

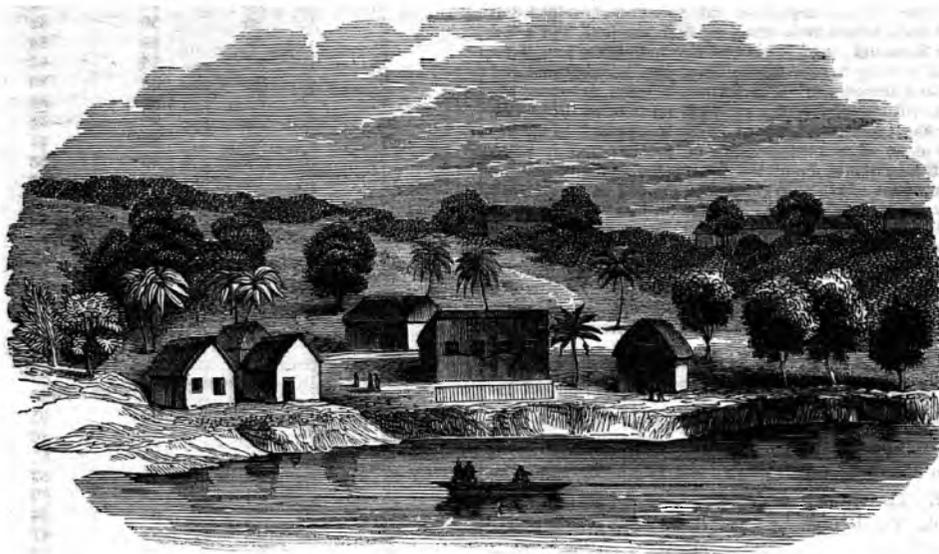
MISSIONARY ADVOCATE.

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

VOLUME XI.

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WESLEYAN SETTLEMENT AT VIVA, FEEJEE.

FEEJEE ISLANDS.

Anxiety of the Feejeeans to obtain the Scriptures.

Two years ago the Bible Society sent to Feejee five thousand New Testaments: these Testaments were in the Feejeean language, so that those natives who had learned to read could read them themselves. Before they arrived there were only a small number of Testaments in Feejee, and these were sold to the natives who wished to buy them. Because there were so few they were sold rather dear. In a letter I have just received from Mrs. Collis, who went to Feejee to teach the children there, she tells me two stories of Feejeean men who wanted to buy Testaments.

Wesley, a Feejeean, travels forty miles to buy a Testament.

A few months ago an interesting young man named Wesley, from an island about forty miles off, called at our house. He appeared to have some important errand, but manifested great timidity in making it known. At length, after waiting a while, we observed two small pots of oil outside the door, and asked what he wanted to buy. He replied, in a tremulous voice, *Nai Vola Tabu*, "The Sacred Book." The oil was of about half the value of the book, and he knew this, but could not obtain more; and the fear of being refused had been the cause of his backwardness. We told him it was too little, and that, moreover, we had very few on hand, which were destined for the purchase of more necessary articles. Never shall I forget the expression of his countenance as he heard this. As tears started to his eyes, they almost as involuntarily filled my own. But there was no help for it, and he departed. The next day he called again, and begged that he might have a copy of the Gospels, or a Catechism, for his oil, which was given him. "But," said he, "I must have the large book; what shall I bring for it?" He was told to bring timber. So he went to his own land, and worked hard for some weeks, cutting the requisite quantity of timber, and then returned for his book. And those who value their Bibles so little at home should have seen with what joy he received it.

The dying man who was too poor to buy a Testament.

One day a man came to ask what he should bring to buy a Testament. He said he had no yams, or any other food to sell, and that he could not work, for he was ill. In fact, he looked like one in the last stage of consumption. He thought he could manage to plait sinnet, if he could get his friends to beat out the cocconut husk for him; so it was agreed that the price of the book should be taken in that article. In a few weeks he returned with about half the stipulated quantity, saying that he was getting worse, and could not live much longer; but would continue to plait as long as he was able, and wished to have the book to read in his affliction. We could not deny such a request from an ap-

parently dying man, and gave him the precious *Vola Tabu*.

The arrival of the "John Wesley" was anticipated this year with as much pleasure by the natives as by ourselves, for we had reason to expect a supply of New Testaments. Thanks to the noble Bible Society for their timely aid in the edition of five thousand copies which have just reached Feejee, and which the poor Feejeeans can now purchase at a lower rate than they have hitherto been able to do.

The good-natured little Feejee girl who helped her friend.

It may perhaps benefit those little boys and girls who are constantly needing rewards to stimulate them in their school-duties, to know the following:—

One morning, while sitting at breakfast, we heard an unusual clatter of children's voices outside the house. On my going to inquire the cause, I found a newly-arrived party of seven little girls, of the ages, perhaps, of between five to seven years, who had walked a distance of four miles from one of the country towns, each bearing her burden of bread-fruit to buy a "First Reading Book." I soon brought the seven books; and when getting the bread-fruit counted, one merry little girl proudly set five large ones before me. Four was the price, so these I took, returning the other. The last who came forward was a little timid creature, who had only brought three bread-fruit, and indeed they looked as much as she could carry; but the book could not be bought with these. The girl who had had one returned stepped up again as quickly as before, and gave it to her friend who was in need. This settled the business, and off they went in high glee.

Now the secret of their earnestness to obtain these books was this: Those children who live far from the mission station in Lakemba, and cannot attend Mr. Collis's school every day, form schools in their own towns, under the care of native teachers. A select number of these, when they are able to read well, come to us, one day in each week, for further instruction; the girls come to me on Tuesdays, the boys to Mr. Collis on Wednesdays. The above-named little girls were not content with the teaching they received in their own schools, but wished to have books to read at home, that they might be the sooner ready to come to me—to use their own expression—to get wise.

AFRICA.

REV. F. BURNS writes from *Monrovia, Liberia*, October 11th, 1855, to the Corresponding Secretary:—

DEAR BROTHER,—By the last English mail-steamer that left us, homeward bound, on the 23d ult., I sent you a short letter. Since that time I have embraced an opportunity that presented itself of visiting Cape Mount,

where I spent the last Sabbath very agreeably. My stay there of four days was employed in making such observations in person in relation to a more extended missionary effort among the natives in that important portion of our work, and in taking such counsel as to the best means of promoting and making it successful, as the occasion, and the individuals with whom I associated, supplied. I have had the honour of informing you that, early in the present year, between seventy and eighty men were sent up to that point to take possession, and form a garrison in such temporary buildings as they might find it convenient to erect, with the ulterior view on the part of the government of laying off a town and effecting a permanent settlement. In order to pitch upon the most eligible site for the future town, on Friday last his excellency the president, in whose company I had the pleasure of going to Cape Mount, took fifteen men from the garrison, and, placing himself at their head, sallied forth to explore such parts of the mountain as the day would admit of. With this exploring party I was permitted to connect myself. We found all that we could reasonably ask for—a fine location, good land, abundance of excellent water, and at sufficient elevation to secure, under ordinary circumstances, general good health. We were out six hours, and returned to the garrison more than pleased with what we had seen. We found Cape Mount, as to its form, not to be a solid mound as we had supposed, and as its appearance from the sea would indicate; but rather a common base, varying in altitude from one hundred to two hundred feet, superimposed by two or three high ridges, running parallel with the line of sea-coast, with deep depressions between them. This condition of the mountain would indicate with great certainty an abundance of good living water from springs, which, so far as our walk extended, our observations went to confirm. To the very top of the ridge we passed over the soil was good, with sufficient quantities of both timber and stone for any purposes, whether public or private. On one side of this pile of hills or ridges, overlaying a high common base, is the sea. It would seem that the superstitions of neighbouring tribes have preserved whatever belongs to this charming locality from spoliation. On the opposite side, interiorwise, is a beautiful panoramic view of rivers and a somewhat large lake, dotted in different directions with islands of varying forms and dimensions. I am sorry our good Indiana friends committed the sad mistake of not settling this important point, on terms common to other Liberians.

But the most interesting consideration to the mind of the Christian missionary is, that from this point one may gain access to thousands of the most gifted and inquisitive natives on the coast; and they seem anxious to have our literature and the Gospel of Christ. That there are no difficulties must not be supposed. But the way is evidently open, and we ought now to enter in; but where are the men?

We stayed at the garrison over the Sabbath. We have a few members there among the band of men, and the few women, their wives and relatives, who have gathered at the place. At six A.M. we had a prayer-meeting. At half-past eight the tap of the drum summoned to the Sabbath school such as felt disposed to go. I met here in all thirty-two; a superintendent, who himself taught a class, and two other teachers. Twelve adults were reading in the Old and New Testaments, in two separate classes; one, a half-blood native, read better than any other. He is quite an important man, though evidently young. I learned subsequently, however, that he is a polygamist. To these adults were added about a dozen native children, and the remainder were children belonging to men in the garrison. The drum rolled at ten, and the soldiers, after answering to their names, were marched into the little bamboo chapel, which,

together with others that attended, filled it to its utmost capacity. Ten years since we had been on this spot. A few feet to the right of where we now stood was then occupied by the residence of Theodore Canot, of undeniable notoriety; and I had reasons to fear, for purposes very different from those which had gathered us together in this Protestant chapel, and under the ægis of a republic that from its heart abominates slavery. I preached, and subsequently administered the holy communion to two preachers, myself making the third, and twelve communicants. The floor is of dirt, and at the time was covered with sand from the sea-beach. Under the circumstances it constituted an easier kneeling-board than I have knelt upon for years. It was a touching scene. Here was the chief officer in the republic, three ministers, and a few sheep of Christ's flock, mingling their tears, their sympathies, and their prayers, on a spot of ground long known as a great rallying point of sin and oppression, but for the first time since Adam lived the scene of the holy Christian eucharist. Many a poor slave had suffered and bled here; but never till now had Christ been so set forth on the cross as crucified among them.

A NOBLE WORK OF CHARITY.—*Read this!*—In introducing myself to the public as a solicitor of funds, it may not be amiss for me to furnish a brief history of our undertaking, and the progress we have made:—

The Cincinnati Conference, at its session in 1853, appointed a committee of seven to inquire and report to the next session what could best be done to promote the welfare of the coloured people among us. At the session of 1854 the committee reported the necessity of supplying them as speedily as possible with the means of education and of religious instruction. They recommended the appointment of a general agent to carry out the objects of the report, and to labour otherwise for their improvement and elevation. The conference adopted the report, and appointed the undersigned their agent. I laboured by correspondence and otherwise, during the conference year, to collect and concentrate various influences and appliances which might be successful in raising the coloured people of the free states from their depressed and outcast condition, and restore them to confidence and usefulness in the world. The agent visited one of the conferences of the African Methodist Episcopal Church in the West, and communicated to the other in writing, and was successful in procuring the cordial concurrence of those official bodies in all our plans, and their prompt and hearty pledge to aid us in carrying them out. The African Methodist Episcopal Church has more influence over this portion of our population than all other denominations put together, and we confidently expect the hearty cooperation of their ministry and membership, in the East as well as in the West, in accomplishing this glorious enterprise.

At the late session of the Cincinnati Conference, it was thought our plans were sufficiently matured for definite action, and the writer was appointed an agent to raise funds to establish and endow a literary institution for the education of the coloured people of the free states. The conference associated with their agent a committee of four, consisting of C. W. Swain, A. Lowrey, M. Dustin, and M. French, who have supervision of this great interest in the interval of the conference. We shall organize a board of trustees under the general law of the state in a short time; and just so soon as we can fix upon a suitable site, and can procure the necessary funds, we expect our institution to go into successful operation. Our school may be small in the beginning, but we intend to provide for all necessary expansions, and have therefore proposed to call the institution the Ohio African University.

A leading feature in the school will be to educate and train coloured persons, male and female, for professional teachers, that they may be thoroughly qualified to go forth wherever their services are needed, and impart to their own race a good Christian education. It is to be open to both sexes, and persons entering may pursue and accomplish a partial or a thorough collegiate course as they may choose; and in its maturity we design that it shall include and furnish all that is common to the best universities of our country.

We contemplate the intellectual and moral improvement of the coloured people, and their consequent elevation as the magnificent enterprise of the age—one of the purest charities that ever glowed in the bosom of man. An extended field is here opened, where the large donations of the rich and the smaller contributions of those of less ability may advantageously mingle together, and where the patriot, the statesman, and the philanthropist of every description may unite in the accomplishment of this glorious undertaking. The agent of this magnificent project claims the whole of the United States for his field, and if opportunity offered he would ask donations of Europeans to establish and endow a

university for the objects specified; and shall expect the members of all Protestant Churches to contribute whenever they have opportunity, and to do it gladly as of the ability which God giveth; and gentlemen and ladies who are not members of any branch of the Christian Church, to take pleasure in aiding in so necessary and important a work.

I wish to notify all those who desire to serve God with their substance, and have a share in this stupendous work, of my purpose to visit many of them in the course of the year; and as they have been blessed with abundant harvests, I shall hope they will allow the object for which I plead to share largely in the distribution of their surplus revenue. Many, I trust, will be able to give me for this important enterprise one hundred dollars each, others two, three, or five hundred, and a few one thousand; and it may be one individual now lives, who, wishing to concentrate his or her contributions, and make a demonstration in favour of some favourite object, will cheerfully give us TEN THOUSAND DOLLARS. In that event, the amount shall be applied to the endowment of a professorship in the university, which shall bear the name of the liberal donor, and remain a monument of his pure charity to the end of time. Such an offering to God and his cause may exert an incalculable and constantly-increasing influence for good through all future generations, and millions of precious souls may rise up in the judgment and call him blessed. This appeal is presented to all who may read it. O, may you purpose, in your heart, to give liberally!

Yours, truly,
JOHN F. WRIGHT, Agent.

THIRTY-FIVE SLAVES LIBERATED.—A passenger on the Cleveland, Columbus, and Cincinnati railroad reports seeing at Grafton thirty-five negroes from Kentucky, who were on their way to Oberlin. They had been liberated by their master and were accompanied by him. They were camping out near the road, waiting for the Toledo train, and having procured several sheep, were roasting them by fires by the road-side. They were of all ages, from the gray-haired old Uncle Tom down to the infant piccaninney; and of all colours, from the coffee-coloured quadron to coal-black Rose. They will be placed at the Oberlin school by their master, and their future welfare thus provided for.

THE NEW-JERSEY COLONIZATION SOCIETY, established in 1825, has recently purchased from the natives one hundred and fifty thousand acres in the interior of Africa, and the intention is to open intercourse from the seaboard to the centre of the continent. Of six thousand dollars appropriated last winter by the legislature to this society, five thousand dollars are set apart for making roads, and building houses suitable for the emigrants, thus leaving one thousand dollars to assist in getting them out. The State Society is now making special efforts to induce free coloured persons to go from our own state. It offers a free passage, one year's support, and a farm-house when in Liberia. A party of twenty-six are soon to leave, going out under the care of Mr. Sharp, a coloured man, who recently returned from Africa.—*Newark Advertiser.*

EDUCATION FOR THE COLOURED.—Mr. Homer Treat, of Litchfield County, Conn., died last week, leaving an estate of three thousand five hundred dollars, to be applied to the erection of an academy for coloured youth, or to provide for the education of a limited number of that class, by investment of the property.

THE MARTYRS AT NORFOLK.—The following is a list of the physicians who perished of the pestilence at Norfolk this season while in the performance of their professional duties. They deserve a memorial.

Sylvester,	Thompson,	Hunter,	Constable,
Fliess,	Schell,	Halson,	Booth,
Craycroft,	Sylvester, jr.,	Howe,	Mierson,
Higgings,	Bache,	Handy,	Briggs,
Dillard,	Cole,	Upshur,	Gooche,
Morse,	Tunstall,	Howle,	Rizier,
Selden,	Gelbardt,	Smith,	Burns,
Blow,	Marshall,	Trugien,	Jackson,
Craven,	Parker,	De Berane,	Berry,
Levett,	Obermuller,	Walters,	De Capry.

CHINA.

TEMPERATURE AT FUH-CHAU
For the month of July, with Meteorological Notes.

By PROFESSOR WENTWORTH.

DAY OF THE MONTH.	THERMOMETER.		
	July.	5 to 6 A. M.	2 to 3 P. M.
1....	80	88	84
2....	82	89	84
3....	78	90	82
4....	78	90	82
5....	80	90	84
6....	79	89	84
7....	82	92	86
8....	81	89	80
9....	81	92	83
10....	79	90	84
11....	80	89	81
12....	79	89	83
13....	78	90	83
14....	79	89	83
15....	78	88	84
16....	78	93	85
17....	81	91	84
18....	83	94	86
19....	82	96	86
20....	82	90	84
21....	83	90	86
22....	84	90	86
23....	84	90	86
24....	84	90	85
25....	82	80	80
26....	78	85	81
27....	80	86	83
28....	80	86	82
29....	80	90	84
30....	82	88	81
31....	80	89	79

First half month.

Average temperature..... 84 11
Warmest day, 7th.

Second half month.

Average temperature..... 84 66
Warmest day, 19th.

For the whole month.

Average temperature..... 84 38
Highest degree..... 96
Lowest..... 78
Range of thermometer, 18°.

The thermometer, Kendall's Fahrenheit, with which the foregoing observations were made, is in the shade on the south and east side of my house in Fuh-Chau, and exposed to no reflected heats. The uniformity of the temperature for the month is the most striking feature to one accustomed to the fluctuations and wide range of temperature of the upper zones. Thunder-showers purified the air on the 3d, 8th, 15th, 16th, 19th, and 30th. A small typhoon visited us on the 25th, with much wind and considerable rain. The mornings are sultry, and foreigners feel debilitated and useless. A little after noon the sea-breeze comes sweeping up the river valley from the south-east with its invigorating influences. Its daily visit inspires new life. So cool and refreshing is it, that one can hardly believe that the thermometer continues to rise after its appearance till it reaches its maximum at about three P. M. At sunset the foreign population resorts to the hills for riding, walking, air, and exercise. A few nights of the month were sultry and sleep-destroying.

Missionary work.—I expected to be able to do little of it beyond the dry, dull business of learning this most difficult language for a year or two after my arrival. It is pleasing to find it otherwise. We assemble our domestics daily, and read with them, in alternate verses, the Gospels of John and Matthew in the colloquial. My teacher prays the Lord's prayer in their tongue, and I follow in English. My time is devoted to the study of the language from nine till four. My evenings are at present employed in teaching English to the lad taken by Dr. Wiley, and supported by the missionary board. He is a bright, active, intelligent boy, now about sixteen, full of respect for foreigners, ambitious to learn, and making rapid progress. His vocal organs compass easily any and all of the elementary sounds of the English. He finds the same difficulty with our uncouth consonantal Saxon combinations that foreigners nearer home do. He is familiar with the two Gospels already published, and details their contents in broken English with amusing eagerness. He is desirous of visiting America. I tell him if he is "good," American friends will continue to take care of him; if he should get bad, we shall send him to "eat rice with Budh." It is a work of faith. Will the Church pray for his conversion?
B. WENTWORTH.

TABLE SHOWING THE CONDITION OF MISSIONS IN CHINA FOR THE YEAR 1854.

STATIONS.	SOCIETIES.	Number of labourers sent.	Number now in the field.	Number of Church-members.	Number of Ch. M. who have died.	Number of baptized children.	Number of schools.	Number of boys in schools.	Number of girls in schools.	No. of sermons in each week.	Average num. who attend.	No. of patients in Hospital.	Books distributed.
HONG-KONG AND VICINITY.	Am. Bap. Mis. Union	2	2	35	8	6	60	29	16	40	27,000		
	Morrison Ed. Soc.	1	0	---	---	---	---	---	---	---	---	---	---
	London Miss. Soc.	4	2	30	4	20	3	85	9	11	130	20,000	
	Evang. Miss. Soc., Basle	3	2	205	10	51	2	27	13	100	---	---	---
	Rhenish Miss. Soc.	3	2	85	16	22	2	12	5	---	---	---	---
	Chinese Evan. Soc.	2	2	12	2	---	1	---	4	---	---	---	20,401
	Church Miss. Soc.	1	0	---	---	---	---	---	---	---	---	---	---
	Cassel Miss. Soc.	1	0	---	---	---	---	---	---	---	---	---	---
	Berlin Miss. Soc.	3	2	---	---	---	---	---	---	---	---	---	---
	Independent	1	0	---	---	---	---	---	---	---	---	---	---
CANTON.	Am. B. C. F. M.	9	5	1	1	---	---	---	6	75	10,000	---	---
	London Miss. Soc.	4	1	7	1	---	---	---	7	100	21,260	27,000	---
	Am. Bap. Miss. Union	1	0	---	---	---	---	---	---	---	---	---	---
	Am. Presb. Board	5	4	1	---	---	---	---	---	---	---	---	---
AMOY.	Southern Bap. Conv.	4	1	2	---	3	67	---	9	50	30,000	---	---
	Eng. Wesleyan Soc.	6	6	0	0	0	2	29	10	3	40	10,483	---
	London Miss. Soc.	6	4	92	6	9	4	28	28	21	25-150	2,349	8,881
	Am. B. C. F. M.	4	2	90	5	38	1	21	10	60	300	---	50,000
	Am. Presb. Board	4	0	---	---	---	---	---	---	---	---	---	---
FUH-CHAU.	Soc. Pres. Ch. in Eng.	3	2	18	---	---	2	58	0	---	---	---	26,000
	Independent	1	0	---	---	---	---	---	---	---	---	---	---
	Am. B. C. F. M.	7	5	---	---	---	3	54	6	15	50	0	21,052
NINGPO.	Am. Meth. Ep. Miss.	8	2	---	---	---	2	---	---	---	---	---	---
	Swedish Miss. Soc.	2	0	---	---	---	---	---	---	---	---	---	---
	Church Miss. Soc.	3	3	---	---	---	1	30	8	2	30	---	2,000
	Am. Bap. Miss. Union	4	3	13	1	---	1	50	---	10	50	11,000	19,000
SHANGHAI.	Am. Presb. Board	10	7	26	3	35	4	90	28	21	60	6,000	15,000
	Gen. Bap. Miss. Soc.	2	1	---	---	---	---	---	---	---	---	---	---
	Church Miss. Soc.	4	3	20	8	3	4	68	20	10	50	---	2,000
	London Miss. Soc.	7	4	31	5	1	1	17	---	30	100	11,000	112,472
	Am. B. C. F. M.	3	3	2	---	1	1	---	20	14	30	---	---
SHANGHAI.	Southern Bap. Conv.	9	5	---	---	---	---	---	---	---	---	---	---
	Am. Ep. B. F. M.	8	4	46	6	5	12	152	129	18	500	---	---
	Am. Presb. Board	4	2	---	---	---	---	---	---	---	---	---	---
	Church Miss. Soc.	6	2	6	2	---	3	90	---	18	60	---	---
	Seventh-day Bap. M. S.	2	2	6	---	---	---	---	---	6	40	---	9,000
	Meth. Ep. Ch., South	6	4	---	---	---	---	---	---	---	---	---	---
	Chinese Ev. Society	2	2	---	---	---	1	16	5	14	10	---	4,012
Netherlands Evng. Soc.	1	1	---	---	---	---	---	---	---	---	---	---	

This table is imperfect, owing to the want of returns from many missions. Some of the numbers of attendance and books are merely approximations. Under the head of services are included all regular religious meetings for natives, either general or eclectic, held by either foreign missionaries or native assistants. The number of books distributed includes Bibles and Testaments, tracts, and sheets. In several missions, though thousands of volumes were circulated, no account of the precise number was kept. The number of hearers varies so much that the average attendance as given is at best but a rough guess. No totals, therefore, have been attempted in the table.

TABLE SHOWING THE STATIONS OF MISSIONARIES SENT TO THE CHINESE.

SOCIETIES.	MALACCA.		PENANG.		SINGAPORE.		RIMO.		BATAVIA.		BORNEO.		BANGKOK.		MACAO.		HONG-KONG.		CANTON.		AMOY.		FUH-CHAU.		NINGPO.		SHANGHAI.		TOTAL.				
	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.	Sent.	Rem.					
London Miss. Soc.	8	0	2	0	3	0	2	0	1	0	---	---	---	---	---	---	3	2	4	1	6	4	---	---	---	---	8	6	35	13			
Neth. Miss. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	3	1		
A. B. C. F. Miss.	---	---	---	---	5	0	---	---	---	---	1	0	2	0	1	0	---	---	9	5	4	2	7	5	---	---	3	3	32	15			
Am. Bap. Miss. U.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	11	7		
Am. Ep. B. F. M.	---	---	---	---	---	---	---	---	2	0	---	---	4	2	---	---	---	---	---	---	---	---	---	---	---	---	---	---	8	5			
Sou. Bap. Conv.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	9	5		
Am. Presb. Board	---	---	---	---	2	0	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	4	2		
Church Miss. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	1	0	---	---	---	---	---	---	---	---	---	---	---	---	---	5	3		
Morrison Ed. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	1	0	
Gen. Bap. Miss. S.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	2	1	
Sev-day Bap. M.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	2	2	
Am. M. Ep. Miss.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	8	4	
Ev. Miss. S., Basle	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	3	2
Rhenish Miss. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	3	2
Soc. Pr. Ch., Eng.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	3	2
Chin. Evan. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	2	2
M. Ep. Ch. South	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	6	6
Swedish Miss. So.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	2	0
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English Wes. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	6	6
Berlin Miss. Soc.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	3	3
Independent	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	2	0
	8	0	2	0	10	0	2	0	3	0	1	0	6	2	2	0	20	12	29	18	18	8	20	12	20	14	48	35	189	101			

N. B. Each person is accredited to the society and station with which he at present stands connected, or with which he was connected at the time of retirement or death. No one has been twice reckoned, even though connected at different times with different societies. Three bodies (Morrison Education Society, Swedish Missionary Society, and Cassel Missionary Society) have no longer any representatives in China.

Of these one-hundred and eighty-nine persons, eighty-seven remain in China; seven are absent on account of health or for other reason, namely, Messrs. Young, Dean, Ball, Happer, Culbertson, Bonney, Cummings; three are labouring among the Chinese in California, namely, Messrs. Shuck, Syle, and Spear. Thirty-two have died in their field of labour, or on the passage home; of these, Messrs. Munson, Lowrie, and Fast, met a violent death from the hands of natives, the first in Sumatra, the others in China; Messrs. Benham, James, Pohlman, and Spaulding, were drowned or lost at sea; Messrs. Ince, Collie, Wolfe, Richards, Farmer, and Byers, died at sea on their return home; thirty-seven have revisited their native land; sixty have retired, the most of them on account of their own ill health, or that of their families; two of those who have retired are still in China, Messrs. J. Hobson and A. Taylor—the former as British chaplain at Shanghai, the latter having charge of a charitable school in the city of Hong-Kong. Of the whole, one hundred and thirty-two are, or have been married, so far as reliable data can be obtained; fifteen of this number were a second time married after entering the service of their respective societies; twenty-five of the whole number are physicians, and of these nine were at the same time clergymen; four are printers. Of the one hundred and

thirty-two who were married, thirty-three lost thirty-seven wives in foreign lands, (of whom Mrs. James is the only case of casualty;) this is about twenty-seven per cent. of the female missionaries, the mortality among the male missionaries being only seventeen per cent. In addition to the list of missionaries and their families, about twenty-four unmarried females have been sent out, of whom nine have been subsequently married.

The total number of years of labour of the thirty-two who have died in the field is one hundred and sixty-eight years, an average of 5.25 years to each; but five of these have an aggregate of eighty-four years, leaving only an average of 3.11 to the remaining twenty-seven—of which number it should be added, however, on the other hand, seven died before they had even begun to study the language.

The total number of years of the sixty who retired is two hundred and eighty-nine, which is an average of 4.8 years to each; but six of these have an aggregate of eighty-seven years, leaving an average of only 3.7 years to the remaining fifty-four. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labour of every missionary as time spent in learning the language. Of the persons named in this list, the Messrs. Tracy, Stronach, and Martin, are brothers; Mr. Milne is the son of Dr. Milne. Most of those persons in the employ of the London Missionary Society are Congregationalists; and in that of the American Board they are Congregationalists or Presbyterians, except the members of the mission to Amoy, all of whom belong to the Dutch Reformed Church. The designation of the society in other cases sufficiently indicates the particular denomination. Most of those from the continent of Europe are Lutherans. S. WELLS WILLIAMS.

Canton, July 1st, 1855.

REV. R. S. MACLAY writes from Fuh-Chau August 25th, 1855, to the Corresponding Secretary:—

DEAR BROTHER,—My last letter to you was dated July 20th. Since that time we have been permitted to welcome to our mission our beloved brother and sister, the Rev. Otis Gibson and Mrs. Gibson. They arrived in this city on the 13th of August, after a pleasant voyage, and in the enjoyment of excellent health. They came from Hong-Kong to Fuh-Chau in the fine American clipper-ship "Neptune's Car," of sixteen hundred tons, commanded by Captain Patten, from whom and his excellent lady they received every kindness and attention.

Brother and sister Gibson remained in my family a few days while the house designed for them was being furnished, and on the 20th of August they moved into their new home.

The extreme heat of July and the early part of August was somewhat trying to our dear brother and sister Wentworth; but they have passed through it safely, we trust, and as our cool weather is just setting in, they feel abundant cause for gratitude to God, who has thus far preserved them.

Efforts toward the acquisition of this dialect necessarily engross the earliest attention of our recently-arrived friends, and they have given to the subject all the time and strength at their command. It would be premature at this early period to speak of their progress in the acquisition of the dialect, and yet, perhaps, it is proper to state that their experience with regard to the subject thus far is very encouraging, and gives assurance that the blessed Gospel will ere long be communicated to these perishing Chinese by more than one voice connected with the mission of the Methodist Episcopal Church in China. God grant the day may soon come!

We sincerely trust the Church will not cease to pray for the prosperity of this mission. The magnitude of the work to be done here would appal us, our hearts would sink in despair, did we feel that we stood and laboured here in our own strength. A sense of our own weakness and impotency presses heavily upon us, and as we look at the work before us our hearts cry out, "Who is sufficient for these things?"

In one of the letters recently received from the Rooms, you intimate that the political aspect of affairs in China perplexes you. This is not strange; the same subject puzzles the wisest heads in China. I have not time to enter upon the subject at present, but I would like to say emphatically *let nothing, even for a moment, divert the attention and resources of the Church from the present evangelization of China.* Heed not the reports of wars and commotions that may reach you. I know this empire is the scene of bloody feuds; I know the gov-

ernment is corrupt, faithless, and imbecile; I know the insurgents seem more exclusive and arbitrary with regard to foreign nations than the present dynasty dares to be; I know it is predicted that times of anarchy are just ahead, and yet I hate not one jot of my faith and confidence in the present and instant efforts for the evangelization of China. I cannot afford to wait, for death presses; the Church cannot wait, for duty urges, and Providence leads the way.

GERMANY.

REV. L. S. JACOBY writes to the Corresponding Secretary as follows:—

BREMEN, October 12.

DEAR BROTHER,—At this moment I received a letter of great interest from brother Mann. I hurry to give you the contents:—

"Already, long time ago, you may have expected a letter from me, to hear how the work of the Lord prospers with us. I intended to do so, but I could find no time, as I had to travel continually to attend to the appointments in the field of labour assigned to me; but I must fulfil now this duty. Here much has been changed since your last visit. We had no disturbance in Pirmasens, but a precious time in the awakening and conversion of sinners. Our meetings have been well attended. Our work has extended, not only in the neighbourhood of Pirmasens, but in Alsace, in France. The Lord has opened these doors unto us, and has given already some fruit of our labours; but the distance from Pirmasens to Alsace is too great, so that I believe it will be better to remove there, as in the neighbourhood of Pirmasens we cannot do much. Brothers Mangold and Schaaf, two very faithful brethren, could continue the work in Pirmasens in my absence. They are Methodists by principle and practice; therefore it would be better if I stay in Alsace, and visit Pirmasens every four weeks.

"In Goersdorf, Alsace, the native place of brother Nippert, I have formed already a class of fourteen members. Other classes I could form if I lived among the people, and visited them regularly; but now I can only attend to them once in a month, and this is not sufficient. That the people have an earnest desire after the word of God they surely manifest in coming a distance of from ten to fifteen miles, across hills and mountains, to attend our meetings. It rejoices my heart to witness their zeal, and the hospitality with which I am received among them. May the Lord reward this dear people! In some places I found letters from our members from America, who formerly lived here. These letters opened me the way to the hearts of the people. I have visited already the following places: *Hirschthal, Nollweiler, Rumbach, Lembach, Kettenach, Merkwiler, Kuzenhansen, Goersdorf,* and finally *Bischweiler*, a town of six thousand inhabitants, where many persons seem inclined to join our Church. This place would be most suitable to make my home. I could also visit that part of Bavaria, on the Rhine, which lies next to the French borders, and from where I have received already several invitations. Some places I have already visited, and others I shall visit the next time."

You see, my dear doctor, the time has come that we take possession, as soon as possible, of this field of labour. May God bless our young brother, and make him very useful!

BREMEN, October 9, 1855.

To the Corresponding Secretary.

DEAR BROTHER,—Our congregations during the last quarter have continued very good, although in general the attendance in the summer is not quite so good as during the winter season, many frequenting in that time places of amusement rather than the house of God. As the summer season is now past, the days shorter and the evenings longer, we expect larger congregations still. Also the attendance during the week has been very good; and several times our lecture-room proved nearly too small to hold our hearers; also the attendance of our Sunday schools has been very good, although also here in the summer we have to expect a decrease, but it was not much, and our Sunday schools are now beginning to fill up again. The lease of our preaching room in "Buntenthorsteinweg" having run out with this month, we have rented another place in Neustadt, on the other side of the Weser, where we have living a large population, and mostly of the poorer class. We intend to open here a Sunday school, and also begin to preach. How we will succeed we do not know, but we hope to meet there with better success than in the suburbs; we shall transfer our Sunday school from there to the new place.

Of especial awakenings and conversions during the past quarter I have nothing to report; however, there is no doubt that some are labouring under conviction. One case was reported to me a few days ago, and others certainly unknown to us. Could we labour here as there, calling mourners forward to pray with them, I have no doubt the call would not be in vain, and we

might witness greater manifestations of the awakening and converting power of the Holy Spirit; but we have to labour according to circumstances. Our progress is therefore slow, but yet onward. Two have joined during the past quarter; two have died—we trust in the Lord—and our loss is their gain. Three of our young sisters have removed with certificates to America, and here our loss we hope will be your gain.

Last Sabbath we had our quarterly meeting. It was a refreshing time, the members from abroad meeting with us on this occasion. About one hundred and fifty surrounded the sacramental board. We had a good love-feast. The congregation was very large during the day. These quarterly occasions remind us of old times.

Brother Nippert has arrived to take charge of his field of labour. Our prospects in the Duchy of Oldenburg are very good. C. H. DOERING.

SWEDEN.

PETER LARSEN writes to the Corresponding Secretary, November 6, 1855:—

The grace of God through Christ Jesus be with us all! Dr. Durbin's letter of the 24th of September came to hand on the 27th of October, wherein I found a draft for which I have already received the money, and do hereby return my humble thanks.

By the grace of God I will now try to give an account of my labour from the 20th of September to the 6th of November, which time I have spent in and about the city of *Calmar*, and have had thirty-two meetings. In most of these meetings many people have been assembled, and the grace of God has been with me; besides these large meetings I have made family visits every day, and have had prayer wherever I have been permitted, and with the sick also.

I will yet mention the most interesting thing that has happened in my labour; but I will first state how many books I have spread among the people. *Fifty Bibles* have been sold, and two I have given away. May God, for Christ's sake, work powerfully in the hearts of many through the holy word that has been spread among the people!

From the 22d to the 28th of September I laboured in the city of *Calmar*, and the spirit of God was working powerfully in the hearts of many sinners. On the 21st of September I had a glorious meeting. God's holy spirit was operating deeply, and knocking at the heart of many a sinner.

On the 23d I had the privilege of speaking and praying with many school children; their parents were present also. The most of the children were weeping tears of repentance. Some of the words I believe were received into the hearts of the friends of the children, and were blest to their souls. The parents were much touched by the word.

The same evening I had prayer and exhortation in another place. Between the 23d and 28th I visited families, and prayed with them. On the 28th I went twelve miles into the country. In the evening many people were assembled, and God blessed the meeting. One of the sons in the house where I held the meeting was awakened when I was there before, and had now found peace to his soul through Jesus Christ. This young man had, during his whole previous life, been a persecutor of the kingdom of Christ, but now he stands as a rose-bush in the garden of the Lord; he also gathers with Christ, purchasing Bibles of me to give to the poor, and thus becoming a missionary. His mother has also become anxious about her soul's salvation.

The 29th and 30th I had glorious meetings. The Lord was with us in power, and especially in the last meeting. The word of God was working mightily in the hearts of many. The meeting was held in a very rich man's house, and he himself became very much affected. He begged of me that if I travelled that way never to pass by without visiting him. I had two meetings in his house while I was there.

The 2d of October one of the hearers became awakened, and inquired what he should do to be saved? O that he would not hinder Christ from giving living faith to his soul!

A true Awakening.—Between the 2d and the 6th I had meetings and visited families. On the 6th I had a meeting, and God gave me great liberty and grace to speak his holy word, and it had such an effect there that when the meeting was closed the lady of the house asked her children to forgive her for her carelessness about their souls' salvation, and the children asked her to forgive their disobedience. I had a glorious time. One young man took me by the hand, with tears in his eyes, and begged of me to pray for him; for he said he saw he was a great sinner. In the same house I had four meetings; and the gathering of the people has been so great that they hardly could get room in the house, and the word of God had a blessed effect upon them. The employers bought Bibles and gave them to their servants, which is very unusual. When I departed from them they all, with one accord, asked me to come

soon again, which I promised to do; but now I cannot do so before the spring, if I live and God willing.

During the time of which I am writing I have travelled about in three different parishes, speaking and spreading the word of God. One day when I was so travelling I was much tried, and had a very heavy burden upon my soul; but as I was going I met with a little girl. She asked me if I was "that one that goeth around and speaketh God's word, and distributeth books?" I answered, "Yes; I am." Then she said, "Come and go with me; mamma wishes to speak with you." I went with her, and when I came there the mother said that she had been a seeker of religion for many years, but never found peace. After I had spoken with her a while we prayed together, and Jesus appeared in our midst, and took the burden off her heart, and filled her soul with joy. In one place where I entered three men were sitting and drinking brandy. I asked them to give up drinking poison. Two of them acknowledged it was wrong, but the third became very angry at me, and said the brandy was a very useful thing. After warning them a while and giving them some tracts I departed; and after I had left that village, and was a good way from it, I met with the same man. He then asked me to forgive him, and admitted that I was right, and I then had another opportunity of warning him. O may the Lord have mercy on him for Christ's sake! Amen.

AWAKENING IN SWEDEN.—The greater part of our readers, we presume, know little or nothing of Sweden; and very few, we believe, are aware that for some time a great religious awakening has been taking place in that country. "The Lord, the Spirit" has been breaking up its long frost-bound formalism, and has been infusing new life into the ceremonies of a dead ecclesiastical routine. The present revivals cannot be traced to a common source. They occurred simultaneously and independently in various parts of the country, under the quickening grace of the Holy Spirit.

The awakening in Dalecarlia occurred through the instrumentality of the press. A publisher, who had a large supply of Luther's sermons, suggested to some ministers to purchase the books, and sell them to their parishioners. They readily made the purchase, pushed the sale in their respective parishes, and urged their people to read the work. The people bought it, read, thought, felt, became awakened, and soon the ministers found themselves surrounded by a people earnestly desirous to obtain more spiritual food. A blessed time of refreshing was enjoyed; but they have had to endure much persecution for the trial of their faith.

Nor has the reviving influence been experienced by the "common people" only. It has entered the universities and schools, the army, the legal profession, and the clergy. Young ministers have been instrumental in the conversion of the clergymen they were assisting. "Young ladies not a few, of good birth and accomplishments, have fled to Jesus, and renounced the world, in consequence of coming into contact with the Gospel in a truly Christian school, or hearing it from the lips of a poor peasant in a prayer-meeting."

The revival still goes on, and scarce a week passes without bringing spiritual additions to the true church of Christ. And the Lord appears to be making bare his holy arm to achieve salvation in every district of the land.

In some places whole congregations appear to be pervaded by the Spirit of awakening, and to be in an inquiring condition.

A student, writing from Upsala, says:—

"It is remarkable how Christianity has advanced among the students within a few years. Not long ago, there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Christian life; now there are between twenty and thirty. And in the same way has it been in these last years, throughout our whole land. Awakenings occur, even in districts where formerly there was not the smallest spark of spiritual life. Even from Lapland we hear of lively awakenings—how whole villages have split up their brandy-vats, which formerly were greatly valued by them—how the judges in some districts have nothing to do, because the people are reconciled in love and peace with one another. . . . It is gladdening that so many awakenings have commenced in almost all directions. Some years since our fatherland was a desert, in whose sandy waste only a few green oases were found here and there; now new oases shoot up, like the stars of a winter evening. And, if we contemplate these oases with spiritual eyes, how lovely is the life there, where the soul, fainting with heat in the desert, is refreshed with the crystal-clear fountains, where living waters allay the thirst eternally—where tears flow in streams, but they are heavenly tears—where songs of praise are raised, more beautiful than those which at any time have been heard from the lips of the world's children!"

From a recent letter from a lady in the centre of the country, we learn that, through the preaching and frequent household visitations of one pastor, "almost a whole congregation became anxious about their salvation," and that the children awakened by him "are accustomed to meet for reading God's word, prayer, and praise;" that "the colporteurs work most blessedly;"

and that, through one of them, as many as "twelve students have been recently awakened."

A minister in the south of the country also thus writes:—

"The great awakenings increase both in depth and extent. We already reckon more than twenty congregations around this, where a greater or less number of men have been either awakened to understand their ruin, condemnation, and danger, or have been brought, through the Gospel, to new and right peace in Christ. Whole congregations, for instance, Fjelkestad, where formerly no token of spiritual life had been discerned within the memory of man, and where ministers, equally with hearers, were asleep, have been awakened to the intensest anxiety, so that a hundred, yea, even a thousand, are at one and the same time inquiring, 'What shall I do to be saved?'"—*British Messenger*.

NORWAY.

BUT a little while since we gave the Church a long extract from a letter from our missionary in Norway, Rev. O. P. Peterson. The letter below has been received since, and will be read with interest. We have written at length to brother Peterson, as also has Rev. O. G. Hedstrom; and we hope ere long that efficient aid will be sent to arrange the work in Norway so as to perpetuate it.

SARPSBURG, Norway, Nov. 21st, 1855.

To the Corresponding Secretary.

DEAR BROTHER,—As I have another opportunity to write, I am glad and thankful to the Giver of every good and perfect gift for the privilege to say that the work of God is yet in progress among us. Although not so much as we wish to see it, still the Lord is good, and his mercy endureth forever. We have had some signs of awakening and a few conversions of late, blessed be God! and our friends are seriously pursuing after more of that mind which is in Christ Jesus, and many of them are happy in the Lord. Last Sunday I travelled in my usual way on foot a good distance through mud and water, in order to reach my three appointments, so I was quite muddy up to my knees when I got home in the evening, and I had hard work to reach my appointments in time, as the travelling is bad and the days very short this time of the year. I just got home half an hour before meeting time, and I was very glad to have the privilege of sitting down and enjoying twenty minutes of rest; after which I went up stairs, and found the preaching-room as hot as a half-heated oven, because it was so crowded.

We have six classes that meet every week, and five prayer-meetings; they all are interesting, thanks be to God! but I feel, sir, most discouragingly, the want of help; and I am forced to say, if you have the thought of continuing this mission, necessity cries out for you to send on a well-qualified and able man to take the leading of the mission; or else take poor me back again, and many of our good friends will follow me to a more free and better country. I feel, sir, that we are but ill qualified as yet to establish a mission in this foreign land without books, and a man able and qualified for this great undertaking. True, sir, we may work in a feeble manner, and see souls converted to God, which is a great blessing; but these souls must be taken care of in a proper manner, if the work shall prosper.

I am not able to undertake the work without more help and means; for it is not here as in America, even among our own countrymen. We have twenty privileges in America to one in this country; and if I may be allowed to speak the true feeling of my heart, I should be very glad and thankful to God if there was a sure way opened for me from Norway to America again. I am often wondering if I have any personal religion left or not. Please remember us, and do what you can for us.

We have a good brother here, his name is Wisence Berg. He has been a converted man for many years. I made his acquaintance six years ago, when I was on my first visit to Norway. He was then owner of a farm, and used to have religious meetings among the people on Sundays; but he has sold the farm, and moved into a city about eighteen miles from Sarpsburg, where he is now working at the carpenter's trade as a head man. I have found him to be steadfast, unmovable, and conscientious. He has lately manifested an earnest desire to work for God. I told him some time ago, that if God had called him to such a work he would also open the way. Two weeks ago he was at my house, and spoke to the same effect. I told him if he felt it his duty, and did believe himself called of God, it may be that a way could be opened for him to help us. He said that he had some fear at present to take such responsibility on himself. I did not urge him, but told him that I saw one difficulty in his way, and that was he is a married man, and we could not give him enough to keep himself and family. He said he would not look on loss or gain in this matter. "Our children," said he, "are out

of our hands except two boys, and they will soon be, as long as they remain on our hands we have enough to keep them; moreover, we have a house of our own, and rent some of it out. I would also give up housekeeping at large, and have no servant, then it would be only my wife and self." He has a good wife. I told him I had no authority to give more than ——— dollars.

There is another difficulty in his case; that is, he is forty-five years old; but he is strong, and in good health. I know persons that have been converted through his instrumentality. He has a good report from without, and is often persecuted for his seriousness. I have stated this man's case at large, and ask you to take it into consideration, and give me an answer when you write.

O. P. PETERSON.

FRANCE.

A GRACIOUS REVIVAL.—Rev. Dr. Cooke writes, under date of Dec. 3, 1855, "That it has pleased God to pour out his Spirit upon the work (Lausanne—his circuit in Switzerland) since the arrival of myself and my colleague, so that more than three times as many persons have, since our coming, professed to have obtained in our meetings that faith in Christ which is accompanied by the consciousness of pardon, and here, at Lausanne, the number of persons meeting in class is more than doubled. Most of these conversions have taken place in prayer-meetings. There has been no extraordinary excitement, no noise, but a lively apprehension of the danger of their state as sinners, mingled with a remarkable confidence that God would hear their prayers for mercy, and the prayer made in their behalf. In most of them there has been such an expectation of finding mercy immediately, that they would not hear of going home without the blessing, and coming the next day to our house to be prayed for. One encouraging feature in this work is, that most of the young persons who are the subjects of it have not in their minds the persuasion so common in England and among Protestants in France, that they belong to the Church of the country, the national Church. They are most of them children of our Sunday school here at Lausanne. They look to me as their pastor. Switzerland, and especially French Switzerland, is a little place, and I have seen Americans who have expressed astonishment at the importance attributed to it in view of its geographical extent; but perhaps the little cantons of Geneva and Vaud have exercised a greater influence in the revival of religion in the countries in which the French language is spoken, a much greater than the French empire has done. We shall not want men for evangelists if this revival spreads in Switzerland, and if it be properly cared for and directed. But I am at the bottom of my sheet, and I would not willingly lose this post."

MOUNTAIN CHRISTIANS OF FRANCE.—Laforce was a place of Protestant worship before the revocation of the Edict of Nantes. After the bitter persecutions in the reign of Louis XIV. the Church was without a pastor, like hundreds of village parishes, until 1844, when the Rev. John Bost gathered the scattered flock, and began his faithful ministry. With great sacrifices, the poor peasants contributed \$1,500 for the erection of a place of worship. With the revival of a pure faith came further measures for establishing and perpetuating it. An asylum was needed in France for the education of the daughters of poor Protestants scattered among Romauists, and too often enticed into nunneries, and for orphan girls and others exposed to contamination. Co-operation was secured from Christians in Montauban and elsewhere.

When Mr. Bost told his parishioners that the institution was to be built, the poor people said, that having given all they could for the church they had no money to give, but added, "We will, however, aid you in another way: we will carry all the materials required, both for the church and the institution." They all set to work—a work which lasted more than two years. Night and day, through snow and rain, some of them went to the mountain to hew wood, and bring it to La-

force, while others went to the river for the stones. Old and young experienced that "those who wait on the Lord, renew their strength."

One day, when several of the men had spent the whole night in the mountain, and only reached Laforce in the evening, their oxen were so tired that it was to be feared they would be unfit for work the next day, and yet a considerable quantity of stones were required for that day. The architect said, "How will you manage to be here to-morrow morning, you and your oxen being thus overworked?"

"A few hours' sleep and God's help will refresh us," was their answer; and the stones were there next morning before sunrise. The architect, seeing these worthy men arrive with their loaded carts, burst into tears, and exclaimed, "I don't know what kind of religion is theirs, but God's religion cannot be better."

From all parts of the surrounding country people came to see whether what was reported as having been done by the peasants of Laforce was true or not, and went away saying, "We have seen what we shall never see again." This handful of devoted men thus brought from the mountain, or from the river, eight thousand cart-loads of materials, valued at no less than \$4,000. A second collection was made, which, added to the sums already mentioned, make altogether nearly \$7,000 they have given.

It may be asked whether they never felt disheartened during the work. Once they did. It had been rumoured that the Jesuits only waited to make it their property, or, at least, prevent the Protestants from making any use of it. The work was suddenly stopped. It was on a Saturday evening that the news reached Mr. Bost. In great distress of mind, he spent the night in preparation for the Sabbath, and it was early in the morning that he found a suitable text, Nehemiah iv.,—"What do these feeble Jews? . . . Will they receive the stones out of the heaps of the rubbish which are burnt? . . . Even that which they build, if a fox go up, he shall even break down their stone wall." At the evening services, his text was Haggai i.,—"Go up to the mountain, and bring wood and build the house." That same night at one o'clock, Mr. Bost heard thirty-two of them passing under his windows on their way to the mountain; and when he met them the following day, they smiled and said, "When we heard your last text yesterday, we could have done without your sermon."

A year later the church was dedicated, and ever since has been regularly filled every Sabbath. The year after the institution was finished, and one hundred and forty girls have been admitted to its privileges. A parsonage has since been built, and a school for boys, for which the flock again contributed. The benevolent pastor is now engaged in rearing another institution for idiots, the blind, and lame, which he has named *Bethesda*. Even the Roman Catholic authorities have been compelled to respect and commend the evangelical and humane efforts of these mountain Christians, and their noble pastor.

We have condensed the above facts from letters of the Rev. Adolph Monod, of Paris, that American Christians, while they praise God for their civil and religious blessings, may be induced to emulate the zeal of the little band of Laforce. A glorious spiritual temple is going up. The materials are all around us—on the mountains, at the river-sides, in the forests. Blessed are they who, "as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Thrice blessed are they whose hands and hearts are absorbed in gathering the "lively stones" around the chief Cornerstone, elect, precious; or who "go up to the mountain and bring wood and build the house."—*American Messenger*.

LONDON NEWSPAPERS.—Return of the number of newspaper stamps issued to each of the following London newspapers for the first six months of 1855:—

Times	9,175,788
Morning Advertiser	1,034,618
Daily News	825,000
Morning Herald	554,000
Morning Post	465,000
Morning Chronicle	401,500
Globe	540,000
Sun	378,000
Standard	202,000

THE LATEST FROM CHINA.—As we go to press, we have, from a letter of brother Maclay, under date of Sept. 25, 1855, the following extract:—"Our information during the year with regard to the character and movements of the insurgents has been meagre and unsatisfactory. The attempts made by the officers of foreign governments to open a friendly intercourse at Nankin with the insurgents have been unsuccessful. It would seem that the leaders of the insurrection have no desire to secure the aid or favour of foreigners in their struggle with the present government of China; indeed, they seem averse to any intercourse whatever with foreigners. They possess on this point all the hauteur and exclusiveness of the reigning dynasty, without any of its dearly-bought experience. If successful in establishing their authority over China, it is apprehended that the enthusiasm of victory may incite them to try their strength against foreigners, and consequently their first intercourse with them will be less peaceful than we could desire. Such an event, however, would not fail to impress the insurgents with a proper respect for foreigners, and may enable our governments to secure at once those enlarged and desirable facilities for intercourse with China which might otherwise be the result of tedious and complicated diplomacy."

DEATH OF MRS. WENTWORTH.—Rev. R. S. Maclay writes from Fuh-Chau, Sept. 29, 1855:—

"We are all well except poor Mrs. Wentworth, who is very low. She suffered considerably on the voyage from sea-sickness, but reached Hong-Kong in good health. There she was attacked with diarrhoea, from which she has suffered almost constantly to the present time. About a week since she was brought to our house, and the friends have kindly aided in giving her every attention. For a few days after she came she seemed to rally somewhat, but at present her symptoms are more unfavourable, and (it is best, perhaps, to say so at once) we have scarcely any hope of her recovery.

"Her religious experience is glorious. All is light and joy. She loves to talk of the land 'beyond the river,' says she has no desire to recover if it is God's will she should die, expresses herself fully convinced that she did right in coming to China, and feels it a blessed privilege to die in the foreign missionary work.

"Dr. Wentworth is keenly sensitive to the affliction through which he is passing, yet his 'heart is fixed,' trusting in God. Grace, free, rich grace sustains him, and his mind is steady in the assurance, 'He doeth all things well.' It is a profound grief to him that the wife he loved and cherished is so soon to be taken from his embrace, but, amid his sorrow, he still clings to God, and believes that 'at evening time it shall be light.'

"Dr. Wentworth does not think of returning to the States even if Mrs. W. is now taken away."

Under date of October 15th, we have a letter from our agents, Messrs. Williams, Anthen, & Co., of Hong-Kong, who communicate to us the following:—

"FUH-CHAU, Oct., 1855.

"MESSRS. WILLIAMS, ANTEN, & Co.:—

"DEAR SIRS,—I have just been requested by Dr. Wentworth to hand you the enclosed memorandum of the demise of his wife, and to request you will have a notice inserted in the Hong-Kong papers, and kindly write to the Board of Missions at New-York, by the October mail, if in time, or if not, by the 'Sunny South,' by which you will much oblige, yours, &c.

"C. W. SPOONER."

"MRS. ANNA M. L. WENTWORTH, wife of Rev. E. Wentworth, died at Fuh-Chau, at 11 (eleven) o'clock P. M., October 2, 1855."

INDIA.

EXTRACT OF A LETTER FROM REV. JAMES R. CAMPBELL, DATED MISSION HOUSE, SAHARANPUR, Aug. 1, 1855:—

From all I have been able to learn, I believe we are about to receive as fellow-workers in our missionary labours two choice spirits, who will do much credit to the cause. We hope they are now on the ocean, and will be brought to us in safety. May they come "in the fulness of the blessings of the Gospel of Christ!" They will meet with a cordial reception from all of us, and from all the brethren in the mission. May their career be long and prosperous in India, and may many of these benighted heathen be brought to Christ through their instrumentality! We are proud to think that five missionaries from our Church will soon be labouring on heathen ground, and on this subject I think *pride* is even lawful. Still, let us remember this makes only the *tenth* minister a foreign missionary in our body; that is, the Christians in the United States, depending on the Reformed Presbyterian Church for Christian instruction, (for it must not be forgotten that there are some ten thousand ministers besides,) have forty-five ministers, and the heathens would have five missionaries! Now, supposing that the Christian is to the heathen world as two to eight, and that our forty-five ministers in the United States had all the Christian world to evangelize and instruct, how would the matter stand? Here see, as 2 : 45 :: 8 : 180. We therefore should have one hundred and eighty missionaries for the heathen; and even then how far below our due proportion, when Christendom must have more than fifty thousand Evangelical Christian ministers, and there are not one thousand ministers in all heathendom! Yet we must be thankful for things as they are, and hope that still more glorious days are not far distant. The missionary spirit has evidently taken a firm hold of the Church of God; and, like the leaven in the meal, it will spread till the whole be leavened and become a new lump, and then her burning zeal, her Herculean efforts, her generous offerings to benevolence, and her personal sacrifices, will even exceed those of the primitive days of Christianity. "Glorious things are spoken of thee, O Zion!" The days of thy mourning will soon be ended. "Thou shalt then become as a crown of glory in the hand of the Lord, and as a royal diadem in the hand of thy God." "Amen, so let it be."

NEW-MEXICO.

REV. D. D. LORE writes, under date of November 3d:—Through the divine goodness I have been very well since my sojourn here—not a day's sickness. I am trying to do some good by all lawful means. Sometimes I preach, or endeavour to, in Spanish, and, whenever I have an opportunity, in English also. I have made one very happy hit with my Mexican brethren here. I found in their collection of hymns a translation of, "Blow ye the trumpet, blow," with the metre preserved, and I am learning them to sing it to the tune "Lenox." It pleases them much. I have made arrangements to preach to-morrow in English, supposing there will be several Americans here, as it is our court week.

THE HOME OF A MISSIONARY IN NEW-MEXICO.—My own room is tolerably comfortable. Let me describe it. It is built of mud from floor to roof, including both. It has two doors; one is made of muslin, stretched on a frame, the other of veritable boards. It has one window about three feet square, with muslin, stretched across it, instead of glass, by which I am sitting to write, but it is so dark I cannot see the lines. The earth floor is about half covered with carpet. My bed is on the floor in one corner. I have two stools and no chair, a wash-stand, a pitcher without a handle, a tin basin, and one little table on which I am writing; such is my set out.

MISSIONS AMONG THE INDIANS.

INDIAN MISSIONS IN MICHIGAN.—A Catholic spirit.—A correspondent of the Episcopal Recorder, writing from Lake Superior, makes the following reference to this subject:—

Our next stopping place was at the Methodist Mission on the south shore, and decidedly the most suc-

cessful mission that we have visited. A thousand acres of land have been purchased by the mission, including three miles of coast, and five acres are given to each Indian family to cultivate. There are about one hundred Indians and upward of forty children in the schools. Many of the Indians have good, substantial log-houses and well-cultivated gardens; the women and children are well-dressed, having abandoned the Indian costume, and speak the English language with propriety. My visit to this mission was one of sincere gratification, and quickened my hopes in behalf of the race. Here is a little community isolated, the missionaries having complete control of their own grounds. The government has also made a reservation just back of their line of coast, and given to each Indian forty acres additional. The Rev. Mr. Shaw and the Rev. Mr. Price, the missionaries, were absent at their conference. I, however, visited the mission house and schools, and many of the Indian families; and from what I could gather, they appear to be well instructed in the leading truths of the Gospel. The wood on the wharf, for the use of steamers, had been cut by the Indians, and most of the male Indians were absent making hay. Here is a community of Red Men, sober, orderly, moral, religious, and industrious; showing what the grace of God can do with savages, if faith and patience once inspire their teachers.

MESSAGE OF THE CHEROKEE CHIEF.—The Message of John Ross, Chief of the Cherokee Nation, is in the S. W. Independent. The chief reviews the advantages which have accrued to the Cherokees from their encouragement of schools, and urges them to "allow no retrograde movement to occur, but to bear in mind the truths contained in that clause of the Constitution which declares that 'religion, morality, and knowledge are necessary to good government, the preservation of liberty, and the happiness of mankind.' 'schools, and the means of education, shall forever be encouraged in this nation.'"

He enumerates the beneficial results of the prohibitory liquor law, and recommends an amendment to reach those "persons who introduce intoxicating drinks under the convenient labels of the patent medicines and preparations of the day."

Enactments in regard to marriage are recommended, and complaint is made of the number of irresponsible white persons who are in the country contrary to law, and "who often provoke difficulties that would not otherwise occur; and after enjoying the hospitality of citizens, and the protection of our laws, fly into the States, spread exaggerated reports, and institute vexatious proceedings against them in the courts of the United States."

DOMESTIC MISSIONS.

GERMAN MISSION, WEST BALTIMORE.—This mission has laboured under pecuniary difficulties for some time past, which are partially removed. The debt has been paid, all but the ground rent, which is sixty-six dollars and fifty cents a year. We are trying to build a parsonage, as we have the ground in the rear of the church, it being a corner lot.

Our membership is upward of fifty, including probationers. The prospects for the future are good. The population in the vicinity of our church is increasing every year. We have at present some seekers of religion, and the missionary will be able to devote himself more to his legitimate calling, as the money matters are nearly arranged.

Our Sabbath school is small, as we have no week-day school; and the children will go to Sabbath school where they also go through the week.

Baltimore, Dec. 18, 1855.

JOHN SWARLEN.

MISCELLANEOUS.

OUT-SPOKEN POPEERY.—The *Buffalo Commercial Advertiser* translates the following article from its German contemporary, the *Buffalo Telegraph*. Father Oerter writes in his "Catholic Kirchenzeitung," or Advocate, a long article, from which we make the following extract:—

"Whoever undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven archbishops, thirty-three bishops, and seventeen hundred and four priests, all in the service of the Pope and the Church, but we have also thirty-one colleges, thirty-seven seminaries, and a hundred and seventeen female academies, all founded by the Jesuits, bringing danger and death to unbelief

and misbelief, to American Know-Nothingism and un-American Radicalism. And the hierarchical band which, like a golden thread, surrounds forty-one dioceses and two apostolic vicariates, and stretches from the Atlantic Ocean to the still waters of the Pacific, and maintains an invisible, secret, magnetic connexion with Rome—this hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and sufferings, will one day come off victorious over all the sects of America. It is computed that there are, at present, more than two millions of Catholic inhabitants in the United States who are baptized and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men not undervalue the power of the Catholic Church in the United States. I will scatter sand in no one's eyes, and therefore I stand forth openly, and directly declare that the power and the influence of the Catholic Church are stronger than many believe. Whoever doubts this must be either a fool or blind."

We learn further, from an incidental remark in the same article, that the Catholic Church, last year, had already eighteen hundred and twenty-four churches, and at present the number is still larger; that besides Cincinnati, St. Louis, New-Orleans, Charleston, Georgetown, and New-York, which an article in the *Allgemeine Augsburg Zeitung*, on the same subject, designates as the bulwarks of the Catholic Church in North America, Baltimore, the metropolitan seat, the head-quarter of the Fathers of Redemption, who there have their Provincial, is a Catholic Division; that Philadelphia, with its Jesuits, Redemptionists, Augustines, and with its distinguished clerical seminary, possesses rich churches and the regard of the ruling clerus; and that Pittsburgh, Buffalo, and Milwaukee are each the residence of a bishop, "who, without noise indeed, but with astonishing results, labours in his widely-extended diocese, but who is surrounded by a clergy as distinguished for wisdom as for zeal and self-sacrifice."

NEW-YORK CITY TRACT SOCIETY.—*The Twenty-Ninth Anniversary.*—The twenty-ninth anniversary of this Society was held last evening in the Reformed Dutch Church, Lafayette Place. From the treasurer's report it appears that the total receipts of the society for the past year amount to \$17,294, while the expenditures amount to \$16,879; leaving a balance in the treasury of \$415 82. The annual report of the female branch shows that the receipts for the year amount to \$1,555.

The past year the Society has employed and sustained twenty-six missionaries. One of these is the missionary to seamen, who supplies the shipping with tracts and other religious matter, which is not only read at sea, but frequently scattered in different and far distant lands. Two of the missionaries devote their attention to immigrants, whom they meet as soon as they reach our shores, supply them with tracts, and give them necessary cautions and good advice in their native tongue, and also, through the kind permission of the commissioners, hold religious services with them in Castle Garden. Another, with an assistant, attends to the German residents. Another is a converted Jew, who labours among his brethren of the house of Israel, and has been the blessed means of bringing some of them to receive as the promised Messiah, and embrace as their Saviour, that Jesus whom their fathers crucified. The others are ward missionaries and assistants. The average number of visitors during the year has been 1,097; and it appears from the reports of the missionaries that since our last anniversary 1,777,173 tracts, containing 7,108,695 pages, in various languages, have been distributed; 1,185 Bibles and 984 Testaments supplied to the destitute on behalf of the New-York Bible Society; 6,418 volumes lent from ward libraries; 2,154 children gathered into Sabbath, and 388 into day schools, and 242 persons into Bible classes; 1,689 persons induced to attend church; 224 temperance pledges obtained; 1,961 religious meetings held; 40 backsliders reclaimed; 265 persons hopefully converted, and 210 converts united to evangelical Churches.

BAPTIST BOARD.—The donations and legacies received by the Missionary Union in August and September, amounted to \$18,222 59, making for the first six months of the current year \$47,568 82. \$38,957 75 were received in the corresponding period of 1854.

INCREASE OF CANDIDATES FOR THE MINISTRY.—It gives us pleasure to report (says the Corresponding Secretary of the O. S. Board of Education) that the number of candidates continues to increase. Since the meeting of the last Assembly, up to November 1st, fifty-five new candidates have been received against thirty-six during the same period last year, making an increase of nineteen during the first six months of our ecclesiastical year. This encouraging state of things creates a demand for a corresponding increase of funds.

PROTESTANT MISSION AT ROME.—Rev. A. W. McClure, D. D., one of the Secretaries of the American and Foreign Christian Union, has gone to Europe for the promotion of the objects of that Society. The *New-York Observer* says he will spend several months in Rome, supervising the missionary operations there.

AMERICAN BOARD.—The *Missionary Herald* for December, which has just been published by the American Board of Commissioners for Foreign Missions, reports the amount of donations and legacies to the Board for the month of October to be \$22,100, and the whole amount, from August 1 to October 31, to be \$42,938.

IN SHANGHAI, with a population of 350,000 Chinese, there are ten Protestant Missionary Societies at work, with thirty-two foreign and nine native agents, three missionary hospitals, two printing presses, twenty-nine schools, and above seven hundred pupils, thirteen chapels, and more than sixty communicants.

INDIA.—A superintendent for the meditated mission to India has been appointed.

NEW MEXICO.—Rev. Mr. Read, Baptist missionary in New-Mexico, writes:—"We have now twelve baptized Mexican members of our little Church. For them, just escaped from Romanized paganism, and for others still groping along amid its pitchy darkness in this country, I beseech the fervent prayers of all the faithful children of God."

WILL OF JONATHAN COIT, Esq.—We have been permitted to copy the following items from the will of this gentleman. They embrace all matters of public interest. He bequeathed as follows:—

First Congregational Church, \$6,000; Second do. do., \$6,000; Episcopal do., \$3,000; First Baptist do., \$3,000; Second do. do., \$3,000; Third do. do., \$3,000; First Methodist do., \$3,000; Second do. do., \$3,000; New-London Seamen's Friend Society, \$2,500; The Cent-Society, \$6,000; Poor in the Alms House, \$10,000. Total, \$48,500.

We understand that Mr. Coit's entire property amounted to about \$300,000.—*New-London Star.*

LIBERAL ENDOWMENT.—Hon. Stephen Salisbury, the President of the American Antiquarian Society, made a very handsome gift to that society at the meeting of its council on Monday evening. He offered the sum of five thousand dollars to the society, to be invested as the "Book-binding Fund," its annual interest to be devoted to binding such books and pamphlets as may require binding.—*Boston Adv.*

WESLEYAN MISSIONARY TO THE ARMY IN TURKEY.—The friends of the British soldier will rejoice to know that an addition is to be made to the moral and religious agency for the benefit of the army and hospitals in the East, by the appointment of a Wesleyan missionary. The committee have resolved on this arrangement in consequence of the free permission accorded by the minister of war to the missionaries to visit in the hospitals such men as may desire their visits; and, further, in consequence of learning, by letter, that there are two hundred Methodist soldiers in the Crimea: that meetings are regularly held on the Sabbath for worship, and in the course of the week as often as possible; for which purpose they occupy an old Greek church on the declivity of a hill. The friends of missions will not feel the less interest in these pious and brave men, that many of them owe their religious knowledge and character, under the grace of God, to the labours of the missionaries of the society in British America, in India, in Gibraltar, and other parts of the world; and will admire their sympathy with the work of missions, as manifested by their contributing out of their pay for the support of the Missionary Society.—*Missionary Notices.*

GENERAL RECAPITULATION OF MINUTES OF THE ANNUAL CONFERENCES OF THE M. E. CHURCH FOR THE YEAR 1855.

CONFERENCE.	NUMBERS IN SOCIETY.						Travelling Preachers.	Loc. Preachers.	FOR MISSIONS.	
	Members.	Probationers.	TOTAL.	Last year.	Increase.	Increase per ct.			Raised this year.	Average in cts. each member.
Baltimore	66,215	9,558	75,773	74,453	1,320	1 7-10	343	382	\$28,597	37 7-10
Philadelphia	49,565	6,574	56,139	56,096	43	-----	209	331	19,085	38 5 10
Providence	13,405	1,641	15,046	15,231	dec. 185	1 2-10	136	87	5,439	40 5-10
New-Jersey	32,335	5,919	38,254	38,509	dec. 255	6-10	113	197	12,123	37 4-10
New-England	14,051	2,101	16,152	16,013	139	8-10	159	85	8,398	59 7-10
New-Hampshire	9,439	1,723	11,162	11,124	38	3-10	108	101	2,332	24 7-10
New-York	24,712	6,046	30,758	28,559	2,299	8-10	219	151	9,715	39 3-10
Troy	23,306	4,420	27,726	27,073	653	2 3-10	122	158	7,695	33 ----
New-York East	21,592	3,310	24,902	24,045	857	3 5-10	179	168	9,753	45 1-10
California	1,702	289	1,991	1,599	392	24 5-10	53	48	-----	-----
Vermont	6,759	1,085	7,844	7,771	73	9-10	82	44	807	10 3-10
Maine	9,237	1,500	10,737	11,268	dec. 531	4 7-10	100	75	2,585	26 9-10
Black River	17,896	2,956	20,852	20,197	655	3 2-10	182	160	3,637	20 3-10
Western Virginia	15,915	3,334	19,249	18,352	897	4 6-10	85	168	1,964	12 3-10
East Maine	7,323	2,210	9,533	10,066	dec. 533	5 3-10	195	82	1,116	15 2-10
Pittsburgh	30,655	4,888	35,543	34,951	592	1 1-10	193	235	6,495	21 1-10
Wyoming	11,695	2,315	14,010	13,892	118	9-10	103	130	2,840	24 3-10
Ohio	20,618	2,691	23,309	24,174	dec. 865	3 9-10	187	197	4,976	24 1-10
Florida	17,295	2,397	19,692	19,731	dec. 39	2-10	177	149	4,180	23 6-10
Oregon	1,380	474	1,854	1,548	306	13 3-10	40	36	690	50 ----
East Genesee	16,489	2,274	18,763	18,794	31	2-10	174	142	4,895	29 7-10
North-Western Indiana	12,727	2,042	14,769	15,028	dec. 259	1 7-10	99	127	3,099	24 3-10
Genesee	9,672	1,420	11,092	11,155	dec. 63	5-10	120	112	2,780	28 7-10
Michigan	18,497	3,048	21,545	19,145	2,400	12 5-10	188	253	3,594	14 ----
Ohio	27,990	2,336	30,326	30,411	415	1 3-10	156	239	-----	-----
Indiana	20,008	2,622	22,630	22,387	243	1 ----	111	173	3,304	16 5-10
North Indiana	17,438	3,357	20,795	20,851	dec. 56	2-10	111	199	3,034	17 4-10
Wisconsin	11,999	2,371	14,370	12,344	2,026	16 4-10	190	297	2,774	23 1-10
Rock River	21,981	3,550	25,531	24,232	1,299	5 4-10	246	345	7,269	33 ----
North Ohio	26,169	2,658	28,827	29,673	dec. 846	2 8-10	215	266	11,100	38 5-10
Cincinnati	29,958	2,479	32,437	32,366	71	2-10	221	256	15,397	51 4-10
Iowa	19,221	3,469	22,690	19,653	3,370	15 4-10	188	297	2,622	13 6-10
South-Eastern Indiana	18,378	2,021	20,399	20,415	dec. 16	-----	117	166	3,107	16 9-10
Southern Illinois	14,428	2,849	17,277	17,460	dec. 183	1 1-10	87	270	1,478	10 2-10
Illinois	20,868	3,446	24,314	22,553	1,761	7 8-10	184	304	-----	-----
Kentucky	2,625	320	2,945	3,333	dec. 388	11 6-10	18	23	246	9 4-10
Missouri	5,103	642	5,745	5,437	308	5 6-10	61	73	73	1 4-10
Arkansas	2,312	233	2,545	2,041	504	24 6-10	21	41	13	5-10
Liberia	1,297	108	1,405	1,428	dec. 23	1-10	26	23	740	57 ----
Total	692,255	107,176	799,431	783,358	16,073	2 1-10	5,408	6,610	\$197,973	25 5-10

MINUTES OF 1855.—From this annual we collect the following statistics:—

The membership, comprising 692,255 full members and 107,176 probationers, is 799,431; or, in round numbers, 800,000.

The increase for the year is 16,073. In fourteen conferences there was a decrease of 4,442, so that in the twenty-five remaining conferences there was an increase of 20,515.

During the past year 95 preachers located, 53 died, 505 were admitted on trial, 501 are superannuated, 189 supernumeraries, and 4,768 are effective. The total is 5,408. The number of local preachers is 6,610.

The whole amount for missions is \$197,973, being an average of 25 5-10ths cents per member, which is less than the average of last year. There are, however, three conferences, namely, California, Ohio, and Illinois, from which there are no returns made. We have not calculated how this would affect the average.

THE POPULATION OF THE STATE OF NEW-YORK.—Comparing the figures already made by the census marshals with those of 1850, the Albany Argus estimates the population of this state at four millions.

LONDON CHURCH STATISTICS.—According to *Watkins's Directory* for 1855, the whole number of churches is 663. Of these 344 are connected with the Church of England, or more than half of the entire number. The whole number of the clergy is 389. The population of London is placed at 2,362,236, or more than fourteen times that of Boston. This city has about 100 churches, and perhaps 125 ministers. If London was as well supplied, it would have above 1,400 churches, and about twice as many ministers as it now has.

The next most numerous denomination in London is the Independent, substantially like the Congregational of this country. The number of churches is 111. Next come the Baptists with 78, and the Wesleyans with 73

churches. The other denominations have churches as follows: Catholic, 28; Unitarian, 13; Friends, 10; Jewish, 10; Presbyterian, 9; Scotch, 8; Primitive Methodist, 7; Calvinist, 7; Irvingite, 6; Lutheran, 5; Calvinist Methodist, 4; Latter Day Saints, and French Protestant, 3 each; Methodist New Connexion, and Greek, 2 each; Moravian, New Jerusalem, Danish, Swedish, Swiss Protestant, and Bible Christian, 1 each.

Compare Boston with London.—The last has 13 Unitarian churches. Boston has more than twice thirteen. London has but one New Jerusalem church, the same as Boston. It has but 28 Catholic, while Boston has a third or more that number. And there is only the Episcopal Church that outnumbered this city in proportion to its population. Of that Church there are about twice as many for the population as there are here.

SOUTH CAROLINA CONFERENCE.—The South Carolina Conference of the Methodist E. Church, South, met at Marion on the 29th of November, and adjourned on the 3d of December. Upward of twenty-six thousand dollars were raised during the past year for missionary purposes, and two thousand five hundred dollars for the tract cause.

SUCCESS OF PACIFIC MISSIONS.—There are 119 American and English missionaries in the Pacific Islands; 45,929 communicants, and 54,708 pupils. This wonderful success in the missionary efforts of barely a single generation, is an earnest of the immense harvest yet to be reaped among the millions of Asia, Africa, Australia, and Polynesia, when once the Bible and the living teacher shall be found heralding the Gospel in all the different tongues and languages of the Eastern Hemisphere. Surely no enlightened Christian ought to lack courage for the future, when he contemplates the present and the past.

LIFE OF LUTHER.—English journals state that the Rev. Dr. Merle D'Aubigne, the historian of the Refor-

mation, is writing a *Life of Luther*, to illustrate a series of drawings by M. Labouchere.

FRENCH PROTESTANTS IN THE CRIMEA.—THE LIVONIANS.—Protestant worship is now established regularly among our Protestant brethren in the army of the East. Its inauguration has been announced to the different corps by a special notification from Marshal Pelissier, who was most willing to grant the request addressed to him to that effect. Our chaplains have had much to do since the taking of Sebastopol, but it is not to their fellow-countrymen alone that their services are useful. Their charity is also extended to wounded Russians; they speak, among others, of a Livonian Baron de Victinghoff, who was pious; he is since dead. These latter details are pleasing, inasmuch as they confirm what we already know from other accounts and examples, that there are many souls in Livonia attached to the pure Gospel.

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