.

Millsburg and White Plains.—Brother D. Ware had the care of this circuit after the withdrawal of Rev. Amos Herring, but had not laboured long before his health failed, and the work devolved upon local preachers. It did not fail to be fruitful to some extent as in past days. Prosperity was vouchsafed by the Head of the Church.

Heddington and Robertsville.—Rev. James Byrd gives an encouraging report of these stations. In them great efforts, at great expense, have been made for a number of years. At times we thought ourselves on the eve of gathering a glorious harvest, when suddenly our hope was blasted and our hearts discouraged. But from the signs of the times in this region, we again entertain so strong a hope, as to justify us in continuing these places among the regular stations of our conference. The migratory disposition of the natives seems to be abating, (other than what their commercial operations demand,) and there is a disposition to shelter themselves under the wing of the Liberian government. From this it is thought there is a probability of doing good on these stations.

New Goulah Mission.—The brother who laboured on this mission last year makes a favourable report of his commencement.

Marshall.—Rev. F. Burns thinks this station bids fair to be an interesting field, and therefore urgently requested the appropriation of means to erect a good mission-house at this place. And notwithstanding its want of prosperity in past years, as it cannot fail to be an important part of Liberia, and may not fail to be an important part of the Church, the appropriation has been made, and the station provided for.

Edina and Lanesborough.—At the latter place we have a small-sized house, but have not the man to appoint to it. Brother Thompson's health suffered so great an interruption last year that he was not able to give it his attention. By the assistance of the local preachers of Edina the Edina station was sustained. This town is small, but has the promise of enlargement. Situated in a healthy region it will thrive, and we hope the Church will grow with its growth. Acting upon the advice of the estimating committee in 1854, brother Thompson has purchased two beautiful lots in a part of the town more healthy and pleasant than the present mission premises—the purchase was effected for one hundred and ten dollars. By disposing of the old school-house the amount is lessened to ninety dollars.

Buchanan.—This city, in its upper and lower wards, is increasing in every respect. Standing first among the denominations operating here, and having here a very interesting society, we have stretched out a little, and given brother Samuel J. Matthews directions to buy or build a parsonage. The Lord greatly blessed this place with his presence during the year.

Beley.—Brother J. W. Harland has laboured here very acceptably during the past year. Some success attended his efforts.

New Cess Mission.—We greatly desire to be doing something in this part of our field, but have no man to detach for this specific work. The chiefs and natives generally invite us, yea, press us to come, but we have not the man! There are men to be obtained; but the right kind of men, the energetic, deeply-concerned men, of some parts, have not offered as yet.

Greenville.—Brother Wilson has been highly favoured this year with a powerful visitation of the Lord. His entire operations are successful. His energetic disposition will not allow them to be otherwise. We have no fear of the failing of the work on this and adjacent stations, while the servants of the Lord show the same indefatigable perseverance and energy.

Louisiana.—This is a thriving settlement, and has had, in conjunction with Readsville, the pastoral attention of Rev. W. H. Tyler. His labours have been blessed to the spiritual growth of the society in these places.

Lexington and Soldier Kings.—The former is an American settlement, the latter a native town contiguous to it. Among the Americans, brother John L. Morris has preached very acceptably, and with some success.

Bluntsville.—This is the place designated Corkersville in the Minutes of 1854. There is here a small society, but strong indications of future importance. We have at each of the stations on this district a good meeting-house and comfortable parsonage. The settlements having been made in the midst of well-timbered lands, the members and friends of the Church have found it practicable to aid themselves in the way of procuring places of worship.

The contiguity of native towns to the stations of this district permits their association with them in the appointments. No fruit has been realized as yet; but we trust in God, that with the expected attention to them some good will result from the labours of his servants in them.

Cape Palmas.—The operations of this district are circumscribed within a narrow compass to what they were some years ago. They have been principally among the Americans and natives at Gillibo. Among the former the Church and schools have had unremitting attention. The blessing of the Lord has rested upon these departments, to the great encouragement of those who laboured in them. Nearly fifty persons were added to the Church in our recent revival, of which I informed you. Besides these there were nearly two

score who attached themselves to other denominations. Many of these embraced religion in the Methodist Episcopal Church, where the work of grace began.

Openings are presenting themselves in this part of the work of a very interesting character. I have applications from two sections of the Grebo tribes, who, apprehending a removal from their location in the midst of the American settlement, have situated themselves at convenient distances from the Americans. To these points this whole tribe will ultimately remove, and I am very anxious to make a commencement among them at present. Shall we not respond to them by giving them a teacher who can talk to them on religious subjects as well as teach their children? The present appropriation for the teachers' department will not allow this; but if I can do so from some other, may I not? Shall we limit ourselves to one mode of educating the natives? Shall we, because fruit is not discovered as yet, withhold our hand? It appears to me that we should not. As long as there is a willingness in the natives to have us labour among them; as long as we maintain our influence among them, and have their respect; we should not yield the points at which we have been labouring, and on which considerable expenditures have been made. The Lord has decreed to redeem Africa, but not by miraculous interpositions but human instrumentality. Shall we not contribute our quota of evangelical effort? How bitterly will we reproach ourselves, if, after so many years of toil, sacrifice, and expense, we withhold our hand now that her redemption draws nigh; and that day dawns upon her, and we have had no part in consummating it! God forbid! His Church forbid this! Such places as Cape Mount, New Cess, Barra-Ka, and Dena, should never be given up. From them the word may be sent to regions more remote. But if we abandon them, others will take them up.

To sum up the whole subject of this report, I must say that it is the impression of the members of the conference, that the entire work of the Methodist Episcopal Mission in this quarter is in a good condition. Never was there more harmony and unity of purpose among them. Our session of the conference was unusually favoured with these feelings. The brethren feel that a great work is resting upon them; and being quite contented with the present mode of operation, they seem disposed to give themselves up, and unitedly labour for the coming of the kingdom of the Lord.

I am, dear brother, your obedient servant in the kingdom of Jesus Christ,
J. S. PAYNE.

LIBERIA.—Mrs. Wilkins writes under date of February 12, 1855:—

Just while I am writing a powerful meeting is going on at the church close by, so that I can hear the singing, the prayers, the speaking, and the shouts of joy and the cries for mercy; and just now the word was brought to me that my housekeeper has gone to "the mourners' bench." The day before yesterday and yesterday were our quarterly-meeting days. Brother Burns was here, and preached for us. A great treat it is to hear him at any time. All three of our new sisters were able to go out to hear him, and were much pleased. They have all had some slight touches of the fever, but nothing severe as yet, not so as to need a physician.

Arabic Bibles.—I have got the box of Bibles mentioned in one of your letters. A Mandingo man has already got one of the Arabic Bibles, and several of the English copies are distributed; they are very nice ones, and will do very well for family Bibles.

A SETTLEMENT IN THE INTERIOR.—We referred in our last issue to the African Exploration Society recently formed in England, and we are now happy to notice that the American Colonization Society has resolved to commence a settlement in the interior of Africa, probably fifty or a hundred miles from the coast.

LIBERIAN REPUBLIC.—The Springfield Republican says the prospects of the Liberian Republic are now very encouraging, the increasing value of its commerce being such as to invite competition for its possession by foreign countries. The imports at Cape Palmas, in 1852, amounted to \$100,000, and foreign exports to \$80,000, while the whole exports coastwise and foreign, were equal to \$200,000. A single sperm candle factory in Boston consumes one thousand tons of palm oil yearly.

PENNSYLVANIA COLONIZATION SOCIETY.—Thirteen hundred and thirty-six persons embarked for Liberia, under the auspices and at the expense of this society, for the past two years.

A COLURED GRADUATE of Oberlin College, named J. Mercer Langston, has been elected clerk of

the township in which he resides, namely, Brownhelm, Lorain County, Ohio. May he long be esteemed worthy of it.

GENEROUS AND NOBLE OFFER.—*A Vessel for Liberia.*—The Rev. Mr. Gurley writes, April 1, 1855:—

"I send you our Florida friend's noble proposal, but have not mentioned his name, as he formally desired me not to do so. May we not hope that materials for the proposed bark will be contributed, so that the society shall have the expense alone of putting them together?"

We have not room this month for the letter of the noble Floridian, in which he makes this generous offer. Nothing, we think, would at this moment contribute more to the benevolent operations of African colonization, than a regular communication by vessels between the United States and the ports of Liberia. It should be speedily carried out. Then would the vast and valuable resources of Africa be better developed, and the people of colour in this country be more anxious to emigrate there.

The proposition is "to furnish all the yellow pine timber and lumber necessary to build a large bark, or a small ship, not exceeding 100,000 feet, if the arrangement can be made, to at once embark in it." To this the donor also offers to add one thousand dollars, with the prospect of obtaining five hundred dollars more, from his wife's father; and the whole benefaction, lumber and money, would secure a fund of \$13,000 in value. Who will second this liberal offer?—*Colonization Journal.*

E. J. ROYE, Esq., of whom we made mention in our number for June, is a candidate for the presidency.

Judge STEPHEN A. BENSON is also in nomination. The *Colonization Herald* says:—"Mr. Benson is a Christian of eminent purity and benevolence of life, and enjoys the respect and confidence, not only of the community in which he resides but of many distinguished strangers, and universally of the citizens of the Liberian commonwealth."

MONROVIA SEMINARY, Liberia, }
January 1, 1855. }

To the Corresponding Secretary.

REV. AND DEAR BROTHER,—I found an opportunity, on Tuesday and Wednesday, the 19th and 20th of December, of holding the second annual examination of the scholars of the primary and higher departments of the Monrovia Academy.

The members of the committee in attendance were, the Rev. F. Burns, (chairman,) Hon. S. A. Benson, and Rev. J. S. Payne. I regret to say, that the discharge of official duties withheld His Excellency President Roberts from affording us his presence; but we were favoured, during the exercises, with a visit from his lady and daughter. The members of the honourable houses of legislature now in session in the city, and many gentlemen of the town and neighbouring county, as also Rev. J. B. Pinney, sister Wilkins, with the ladies who accompanied her, and sister Burns, laid us under obligation, by their presence and the interest which they manifested in the exercises of the occasion; and we are glad of this opportunity of offering them our sincere thanks.

About twenty-one scholars in the primary department, and as many in the higher, were examined in the studies prosecuted by them during the year. Of those under brother Gibson's immediate instruction, the class in geography had been twice through Mitchell's primary work, and had entered upon the study of the larger. In the first of these books, and in the second so far as they had advanced, the scholars showed themselves to have been well drilled, and their memories had retained what they had been taught. Two classes were examined in Smith's English Grammar. The first had proceeded about two-thirds, and the other about one-third of the way through the book. In the definitions and rules scattered plentifully throughout the work, the children appeared ready enough, but in the application of the rules, in parsing, not so intelligent. One class in arithmetic had reached Vulgar Fractions, another, Reduction of Money. I was not quite satisfied with the performance in this matter of study. The reading and spelling were tolerable, though not without fault. The copy-books were cleaner than when I last examined them, and manifested some improvement in the art of writing. In judging respecting this examination, I felt it proper to remember, that the scholars were indeed but children, none of them, except perhaps in a single instance or two, over twelve or thirteen; and I noticed what I should have expected, that in those studies in which the memory chiefly was concerned, the scholars were quite prompt in their replies; but in those in which the understanding was interested, there was more or less deficiency.

In my own particular department, the matter of our

examination lay in the following text-books: Mitchell's Larger Geography; Smith's English Grammar, (throughout); Smith's Arithmetic, (lowest class to Compound Interest, next class to Extraction of Roots, and third to the end of the book); Olmsted's Philosophy, (nearly to the close); Loomis's Algebra, (to the twelfth section); and Bullion's Latin Grammar and Reader, (to the Mythology.) The examination on the whole gave, I have been assured, general satisfaction to the numerous spectators. One class in arithmetic appeared decidedly backward, but I must say that they had not been so in their daily recitations. A few of the pupils, whose names, but that it might appear invidious, I should wish to mention, were fully prepared and prompt in all their answers; and if, on the part of others, there was a want of readiness and fulness, it should not, except in one or two cases, be attributed to anything like habitual negligence in their studies. It is but justice to my pupils and myself to mention that we had little or no time for "review." A few weeks were yet in reserve for this duty, when the distressful tidings of my brother's death hurried me away to Cape Palmas. I returned as soon as possible, and, having re-assembled my pupils, we were diligently improving our remaining time, when another seizure by sickness confined me for a week to my room; so that we had to compress into the time of a few days the review of the studies of a whole year.

I shall seek, according to your instructions, the concurrence of the committee with me in this report, and then submit it respectfully to your attention.

I remain, reverend and dear brother, yours faithfully,
JAMES W. HORNÉ,
Principal of Monrovia Academy.

Having been present at the examination in the Monrovia Seminary, as above stated, we do most cheerfully join in the views expressed in the report, both with regard to the examination itself and the proficiency of the scholars.

F. BURNS,
J. S. PAYNE,
STEPHEN A. BENSON.

CHINA.

REV. R. S. MACLAY writes under date of January 12, 1855:—"We have entered on the new year with good health and grateful hearts. We are praying, that this year we may witness the conversion of some souls in this heathen city. We are trying to direct our efforts and our faith to the attainment of this great object. Will you not unite with us in this petition?"

January 18, 1855, he writes:—"This morning I received a note from Rev. J. V. N. Talmage, of Amoy, giving the cheering information that the work of the Lord is going forward there with great power. They (the American Board) have three churches; one at Amoy, and two in the country at important and promising stations. I trust these seasons of refreshing may visit us in this great city."

A recent number of the *Friend of India* gives some extracts from the last manifesto of the insurgents, which tend to show that the religious aspect of the movement is more favourable than former accounts represented:—

"At one blow," he says, "Tae-ping-wang abolishes the idolatrous and other superstitious rites observed at births and marriages; directs young people to attend daily services at church; commands the Sabbath to be kept, requiring the presence alike of old and young on that holy day; orders an appointed officer to conduct the religious service, and preach a sermon; and authoritatively appoints, as by imperial command, that the word of God, the 'holy books of the Old and New Testaments' [the identical Protestant version of the Bible, commonly known and styled Gutzlaff's version, and toward printing which, in former times, the British and Foreign Bible Society contributed pecuniary aid.] be made the text book for instructing the Chinese youth in the whole empire."

MISSIONARY FORCE.—Mr. Williams, Canton, China, gives a list of the entire Chinese missionary force, namely, American forty-six, English twenty-four, Swiss two, German three; total, seventy-five: and states that the operations of the Christian press are much interrupted by the civil strife.

THE REVOLUTION.—Mr. Williams says as late as February 13th:—

As far as we can see now, the projects of Tae-ping do not find favour with Chinese, even considered as a mere

political movement to bring in native princes in the place of the Manchus now on the throne. Although the Manchus are originally foreigners, it is a wrong inference to conclude that the government is foreign too; for among the ten thousand and more officers in power over the land, perhaps not over five hundred are Manchus, and most of these are in the northern provinces and beyond the great wall. All the Chinese and Manchu officers are sprung from the people, and have risen to dignity by means of their attainments; so that, considering what the people are, it is likely the present rulers form their best representatives, and a revolution would place no better men in power, until new principles of government and morality should infuse a higher grade of conduct. Doubtless the government now is cruel and arbitrary, and so are the people; but the officials know that a sober, industrious man is not to be lightly oppressed. Indeed, the people suffer a hundred times more from each other in this way than from their rulers.

THE FRENCH have been more than meddling at Shanghai; and although hitherto repulsed by the Chinese, it is likely they will renew their assaults, unless the English and American representatives shall have exerted an influence to prevent it. An English writer seems to fear that the British plenipotentiary secretly favours the French, and expresses a hope that if he is clearly found to do so, he may be recalled:—

The motives of the French in the policy they are now pursuing are but too evident. The Jesuits have long had a foothold in China—they themselves claim eighty millions of Chinese as their converts. As a matter of course, the Protestantism of the leaders of the insurrection has made the Jesuits the implacable enemies of the movement. At first French letters laboured to bring their doctrines into disrepute, and extravagances of belief and practice were attributed to the rebels, which we now know to have been gross, wilful, and interested exaggerations. Tæ-ping, the chief, has propounded doctrines wonderfully in harmony with evangelical religion. And, moreover, the Chinese translation of the Scriptures made by Protestant missionaries is read and inculcated by these insurrectionists, and there is nothing a Jesuit dreads so much as a Protestant Bible. The popular party, too, is *Iconoclast*. The temples and gods of Buddhism have disappeared before the stroke and the fire of the popular armies. This image breaking was at last carried into the Romish camp. Down went the wooden Marys and crucifixes in the general shatter of idols, and the word of God was waved in the hands of the image breakers in triumph alike over both pagan and Romish idolatries. The French commander, influenced by the Jesuits, determined to inflict upon the insurgents of Shanghai as much injury and slaughter as will compensate for the little Marys and other saints broken by their *confreres* and countrymen elsewhere.

TURKEY AND INDIA.

IF WE HAVE A WORK in those countries, said an eminent man among us, we shall find God's chosen instruments to execute it. We confess to a longing for their appearing.

Our Lord hath living witnesses in those regions, and it is pleasant to read the paragraph which we here give, and for which we are indebted to the monthly concert of the American Board in this city:—

Dedication of a Church at Aintab.—A letter of Mr. Nutting announces the dedication of the new church at Aintab. This is an event of very great interest, as no edifice had been previously erected for Christian worship, on a new site, in all the Ottoman empire since the ascendancy of the Turks. Christians have been allowed to repair their churches, and also rebuild on the same site; but beyond this they could never go. Now a Protestant house of worship stands on ground used for other purposes heretofore, in a city where Protestantism was unknown even by name, seven years ago! The number of persons present on the first Sabbath in January, though the windows were not all completed, and though there was no floor but the cold, damp, uneven ground, partially covered with loose boards and old mats, was nine hundred. The dedication service was attended by thirteen hundred and fifty. On the following Sabbath more than eleven hundred are supposed to have been in "the great congregation." On this last occasion, moreover, twelve persons were admitted to Christian fellowship, making the present number of communicants one hundred and forty-two.

MR. WINSLOW, of Madras, writes the Christian press, is becoming more and more influential in India.

KAREN CHURCHES SUPPORTING THEMSELVES.—At the quarterly meeting of the Bassein Churches a reso-

lution was passed, by which the Karens around Bassein engaged to assume the expense of supporting their pastors and missionaries independent of the American Churches. Thus in less than nineteen years from the time these heathen first heard the gospel, they were ready to undertake the entire support of native preaching in fifty churches, and among the heathen around them. And, except for books and three or four teachers, are supporting the primary education of more than eight hundred pupils.

NEW-MEXICO.

REV. B. CARDENAS.—Our advices from this mission are up to March 30, and continue to afford us encouragement in prosecuting the work we have undertaken there.

The letters recently received from New-Mexico show a becoming earnestness on the part of the missionary to have his work preserved, increased, and made a source of joy to the whole Church. He is most importunate for assistance; and his confidence that it will be sent to him is truly creditable to him both as a man and as a Christian.

THE RIGHT SPIRIT.

WE have heretofore alluded to the missionary zeal of the little Moravian Church. The following article, which we take from the Macedonian, will illustrate this forcibly:—

THE MISSION SHIP.—The labours of the Moravian missionaries were commenced in the year 1731, with one station and two missionaries in Greenland, and one station and two missionaries in St. Thomas, West Indies. According to the last report, the brethren have at present sixty-nine missionary stations, in thirteen different countries. At these stations there are two hundred and ninety-seven missionaries, male and female, and more than seventy thousand persons, either converts from among the heathen or receiving Christian instruction. Their stations and labourers are distributed as follows:—

Places.	Stations.	Missionaries.	Hearers.
Greenland	4.....	24.....	2,101
Labrador	4.....	29.....	1,330
North America	5.....	15.....	491
Danish India	8.....	27.....	10,224
Jamaica	13.....	34.....	12,800
Antigua	7.....	22.....	8,008
St. Kitts	4.....	10.....	3,743
Barbadoes	4.....	10.....	3,620
Tobago	2.....	6.....	2,128
Musquito Coast.....	1.....	6.....	53
Surinam	8.....	55.....	19,519
South Africa.....	8.....	54.....	6,595
Mongolia	2.....

These stations were founded successively from 1733 to 1853, a period of one hundred and twenty years. During this period, the Moravian Church has never suffered the missionary spirit to abate within her. The last station was established among the Chinese in Mongolia, in 1853. Two missionaries set apart for this work are now staying on the Himalaya Mountains, with others of their brethren, so as to learn the language of the country. A large number of these sixty-nine stations are self-supporting, their expenses being defrayed by the missionaries themselves, or by the contributions of the new Churches. Hence this immense machinery is kept in motion at an expenditure of less than nine thousand thalers (a little short of seven thousand dollars of our currency.) It is not the riches of this world that accomplishes these labours; but the love of Jesus Christ suffices to inspire them.

At Hermansburg—a large village in the county of Luneberg, in Hanover,—dwells a pastor, Mr. Harms, who, having through grace been made the means of the conversion of the greater part of the parish, made that parish a veritable missionary society, and his parishioners an army of missionaries. He built a house, in which he undertook the preparation of young men who had devoted themselves to the missionary work, and that without help from any society, and entirely by the contributions of his own people, rich and poor. This being done, he selected a mission-field in Africa, and said to himself, "Now we must have a vessel to convey these messengers of the gospel." But it would require a capital, which all the revenues of Hermansburg could not pay for many years. How should it be done? A lady leaves her little fortune of three thousand thalers for the ship. Carpenters and other workmen offer their labour gratuitously, and pious merchants of Hamburg furnish the outfit of the vessel. On the 27th of September last, a religious festival, unique in its kind, attracted a large company of Christians to Harburg, on

the Elbe, near Hamburg. Their errand was to launch upon the water the missionary ship which was then finished, a monument of faith and love to souls. The ship is named the *Candace*, for it will carry its first missionaries to the country of that African queen whose minister was converted by the agency of Philip (Acts viii, 27-39.) A figure representing this royal lady is on the prow of the ship, a crown of gold upon her head, bracelets of glittering gold on her arms, a massive necklace of coral encircling her neck and falling upon her bosom—a prophetic image of Africa yet to be conquered by the gospel, and to bring her gold and pearls an offering to Jesus Christ. All the ships in the port hoisted their colours, as a mark of brotherhood to the missionary ship, which was now to take its place among them. A pulpit was erected at the stern of the vessel, the assembly sang a hymn in German, and then the pastor, Mr. Harms, addressed the audience from the passage, Matt. viii, 23-27, applying the passage to the vessel of which Jesus Christ should be the first pilot and the first captain.

On the 20th of October, a more solemn festival called together the people of Hermansburg. They were then summoned to assign to the missionaries their charge, and to bid them farewell. The ceremony took place at the church, and occupied three hours. Sixteen young men, all pupils of pastor Harms, took their seats in the choir of the church. After singing, and invocation of the Holy Spirit, 2 Cor. v, 14, was expounded, "For the love of Christ constraineth us," and then all publicly and solemnly engaged to consecrate their lives to the service of the Lord who had called them. Eight of the number set out as missionaries, and eight as emigrants. One of the number is designated as pastor of the little community, some as magistrates, and one as treasurer. Their destination is Mombaza, an English settlement at Zanzibar, on the eastern coast of Africa. The ship sailed October 28, the missionaries on the deck, in a beautiful hymn, bidding adieu to the shores of their native country.

SANDWICH ISLANDS.

A SEAMEN'S HOME.—We have somewhere seen the statement that the Hawaiian government has pledged an eligible site in Honolulu. The site is said to be worth six thousand dollars. The conditions are, that five thousand dollars must be raised by subscription for the purpose of erecting said building, within twelve months, and then no spirituous liquors to be used as a beverage on the premises. No lewd women can be admitted, no gambling allowed, nor any disorder tolerated.

A MISSION RECOMMENDED.—Our Board has recommended a mission to the Sandwich Islands, and made an appropriation accordingly.

ENGLISH SCHOOLS FOR HAWAIIAN.—It will be remembered that the Hawaiian legislature, at its last session, made commendable provision for English schools for natives. In compliance with the provisions of the act for that purpose, there are now ten schools in full and successful operation on the different islands, under good and competent teachers. These ten schools are exclusively for natives to learn English, for the acquisition of which there is a universal desire among the children and youth, which cannot fail to lead to great and beneficial results.—*Polynesian*.

A NATION OF METHODISTS.—The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists; and the whole population, from the king down to his meanest subjects, attend the Wesleyan ministry. These islands sometimes go by the name of Tonga. They consist of upward of one hundred and fifty, and lie in the Pacific Ocean, between latitude 13 degrees and 25 degrees south, and longitude 172 degrees west, and 177 degrees east. They were discovered by the navigator Tasman in 1543, but received their collective names of Friendly Islands from Captain James Cook.

TRADE AND COMMERCE OF THE SANDWICH ISLANDS.—W. Goodale, Collector General of Customs, publishes in the *Polynesian* his official tables of statistics for the year 1854:—

1853, Value of goods imported.....	\$1,160,355 13
1854, Value of goods imported.....	1,265,022 71
Domestic exports in 1853	281,599 17
Domestic exports in 1854	274,029 70
National vessels at Honolulu, 1853	10
National vessels at Honolulu, 1854	25
Number of merchant vessels in 1853	211
Number of merchant vessels in 1854	148
Number of whaling vessels in 1853	533
Number of whaling vessels in 1854	525
Gallons spirits and wine for consumption 1853.....	18,203
Gallons spirits and wines for consumption 1854.....	17,587

Revenue from spirits, 1853 \$70,209 68
 Revenue from spirits, 1854 65,965 87
 The total quantity of oil and bone transhipped was as follows:—

Sperm oil, 156,484 gallons; whale oil, 1,683,922 gallons; bone, 1,479,678 lbs. The above was all shipped to the United States, except about 35,000 gallons whale oil, and 47,000 lbs. bone, shipped to Bremen and Havre.

MISSIONS AMONG THE INDIANS.

REV. J. SHAW, Superintendent, writes from *Iroquois*, April 13, 1855:—

To the Corresponding Secretary.

DEAR BROTHER,—I forwarded a report of this mission last fall, but it appears it did not reach you. I therefore will improve this opportunity to record my grateful acknowledgment to our heavenly Father for his kind dealing with us and this mission. Myself and family; brother L. D. Price, missionary; brother Peter Marksman, native preacher and interpreter, and a member of conference, and their families, and also sister Susan Foy, teacher, have enjoyed good health. The health of the neighbourhood has also been good. There has been but one case of serious sickness during the winter; an Indian lingering with consumption. Before he came to the mission he was a poor drunken pagan, living with a woman after the manner of the pagans; but since he came to us he has been gradually led to the Saviour. While he has been rapidly sinking with disease, his conscience was without rest; and a few days since he sent for the missionary to marry him according to the white man's custom; and, though unable to sit up, the solemn service was performed, he lying on the bed and the woman sitting by his side. Since that his soul has been happy in God. He is doubtless near his end.

Things temporal.—The mission and the Indians have been doing well. Several houses have been commenced, but not completed for want of lumber. Some of the Indians have been employed to carry the mail: this has taken them away from the mission from four to six weeks. Others have been hunting. The rest have been chopping and drawing wood. These have been doing the best in every sense. We have built an addition to our dock of about one hundred feet, and making other repairs. We have also the timber cut for a church and school-house. The house in which the school has been taught has not been comfortable, yet the school has been well attended, and the children making good improvement. Our teacher has the true missionary spirit, and has been on hand, comfortable or cold.

Spiritual.—The mission is in a healthy state. The meetings are well attended, and always spiritual and profitable. Could we transfer one of our prayer-meetings, in full operation, into one of your large churches in New-York, I have no doubt it would increase the missionary spirit a hundred fold. There is a sincerity, simplicity, fervour and confidence in the Indian's worship, seldom found among the whites.

The Location.—This is I still think the best location that could be found in all the Lake Superior country. At our dock the boats stop regularly, making a good market for everything we have. We are so situated as to have such controul of the place as to keep out all improper persons. Every family is a Christian family; so that when the pagan comes among us, "they are convinced of all, and falling down acknowledge that God is with us of a truth." It has also a most blessed influence over the children, who, as fast as they are old enough, embrace Christ and become members of the Church. At our quarterly meeting in January every unconverted person in the house was forward for prayers, except some whites.

Our future Prospects.—Much depends upon the course pursued. With judicious management, so as not to destroy the confidence of the Indians, and relying upon the blessing of God, it will succeed; it is prospering now beyond our most sanguine expectations. Pray for the red men of the forest.

A TORNADO AT ONE OF OUR INDIAN MISSIONS.—See the account in the following letter:—

SAULT STE. MARIE, April 18, 1855.

To the Corresponding Secretary.

DEAR SIR,—We have just been visited with a sweeping tornado. Nearly every house in our village was unroofed, and many of them thrown down.

The house in which we worshipped, and used for school purposes, was removed from its foundation and levelled to the ground.

The mission-house, and the buildings connected with it were not much injured.

As a community we have reason to unite in devout thanksgiving to God for preserving life during our imminent peril.

No person was seriously injured. The destruction of property with the Indians was great, and they must suffer materially unless they are assisted from abroad.

An Appeal.—I trust those friends, who have so kindly assisted the Indians of this mission before, by sending us (to be distributed among them) boxes of bedding and clothing, will remember us again, especially in this season of adversity.

We would not, however, confine this appeal for assistance to those alone to whom we are now indebted, but would extend it to any who feel interested in the cause of missions.

The mission aside from the Indians will sustain a loss, including the school-house, of nearly one hundred and fifty dollars, if not more.

This as a consequence will increase the expenses of the mission this year. Our religious prospects are quite encouraging. A number have professed faith in Christ.

Children.—Recently three children of our Sabbath school have given good evidence of conversion, and have united with the Church.

Our second Quarterly Meeting, the 24th and 25th of February, was a season of great spiritual benefit to the Indians of this and Garden River Mission, situated twenty-five miles below on the Canada side, who, with their missionary, Rev. Mr. McDougal, (who by the way is a model missionary,) were with us equipped for the contest.

Twenty-five miles on foot.—Our meeting occurred during the coldest weather of the past winter, but the Indians, men and women, were on hand in due time, though many of them had to walk on snow-shoes from twenty to twenty-five miles.

The services commenced on Saturday, and closed late Sabbath evening.

I think I never before witnessed such a manifestation of the presence of God.

Visit to the Canada side.—Brother Shaw, our superintendent, was with us, manifesting his usual missionary spirit. He, in connexion with my assistant and interpreter, Rev. P. Marksman, with the Indians of this mission, accepted an invitation from our Garden River friends to attend their quarterly meeting the second Sabbath in March. Though not present myself at the meeting, I am told that it was a very precious season, and resulted in great good to those who attended it.

I incline to the opinion that these union meetings with the Indians more than pay cost, (and I assure you they cost not a little.) The report of the superintendent just made, will supercede the necessity of an extended report from me at this time.

All in connexion with the mission are labouring for the temporal and spiritual improvement of this people.

Brother Marksman, who is a native preacher, is well qualified for his work.

Sister Foy is labouring with a commendable zeal in connexion with the day and Sunday school. The day school numbers forty-five.

We have ninety-eight members, including probationers, in Church fellowship. Several additions since conference.

Our meetings on Sabbath and week-days are well attended.

L. D. PRICE, *Missionary.*
 P. MARKSMAN, *Assistant.*

P. S. Should our friends conclude to send anything for the benefit of the Indians at this place, they will please send to my address, or to the superintendent, Rev. J. Shaw, "*Sault Ste. Marie.*" L. D. P.

SEAMEN'S DEPARTMENT.

"THE SEA HATH SPOKEN."—A sailor came into our office during the past week, from whom we learned that he had just returned in the United States Steamer *Misissippi*; that he had been converted in China; had been with the squadron to Japan and Loo-Choo; and was now about to proceed to a school for the purpose of improving his education, that he might the better render any service the Lord might require at his hands. He further stated that there was a marine on board, who also had set his heart upon acquiring a more thorough education, in order to go as a missionary to Japan.

This marine had commenced in earnest to prepare for the work upon which his heart is set. A Japanese was on board with whom he was studying the language and learning to translate. After this manner it is "the sea hath spoken," and with God's blessing will continue to speak. We have learned from other parties since the

visit of the sailor, that he commenced his work for God on shipboard, and that the marine was in all probability the fruit of his personal labour.

A DELEGATION.—A self-constituted delegation of converted sailors called on one of our ministers, and having made the tallest one their—not chairman—but leader and speaker, they arrested the attention of the minister at once. They met him in the street, and said: "Now, pastor, we are on our way to our ship to go to sea. We have one request to make of you, and that is, that you will use your influence to have our minister sent back to us. When we return from sea we want to find our pastor there; for under his labours we were converted, and we desire to see his face again, if it please God to give us a safe return." The tenderness and tears of this brief interview were then, and will often continue to be a source of most affecting and pleasing recollection.

THE SHIPPING OF THE WORLD.—THE MARITIME POPULATION.—The London News of the 12th of April has an elaborate article on the Shipping of the World, which shows that the floating tonnage of the civilized world, excluding only China and the East, consists of 136,000 vessels, of 15,500,000 tons. The number of seamen it sets down at 800,000, and including the Eastern and other States, of the maritime population of which we have no accounts, there must be at the least a million of persons engaged at sea, and generally on the ocean.

A HOPEFUL PROJECT.—A bill has been reported in the Massachusetts Legislature for the establishment of a Nautical School, appropriating \$50,000 for the establishment and equipment of a school, provided \$25,000 be raised by subscription or otherwise, for the purchase of a ship to be used as a school. The ship is to be stationed in some one of the harbours of the state, and sent to sea under the direction of the trustees, of whom there are to be three. The school is to be composed of boys, over twelve years of age, to be taken from the alms-houses or state reform schools; and others are to be received where towns or guardians will be responsible for the actual cost of their support. It is said the money to be raised by subscription will be easily obtained.

A REMARKABLE OFFERING.—Rev. Mr. Towne, of Bridgeport, Connecticut, said at the anniversary of the Seamen's Friends Society, that having adopted and commenced the study of the law as a profession, it pleased God to bring him to a knowledge of himself, and give a desire for a call to the ministry. His father (who was a sea captain) was then to be conferred with, and the matter broke to him; and if possible, his mind was to be secured against the suspicion of inconstancy on the part of his son. The son approached the parent and made known to him the gracious change which had taken place in his affections, and that his mind was now toward the ministry of the word of God, and he desired to secure the approbation of his father. The eyes of the hardy man filling with tears, he said: "My son, the most earnest prayer of my heart is answered! After having experienced marked and great deliverances in time of trouble by the interposition of Almighty God, I knew not what return to make unto him; so I asked him, on the day of your birth, that he would be pleased to make you a minister of his word!" That which made this story so remarkable, to us was, that the speaker said his father was not at the time of the prayer a professor of religion.

A RUSSIAN CAPTAIN who came into this port just before the war had commenced with Russia by the allies, visited the Bethel Ship, and under the ministry of pastor Hedstrom, by the blessing of God, was converted. Being detained in this port a long time, he

had opportunity to be "built up," and made strong in the grace of our Lord Jesus Christ; and right earnestly did he improve his opportunity by reading, prayer, and Christian conference. Having sold his vessel, he sailed for home *via* Bremen, in a German vessel, and writes that he was enabled to preach Christ to all on board, fifty-two souls; and to distribute tracts to captain and crew, which were thoughtfully read.

A SWEDISH CAPTAIN, writing from a port in Spain, says:—"The Bibles and Tracts and volumes in the Spanish language, which I took with me to Spain, have been distributed; and I have been really astonished at the desire of the people to possess themselves of the Scriptures and books of a religious cast. Having freely given away those copies handed me for the purpose, and distributed the tracts, the people seemed at a loss to understand how I could take such an interest in them, and so freely confer upon them so precious a gift as the Scriptures. An officer in the service of the government received a Bible from me, with the most tender and devout expressions of thankfulness." This captain is seeking the favour of more copies of the Scriptures, and of more books and tracts.

BOOKS AND EDUCATION.

"LIFE IN EARNEST."—This is the title of a brief and unpretending biography, with Remains, of Rev. ZENAS CALDWELL, first Principal of the Maine Wesleyan Seminary. Mr. Caldwell was, it appears, a graduate of Bowdoin College; a classmate of the celebrated fictitious writer, Hawthorne, and a college-chum of the more celebrated Franklin Pierce, President of the United States. That he was also a pious and promising man, early removed from the scenes of his earthly toils and sufferings and usefulness, to the region of rest and reward, is very evident. If we cannot very highly praise the specimens of metaphysical and poetical writing which the volume offers, we can unhesitatingly recommend the book itself, as being the record of an ardent and devoted life soon terminated by a triumphant death. The memoirs have been prepared *con amore*, in a good, flowing style; and, as in all pieces of commendable biography, the subject of the biography is allowed the largest liberty of speech.

A WISE MAN THAT.—We know not his name, but he gave five thousand dollars last year for the support of parochial schools, and does the same for 1855.

YOUTH'S DEPARTMENT.

THE GODS OF THE HEATHEN.—We heard a missionary who had been labouring among the heathen say, that he had entered the shop of a spoon-maker among them, and taken up a stick, a part of which the artisan was about to fashion into a spoon, and another part into a god for the worship of himself or anybody who might choose to purchase it. "See here," said the missionary, holding up the stick, "do you see? *Your God is a brother of the spoon-stick!*" The thought was so ridiculous, even to the mind of the maker of the idol, that he laughed aloud, and admitted the fact. The stupid people pass the story around, laugh at it, and continue to do homage to the brother of the spoon-stick. "Their foolish hearts are darkened." How should we exert ourselves to send them the word of God—"a light shining in a dark place."

FROM AFRICA.—We have here a letter from Miss Kilpatrick, one of the three young ladies who went out to Africa in company with Mrs. Wilkins. As it is addressed to some of her young friends, all our youthful readers will please consider themselves among the number. She writes from Millsburg, February 8th, 1855:—

MY DEAR YOUNG FRIENDS,—I am assured by our dear friend, Mrs. Wilkins, that you would like to have a little letter from me. Though our acquaintance was short, it was to me very interesting; and you know to the nearest and dearest there must be a beginning; and I can assure you that I would be glad if ours would be one that would not end with this life. I think we possess one trait of character alike, that is, a warm heart; whatever errors this may sometimes have led me into, I am not sorry that it was naturally my gift. When we become converted, it is not only delightful to love, but to ardently love; and when taught by the Spirit to love the things that God loves, and in the way that he loves them, it makes us in those moments feast with Jesus's priests and kings. Now, if, instead of reading this letter, you had Jesus sitting by your side as he used to sit with Lazarus and his sisters, what do you think you would ask him? or what would you like him to talk to you about? Would it be about the African or any other mission? about any of the various concerns of this world, or how your neighbours were getting on? I think you say, "No; I will let pa, or somebody ready for heaven, talk about that. I would ask him something about myself, and do whatever he told me." But if you did not love him, you could not, if he bid you do something you did not like to do. But if he took you in his arms and blessed you, and told you he loved you, and would be still thinking about you, and was preparing a place for you to live with himself forever, where sorrow could never come, &c., you would soon begin to feel it was no hard work to love him more than any one else, and feel it your greatest honour to do what he told you; yes, you would talk about his visit to all that would not scoff at his name; and if you should hear any one say he had not visited them, and they could not love him as they ought, you would tell them of his great love, and if you had heard him say anything about them, and how glad you would be to hear them say, "O! that he would visit me!" Now, my dear young friends, do you really desire a visit from this precious Friend? if you do, be encouraged by what he has said about you: "I love them that love me, and they that seek me early shall find me." "Behold! I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me;" and also, "the Spirit and the bride say, Come, and let him that is athirst, come, and whosoever will, let him take the water of life freely." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "Herein perceive we the love of God, because he laid down his life for us." "I pray not for these alone, but for all those who shall believe on me through the word." O! be not faithless, but believe in him who died for you. "Ask and receive, that your joy may be full."

I hope we will get letters from you soon, and that you will be able to tell us that you have found the pearl of great price, and are happy in the Lord. We all pray for you and for all our dear friends in New-York, who ask and receive showers of blessings for us. We are all very happy, and as far as prudence will allow us, trying to be useful, by teaching, visiting, &c. I have not been in any native town since we came, but we hope soon to go. We have a good many come to see us. We are praying for a revival here, that the people may be prepared to carry the light to the poor heathen around. It is distressing to know of whole tribes around us knowing nothing about the Saviour. They live to eat and drink, fight and die; they, however, like people to talk to them. Truly, the harvest is plenteous, but the labourers few. O! when shall all hear of the Saviour's name. I love poor Africa, and am fully satisfied to spend my life here. Mrs. Wilkins sends her love, and will write to you if she has time before the "Estelle" leaves us. We are all pretty well, and join me in love to you all. Yours, sincerely,
MARGARET KILPATRICK.

MISSIONS TO FOREIGN POPULATIONS.

IMMIGRATION FOR FOUR MONTHS.—The immigration at this port during the last month was quite large, amounting to 10,195. The countries furnishing the largest number were as follows: Ireland, 4,598; Germany, 2,842; England, 1,377. The immigration for the last four months, compared with previous years, is as follows:—

	1853.	1854.	1855.
January	4,901	15,514	7,485
February	11,958	4,446	6,123
March	9,685	3,758	2,069
April	23,283	31,148	10,195
	49,827	54,866	25,872

SCANDINAVIAN MISSION, ST. PAUL, MINNESOTA.—Rev. D. Brooks, superintendent, writes concerning a church at that place:—

They have succeeded so far as to complete it, at a cost of \$1,400, \$600 of which they have raised and paid. This leaves them in debt about \$800. At their last quarterly conference, brother S. Anderson, one of our Swedish missionaries, was requested to go abroad and try to obtain a little help toward paying the debt. Brother Anderson is about to start on his mission, and we hope he may find grace in the sight of the people.

NORWEGIAN MISSION, WISCONSIN CONFERENCE.

—E. Peterson, missionary, says:—

Immediately after the annual conference, I was appointed by Rev. W. G. Miller to engage on this mission. Since that time I have had meetings among my countrymen every other Sabbath, and always with good attendance. Four persons, I hope, have come to the knowledge of the truth as it is in Jesus; five have joined on trial. Besides these there are not any flattering prospects at the present for establishing our cause. The people have this winter received a minister from Norway; moreover, there is a large society of dissenters from the old state Church. These are people who enjoy experimental religion, and are glad to hear me preach, but in no way friendly to the project of establishing a Methodist society in their midst. But as long as the people come out to hear the "word of life," I feel in no respect inclined to give up the field; but, toiling upon the oar, I am looking for the Master to draw nigh, and enter the ship. O that the Lord might abundantly bless this people, so ignorant of the way of salvation.

A disadvantage I labour under is, as I reside at Appleton, about fifteen miles distance from the mission, and in consequence of my school duties, I cannot visit as much among the people as I deem profitable. May the prayer of the Church ascend for the blessing of God upon this work.

MISCELLANEOUS.

ALL NATIONS, we are apt to say, flow into America, but there continue to be evidences of such a tendency toward Great Britain also. See the following item:—

The Greek merchants resident in Liverpool, in number about one hundred, have taken a house on London terrace, where they worship according to the forms of the Greek Church. The officiating priest is the son of the Patriarch of Constantinople, who arrived a fortnight ago. It is said that a handsome church will soon be built for him.

ROMB UNCHANGEABLE.—She is to be destroyed "with the breath of His mouth and the brightness of his coming." A letter from Florence, in the *London Christian Times*, says that

another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning at half-past four, hurried away from his children to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary, whither he was conveyed in chains the following morning, for having in his possession a Bible and two Testaments, and the avowal, when examined, that he considered Jesus Christ the sole Head of the Church.

THE AMERICAN BOARD report a letter from Mr. King, of Athens, containing an item of intelligence which will be received with pleasure. It is as follows:—

Three interesting young men now attend my Greek service, (two of them having been regular hearers for a year or two,) and take part in my Greek prayer-meeting. I have some reason to hope that they have received the truth in the love of it. They have expressed to me their entire approbation of my Exposition of an Apostolical Church. Two of them are students in the university, one in law, and the other in philology. The third is an Italian refugee, a lawyer and poet, and has a priest for a brother in Italy. He speaks the Greek remarkably well, and understands Latin and French. One of the others is acquainted with six or seven languages. They are all, I believe, beginning to think of becoming preachers of the gospel.

WORTH LOOKING AT.—It is mentioned as a singular fact, that there are more Lutheran Churches in the United States than there are of the Roman Catholic faith. The Lutheran ministers, in point of numbers, come up to within two hundred of the priests of the Catholic Church in this country.

CHURCH PROPERTY IN MICHIGAN.—The Legislature of Michigan has passed a law concerning Churches and religious societies, establishing uniform rules for

the acquisition, tenure, control and disposition of property conveyed or dedicated for religious purposes. It provides that all Church property shall vest and descend, with the improvements, in perpetual succession to, and shall be held by, the trustees provided in the act, in trust for such Church, congregation, or society. And also that no bishop, vicar, rector, parson, curate, priest, deacon, or other officer of any Church, religious body, order, society, or association; no superior, or other officer or member, male or female, of any religious order, ecclesiastical or lay, nor of any ecclesiastical, educational, or charitable institution or establishment shall, in consequence of such office or membership, or in the character or capacity of such officer or member, have, possess, or exercise any power, capacity or franchise of a corporation sole, so far as relates to the taking, holding, managing, selling, or transmitting property, and every gift, grant, devise, bequest, conveyance, or lease of any real estate. The law is general, and applies to all religious denominations alike.

The law in the state of New-York [and of Pennsylvania] is made like unto it; and in order that we may wake quite up to the subject, it is likely a beginning will be made by taxing the property which is held by such emissaries of the pope in this state as John Hughes, Archbishop of the Roman Catholic Church.

THE JEWS IN NEW-YORK are said to have thirty-one distinct societies—thirteen are exclusively charitable, the rest are "mutual benefit." In 1829 there was but one synagogue, now there are nineteen. They issue a paper called the "Asmonean." They are also bestowing more education on their children.

JEWS' HOSPITAL.—Israelites, now quite numerous in this city, have erected a building for the reception of the sick, which does honour to their enterprise and their humanity. The hospital is in Twenty-eighth-street, between the seventh and eighth avenues, is pleasantly situated, and of sufficient capacity to accommodate several hundred patients. The edifice was consecrated and opened for use on the morning of the 17th of May, when addresses appropriate to the occasion were delivered by several clergymen of the Jewish Synagogue.

THE ISLES OF THE SEA.—There are no darker portions of the earth than are to be found in the Islands of the Sea. For "habitations of cruelty" they cannot be surpassed, as evidence see the article in our number for June, under the head of "Picture of Heathenism in Feejee." Some green spots begin to appear upon the fields even in those regions, which repay the "tiller's toil."

Among the accounts of visits lately made to the Friendly Islands by the missionaries of the Wesleyan Missionary Society, in their ship "John Wesley," we note the following incidents:—

Self-support promised.

King George wished to detain Messrs. Fordham and Wilson for the Friendly Islands, complaining that missionaries were always passing through his dominions on their way to Feejee; but none remained in Tonga, although seven have left since the last came. The brethren said that Feejee was still heathen, and they must go and make war upon the enemy; whereas Tonga was Christianized. "Yes," said the king, "but the heathens of Feejee will not hear you, while our mission-houses are standing empty; and we have yet to learn that it is good policy to leave a conquered country unprotected, in order to make war upon the regions beyond. Do you send all the ministers out of England as missionaries to heathen lands?" He was reminded that England supports its own ministers, to which he replied, "And so will Tonga; I told Mr. Young so; we want a complement of seven missionaries in this district, (exclusive of native ministers,) and we will make oil to support them." He was assured by us that the British public would not let him want missionaries when they knew the crippled state of this mission; but at present the houses must stand empty until we get men.

Vavau.

We landed at Vavau on Saturday night, and were glad to meet again with our dear friends, Mr. and Mrs. Daniel, after a year's absence. Since we were here a year ago, Mr. Daniel has built a beautiful villa that would disgrace no British colony on the globe.

Visit to a king.

When I landed, the teacher in charge, Ebalahame, conducted me to the palace of Maatu, the king, whose baptized name is Zephaniah. After a short interview with royalty, the drum was struck, and I preached to the whole of the inhabitants, about four hundred, and afterward met the king, who is a local preacher, and the teachers. A strange jumble of heterogeneous matters connected with church and state was brought before my attention; and to have adjusted them to the satisfaction of every one would have puzzled the keenest diplomatist. I scarcely knew what to do on some points; but tried to do what was right, which no doubt was the safest way. After political queries were attended to, we examined the state of the society, and found it far from satisfactory. I introduced the new teacher, Hezekiah, and appointed a local preacher to take charge of Boscawen's Island. A quantity of yams were presented to me, which I wished to give for the use of the vessel; but the anchorage was so bad we could not wait to take them on board. In the evening we held a love-feast, and the king spoke with great feeling. Having remained until a late hour with the society, I lay down on a mat until midnight, when the king and his people came with me to the east end of the island opposite, where the "John Wesley" lay at anchor.

Rubbing Noses.

Our readers will recollect seeing a picture of this custom in a late number of the Missionary Advocate. It came near costing the life of the missionary in one case:—

The whole of the villagers were collected upon the rocks; and their light-brown skins, contrasted with the jet-black rocks and the verdant foliage, with here and there a white shirt, presented a scene at once novel and picturesque. My old pupil, Elisha Tubou, was among the foremost to help me out of the boat on to the landing-rock; but so eager was he to rub noses, that, before I could regain the centre of gravity after jumping out of the boat, he well-nigh rubbed me off the rock into the sea. The news spread over the island from village to village, and all the drums in the land were beaten to sound notes of welcome to the "John Wesley." I was three miles from Agaha, the capital of Niua-foou, and intended to walk that distance; but the good-natured fellows would permit no such thing; and they soon had me on a Niuan sedan-chair, in which I was carried over hill and dale to the residence of Fotofili, who is called "king" by way of courtesy, although both Maatu and Fotofili acknowledge Tubou Tuikanokubolu as their liege. After an audience with His Niuan Majesty, I held some conversation with our assistant missionary, Jone Latu, and with the training master, Elisha Tubou, my old scholar. The work of God appeared to be in a good state, and reflects credit upon John; and Elisha had got so far ahead as to set up a Normal Institution with fourteen students, and had hired an Englishman, who touched at the island in a whaler, to serve as sub-teacher.

Congregation of a thousand.

In the afternoon I preached to a thousand people, who had collected from every part of the land, and was listened to with great attention. The whole of the population numbers about twelve hundred. They have built the best chapel I have seen in these seas, and the work is very neat. In the evening we held a love-feast, and great numbers of people spoke, until the lateness of the evening compelled us to conclude.

The wicked are "put away like dross,"

say the Scriptures; and it is easy to see in the light of examples on record, and examples before us, how this can be done:—

After the meeting of the leaders and local preachers was concluded, we met the regent and chiefs, and some of the people, to consult about their removal from Niua-foou to Tonga or Vavau. The king is in his dotage and does not interfere; but Paul, a daring man, administers the government. The people are terror-stricken, and wish to leave; but the pride of the chiefs makes them prefer to risk the chance of being blown into the sea, or swallowed up by the earth at the next outbreak, rather than abandon their fatherland to be strangers and underlings in a foreign land. The people are divided, and some wish to leave, while others wish to stay; but the chiefs refuse to let any one stir off the island. A year ago an eruption took place, and the inhabitants of a whole village were burnt up or swallowed by the earth opening and engulfing them in its gorge of fire. A few weeks ago the side of a hill opened, and flames issued forth, which burnt up all the trees around. An earthquake occurs every week, sometimes oscillating, and at other times upheaving. At the time we were speaking upon the subject smoke was ascending in columns from fifty fissures of the fields of lava. Nearly all their valuable yam grounds lie buried twenty feet beneath the bituminous lava. We thought it cruel to compel a residence under such appalling circumstances.

It was decided that every one must go or stay as he felt disposed. To this the chiefs agree; but I think few will venture to remove.

No Popery.

During the year the people had been called to take up arms under the following circumstances. A young chief from Feejee had arrived with a letter from the Lakemba priests to the regent, ordering that he protect the young man and erect a Romish place of worship; and authorizing the youth to govern (!) the people who should become Papists. Paul treated the letter with contempt; but not so the young chief. The arrogant boy set up the mass, and commenced to build a fort at a distant town. Some criminals, as usual, joined him to escape the punishment of the law. Messages were first sent to say that no fort must be erected, nor any Popish worship performed, until they had consulted the mind of King George Tubou. This message being unheeded, the ruling chief levied warriors and men against the petty village. The demonstration was enough, and the fort and Popery are abandoned together. Popery stands no chance in these seas.

Volcanic Eruption.

The tide of fire flowed on to the sea, and the main stream is three miles wide from the lake to the ocean. The best part of their farming land is destroyed. The eruption took place in the night; and all who fled to the mountain were saved, but those who ran along the plain were consumed. The lake boiled like a cauldron, and when the principal crater was burning fiercely, all the others were so; and when its fire slackened, the others did so simultaneously; an evident proof that the whole island is one vast fire, with a thin crust of earth upon the top.

STATISTICS.

CANADA WESLEYAN MISSIONARY SOCIETY.—The report of this society for the past year shows an increase in the receipts over the previous year of \$7,464; the entire receipts being \$30,156. The society supports 15 Indian missions and 62 domestic. In the Indian missions 21 missionaries are employed, and there is a Church membership of 1,132.

AMERICAN SEAMEN'S FRIEND SOCIETY.—Receipts the past year \$22,845. This shows a falling off, compared with the receipts of the previous year, when they amounted to \$26,173.

Their Anniversary was one of much interest. They had for speakers the father of a sailor, the son of a sailor, two chaplains to sailors,—one of whom had himself been a sailor. The opening prayer was made by a sailor, now a sailors' preacher; and the concluding speech was made by Dr. Bettelheim, of Loo-Choo, Japan, who exhibited a beautiful silver goblet, the gift of sailors to himself, as a token of love for him in return for services rendered to them.

AUSTRALIAN CONFERENCE.—The statistics of the first conference give 108 regular ministers, 19,897 members in society—an increase of 941 on the year—about 8,000 attendants on divine worship, 3,500 children in the schools, 450 chapels, besides 400 other preaching-places. We understand this heretofore mission-field has become a conference wholly self-sustaining, and that they have solicited and obtained from the Wesleyan Missionary Society the privilege of sustaining a foreign mission.

AMERICAN SUNDAY-SCHOOL UNION.—The anniversary of this institution was held in Philadelphia. The receipts for the year were stated to be \$248,605. A small balance remains in the treasury, while the total present indebtedness of the society is \$92,225. The value of paper and books on hand is \$134,703. There have been employed during the year 324 Sunday-school labourers, who have established 2,440 new schools, containing 16,623 teachers and 97,954 scholars, and distributed by sale and donation nearly \$47,000 worth of religious books. Including the value of gratuitous distributions, the amount expended in missionary and agency labours is \$72,727. The value of publications put into circulation during the past year is \$186,034 20. The number of new publications is thirty-two.

AMERICAN HOME MISSIONARY SOCIETY.—The number of ministers of the gospel in the service of the society, in 27 different states and territories, during the year, has been 1,032. Of the whole number 528 have been the pastors or stated supplies of single congregations; 323 have ministered to two or three congregations each; and 176 have extended their labours over still wider fields. Ten missionaries have preached to congregations of coloured people; and 60 in foreign languages—19 to Welsh, and 34 to German congregations; and 7 to congregations of Norwegians, Swedes, Swiss, Frenchmen and Hollanders. The number of congregations and missionary stations supplied, in whole or in part, is 2,124. The aggregate of ministerial labour performed is equal to 815 years. The number of pupils in Sabbath schools is 64,800. There have been added to the Churches 5,634; namely, 2,948 on profession, and 2,686 by letter. Forty-eight missionaries make mention in their reports of revivals of religion in their congregations; and 366 missionaries report 2,434 hopeful conversions. Sixty-six Churches have been organized by the missionaries during the year; and 40, that had been dependent, have assumed the support of their own ministry. Sixty-one houses of worship have been completed; 38 repaired; and 52 others are in process of erection. Eighty-nine young men, in connexion with the missionary Churches, are in preparation for the gospel ministry.

Receipts, \$180,136 69; liabilities, \$190,206 08; payments, \$177,717 34, leaving \$12,488 74 still due to missionaries for labour performed; towards cancelling which, and meeting the further claims on commissions not yet expired—amounting in all to \$96,518 40—there is a balance in the treasury of \$16,804 31; the greater part of it received in payment of legacies near the close of the year.

The financial embarrassments of the country have checked the progress which was anticipated at the opening of the year. The aggregate of receipts is less, by \$11,072 38, than the last year. The greater part of the difference, however, \$8,474 40, is in the amount received from the payment of legacies; the regular contributions of the Churches being but \$2,597 58 less than the year preceding. The number of missionaries is less by 15, and the years of labour by 55; the additions to the Churches by 391, and the number of congregations supplied by 16. The diminished amount of labour, however, is chiefly in the older states, where the necessity for missionary aid becomes less, year by year, as in our frontier settlements it increases. This transfer of labourers from the older settlements to the new, has this year increased by seven the number in the Western States and Territories and on the Pacific Coast. In one new territory, Kansas, missions have been established; other missions, in important localities, have been reinforced and strengthened; and the work in California has been prosecuted with vigour and success, and was never more encouraging, in all its aspects, than at the present time. Add to this the 40 Churches which have this year reached the condition of self-support; and the 180 labourers who have been brought in to fill the places on the missionary list, made vacant by support assumed by the people, by deaths, and infirmities, and removals; add the progress which has been made in the erection of houses of worship, in cancelling Church debts, in providing parsonages, in establishing academies and high schools—in everything which relates to the external prosperity of the Churches, and the spiritual enlightenment and sanctification of the communities in which they shine as lights in the world; as well as the numbers also who have been brought to the foot of the cross, under the outpourings of the Divine Spirit, and we have special reason to congratulate the friends of missions, and to give thanks to their great Author and Patron, that such an amount of good has been accomplished in a year of such discouragement and trial.

The pledges of the society are now greater by \$10,284 06 than at the date of the last report.

SUNDAY-SCHOOL CHILDREN.—There are about 2,500,000 children in the United States in attendance upon Sabbath schools, and of this number 550,000 are under the care of the Methodist Episcopal Church. In the Baltimore Conference about 44,000 children are every Sabbath instructed in this portion of the Church.

MISSIONARY BOARD OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—This body recently held its annual meeting at Nashville, Tennessee. Twelve hundred dollars were appropriated to aid in establishing a German paper in Galveston. Five thousand dollars were appropriated for the commencement of missions in Central America and the northern portions of South America. Partly with the view of educating a number of Chinese youth in this country for the missionary work, \$12,000 were set apart for the China mission; \$143,000 were appropriated to domestic missions, including missions to destitute whites, Germans, Indians, and blacks. The entire sum appropriated was \$160,000, about the amount collected the past year.

AMERICAN TRACT SOCIETY.—The total receipts during the society's fiscal year just terminated reached the large aggregate of \$413,173; of which in donations, \$147,298; from tracts and books sold, \$265,875.

Expenditures for publishing books and periodicals, \$225,030 12; for colportage, \$105,113 31; cash remitted to foreign and pagan lands, \$16,000; total expenditures, \$419,227 34.

The following are the statistical results of the year:—

New Publications in six languages, 36; total publications, 1,948; total approved for circulation abroad, in 122 languages and dialects, 2,972. Monthly circulation of the American Messenger, about 200,000; German Messenger, 27,000; Child's Paper, 300,000.

Circulated during the year 961,363 volumes, 10,091,214 publications, 292,361,233 pages. Total since the formation of the society, 158,319,412 publications, including 10,424,737 volumes.

Gratis distribution for the year, in more than 6,500 distinct grants by the committee, 66,564,036 pages, besides 11,041,470 to life-members and directors; value, \$51,737.

Colportage.—Number of colporteurs labouring the whole or part of the year, 659; of whom 126 laboured among Germans and emigrants, and 104 were students from colleges and theological seminaries. They visited 639,193 families; with 281,697 of whom they conversed on personal religion or prayed. Of the families visited, 83,126 habitually neglected evangelical preaching; 64,686 families were Roman Catholics; 51,392 families were destitute of all religious books but the Bible; and 36,259 households destitute of the Bible; and they held or addressed 12,763 religious meetings. Six colporteur conventions have been held.

Foreign and Pagan Lands.—Remitted in cash for the Sandwich Islands, \$1,100; China, Missions of Presbyterian Board, \$500; Canton, Southern Baptist Board, \$100; Shanghai, A. B. C. F. M., \$200, and Southern Methodist Board, \$100; Siam, Presbyterian Board, \$500; Burmah and Karens, \$500; Northern India, \$2,000; Orissa, \$300; Telogoos, Baptist Mission, Nellore, \$200; Lutheran Mission, Guntour, \$300; Madras, \$1,500; Arcot Mission, \$500; Madura, \$200; Bombay, \$500; Nestorians, \$200; Syria, \$300; Turkey, Armenians, \$1,800; Jews, \$200; Greece, A. B. C. F. M. \$500; Episcopal \$200, Baptist \$200; Italy and Sardinia, \$500; Sweden, \$300; Baptist Mission, Germany, \$1,300; Lower Saxony Tract Society, Hamburg, \$300; Dr. Marriott, Basle, \$300; Belgium, \$200; Strasburg, \$100; Paris Tract Society, \$800; Toulouse, \$300. Total, \$16,000.

AMERICAN AND FOREIGN CHRISTIAN UNION.—The receipts of the society last year were \$63,867 28, and the expenditures \$66,361 69. The receipts from donations and annual subscriptions will be but little less than they were in the preceding year; while those from legacies were much less considerable.

Missionaries supported by them.—The entire number of the missionaries, of all classes, supported by the society last year, was 108, of whom 62 were in the home field, and 46 in the foreign.

One of its resolutions.—Resolved, that the three and a quarter millions of Romanists now in the United States, with 40 bishops, 1,704 priests, 1,824 so-called churches, 37 ecclesiastical institutions, 21 incorporated colleges, and 117 female academies; 21 weekly newspapers, devoted to their interests, conducted in the German, French, and English languages—the immigration among us, chiefly from Papal countries, of 460,000 inhabitants during the last year, and the receipt of not less than a quarter of a million of dollars in the same time from Europe, to be expended in propagating Romanism in our country, is well worthy of the most careful consideration of every American citizen, and should lead to the study of the system, till it is understood, and to vigorous efforts to guard against its encroachments, and to enlighten and save its deluded victims.

The Romish Church in this country at the commencement of 1855, may be stated to embrace 7 archbishops, 33 bishops, 1,704 priests, 1,824 churches, 21 incorporated and 5 unincorporated colleges, (having 2,662 students,) 31 theological seminaries, (with 500 students,) and 117 female academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Confessional.—One of the speakers said:—He had read in the Evening Post, that at Malta, or Gibraltar, on a certain time, many murders had been committed, and finally the criminal would not be permitted to see his priest. Many of the people, and also the bishop, applied to the commandant to let the criminal see his priest before he was executed. But the commandant refused, saying the man had sent his comrade unprepared to meet his God, and he should go so likewise. After this there was no other murder committed in the city. This was a significant fact, as showing how the laity understand confession.

AMERICAN AND FOREIGN (BAPTIST) BIBLE SOCIETY.—Receipts, \$40,034 23.

NEW-YORK SUNDAY-SCHOOL SOCIETY.—There are 2,062 male and 2,192 female teachers, making a total of 4,254. It also appears that there are 15,897 male pupils and 17,994 female, making together 33,891. During the year no less than 46,486 families were visited by persons connected with the society, and 5,202 scholars thus obtained. These statistics show that the society is in a flourishing condition. The amount raised during the year is \$19,375 61, one-third of which was contributed by the Sunday schools themselves.

WESLEYAN MISSIONARY SOCIETY.—Receipts for 1854, \$555,000. Increasing prosperity seems to wait upon this truly great organization.

AMERICAN BIBLE SOCIETY.—The receipts of the year amount to \$346,811 57, much less than those of the previous year. The number of Bibles printed during the year amount to 275,400, and of Testaments 626,000; making a total of 901,400. The number of volumes issued is 749,896. The number issued since the organization of the society is 10,653,647.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—The receipts for the year have been \$184,074 17, and the expenditures \$175,705 10, leaving a general balance of \$83,609 07; of which moneys arising from the sale of the Omaha reservation, and appropriated to Indian missions in Kansas and Nebraska, \$8,282. Thus leaving a balance in the treasury for the general purposes of the Board, of \$87 07. The collections of this society for the year past are said to have been made without the aid of special agents, and have actually advanced beyond any former period.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.—Receipts during the past year, \$64,346 33. Disbursements, \$64,205 85; leaving a balance in the treasury of \$140 48, on the 1st of January last.

RECEIPTS OF RELIGIOUS AND BENEVOLENT SOCIETIES.—Below we present a table, showing the receipts of the several institutions whose anniversaries have just been held in this city. The aggregate amounts to \$1,589,534, and the diminution of receipts, compared with the previous year, is \$79,718, which is somewhat less than had been anticipated. It does not appear, however, that the public, in disbursing their charities, have been governed by a strict regard for the merits of the several institutions dependent upon them. Thus, the Bible Society, for instance, which presents claims second to none other, is found to be the most largely in arrears.

Receipts less than last year.—The receipts of fourteen societies were as follows:—

	1854.	1855.
American Tract Society	\$415,159	\$413,174
American Bible Society	394,340	346,811
* American B. C. Foreign Missions	213,200	213,683
Pres. Board Foreign Missions	174,453	184,074
American Home Mission Society ..	191,209	180,137
Am. and For. Christian Union	75,701	63,867
Am. Bap. Home Mission Society ..	62,730	64,346
American and For. Bible Society ..	46,097	40,034
American Seamen's Friend Society ..	26,173	22,845
American Anti-Slavery Society	11,000	118,900
New-York State Colonization Soc. ..	17,609	17,571
Am. Female Guardian Society	17,870	10,565
Jews Society	14,000	10,000
Central Am. Education Society	9,711	4,323

\$1,669,252 \$1,589,534

* For the first nine months of the financial year.
† Including the receipts of all auxiliary societies, \$35,467.

‡ For eight months.
§ Exclusive of a balance of \$4,000 from the previous year.

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