

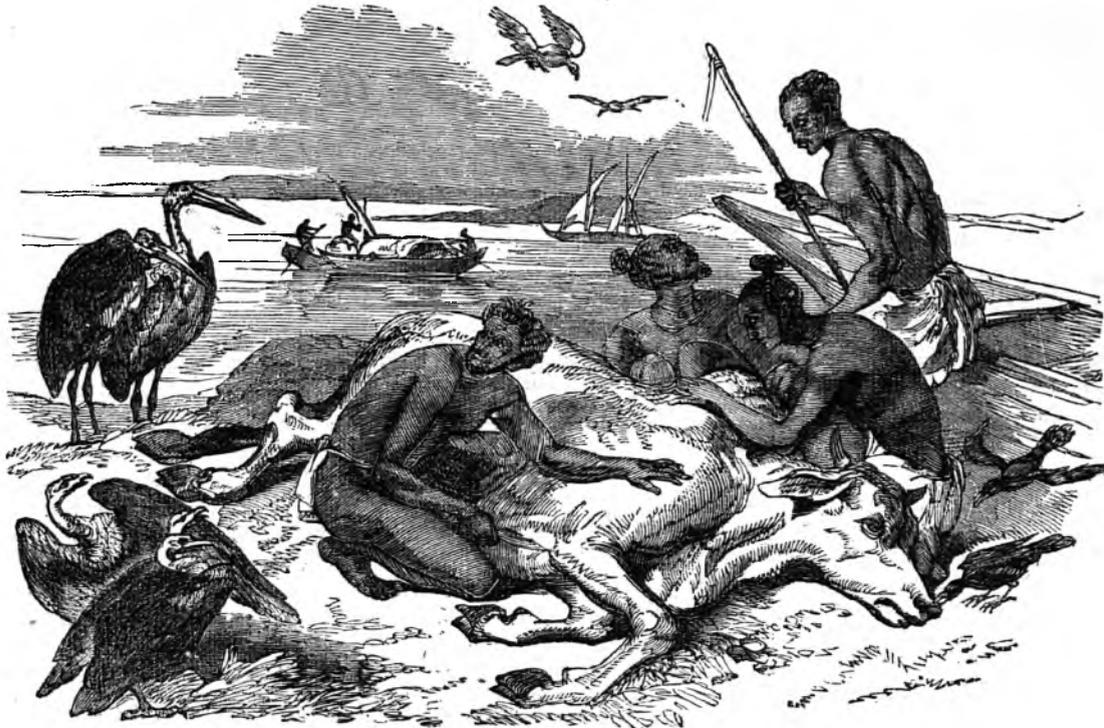
MISSIONARY ADVOCATE.

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

VOLUME XIII.

NEW-YORK, JULY, 1857.

NUMBER 4.



INDIA.

THE PARIAS OF SOUTH INDIA.—The Hindoos are divided into classes called castes, as all our readers know. The highest of these is the Brahmin; the lowest, the Pariahs: or rather the latter are so low that they are not accounted a caste, but are regarded as outcasts. A writer of authority says of the Hindoos in Malabar, South India: "The chief distinctions there are Brahmins, Nairs, Soliers, or proprietors of land; Tairs, cultivators; Mulears, musicians and conjurers; and Poliar, or laborers. The Poliar is a gentleman, as compared with a Pariah, or impure person. These Pariahs are out of the pale of society altogether; they eat carrion, and even beef, which last is a deadly sin. They live in the world in a state of the greatest privation." In the picture above three or four Pariahs are seen contending with the birds of prey for a dead ox. The scene strikingly but painfully exhibits the degraded condition of these poor people.

REV. WILLIAM BUTLER.—The following extracts are from a letter from Rev. William Butler to Rev. Ralph Pierce, dated at Bareilly, —, 1857. The Church will rejoice to hear that our mission in India is really begun:

I have begun the language, and have an excellent moonshee, (teacher,) who thinks he can have me at preaching in a year. But that is too good to be real. If I can preach in eighteen months I shall be satisfied. Bareilly is a very nice place altogether, and is said to be one of the healthiest stations in India. And this I can believe, as more delightful weather than we now enjoy it would not be easy to find on earth. We have an abundance of good well water; plenty of beef, mutton, fowl, and bread and butter which "West Chester County" could not exceed. In fact, so far as domestic comforts and food are concerned, you will have all that can be desired. We shall have no trials of that kind; our trials will be from different sources, chiefly from seeing the multitudes of our fellow-creatures so indifferent to the salvation of their souls, and having so often to sow the seed of the kingdom "in tears." But we must console ourselves with the reflection that India shall yet

be one of the *brightest gems* in the diadem of Christ; and "in that day" it will be our honor and joy to know we did something, however little, in uncovering that mine where she now lies buried in superstition and sin. "It's all for Christ," and we shall be encouraged by the thought that it is written, "Every man shall receive his own reward according"—not to his "success"—but "according to his own LABOR," so that "he that soweth and he that reapeth shall rejoice together." Still, I trust God will grant us to see even some of the *fruit* also, before many years are gone. But at first our progress will necessarily be slow. The agency of the Holy Spirit must be our great and constant dependence. May God bless you, brother, and those that may come with and follow you; and may you all come to me "full of faith and of the Holy Ghost." India greatly needs *such* missionaries. After all, I have a confidence that there is a something in *Methodism* (so called) that will do well here.

Would that you were here now! But long months will have to pass ere we grasp each other's hand. But, perhaps, this too may all be in the order of God. You will be the *more welcome* when you do come.

Of Bareilly I need say no more, as you will, no doubt, see my full report which will go to Dr. Durbin by the next mail. But I will give you an idea of how we get on, and what I am attempting to do, single-handed and alone as I am.

I have obtained from our American Presbyterian brethren at *Allahabad* the gift of a good native preacher, an humble man, twenty-two years old, the making, I trust, of an earnest Methodist preacher. His name is Joel. Well, on *Sabbath* I have two services; at eleven A. M. and at half past four P. M., and class-meeting at half past twelve.

Our eleven o'clock service Joel conducts in the *Hindoostanee* language. Our congregation amounts probably to twenty or twenty-four Hindoos, and Mohammedans, and native Christians. Our *class-meeting*, after the native service, is composed of *Mrs. Butler, myself, Ann*, (our servant, a good girl who came with us from America,) Joel, (my native preacher,) *Isaac*, (one of my servants, who understands English) and a young woman of the name of Bolst, an East Indian; so that our class consists of *six* members. At half past four we have an *English* service, which I conduct. Then on Tuesday evening I have another *Hindoostanee* service conducted by Joel, and an *English* one on Thursday evening led by myself.

Our English services are small, from six to twelve attend; but I have resolved to *do something* while studying the language. These services are all held in a

large room in my own house; so that I hope to have even a little class and congregation regularly formed by the time you arrive. There is a little cluster of seven houses here inhabited by natives, whom, in days gone by, pious laymen here brought together, and instructed in Christianity; and those laymen (who have paid the expenses of a catechist and schoolmaster to teach them, supplied by the Church Mission at *Meerut*, 140 miles west) are now about to transfer those people to our care; and already I have received the promise of at least \$360 a year subscriptions toward our work from those gentlemen. This is noble, and a source of great encouragement to me. Indeed, I have received nothing but *kindness* since I came; and there are a few really pious persons in the civil and military service residing here, (English and Scotch,) who look on our arrival as a direct answer to prayer on behalf of Bareilly; prayer which has gone up to God for many a year past from them and others. My moonshee, a noble-looking Mohammedan, comes to me for two hours a day. In the intervals I prepare my lessons. I am now reading easy sentences. I think the language presents to Christian industry and patience no insurmountable difficulty.

I do long for the time when I can put a few sentences together in the congregation. Well, God willing, that time will come soon. Bless the Lord, I am more and more satisfied with my position, and I do rejoice that I am a *missionary*!

There are more than one hundred and twelve thousand souls in this one city; the majority are *Hindoos*. What a field, then, is even this one place! But, besides Bareilly, we have many cities and towns around us, from thirty to sixty miles distant; a grand field, and *all our own*, if our Board will only give us men to occupy even its leading positions. With twelve men we could make a fair *commencement* in Rohitund.

Do let me know, as soon as possible, what help they are sending *with you*, so that I may have residences ready on your arrival. You are to leave (for reasons already given) about the *middle of June*. By this means you will arrive in good time; if it is even the close of June it won't be too late for comfort. From the middle of October to the middle of April, or nearly so, the climate is really delightful; clear, cool, and balmy; so that for full half the year we can do full work, which is more than can be said of any place *south* of this in India. For the rest of the year we have to stay in-doors all day, and do our work mornings and evenings. But the heat is much qualified, even in the hottest weather, (which, after all, is not so much hotter than our hottest days in America,) by *totties* and *punkas*, which greatly cool the air in-doors, and make

it tolerable. Then when the cool weather comes in October the *vegetables* come in such a profusion of them, potatoes, cauliflower, peas, cabbage, turnips, salads, and others peculiar to India. Then as the warm weather comes on we have any quantity of the most delicious *fruits*. We have now growing in our garden, peaches, cherries, lemons, oranges, dates, loquets, strawberries, grapes, plantains, and at least half a dozen other fruits, whose names I can't recollect. These will come in, in succession, so as to last during the hot weather; and thus, by the bountiful provision of Providence, we are furnished continually with the means of *refreshing* and *cooling* the physical system, and so counteracting the effects of heat and climate.

The houses of Europeans are built roomy, with wide inclosures and good gardens, so that they have plenty of room and air; and by the use of the bath-room, the punkas and lattices, (to cool the air in the house,) everything is rendered tolerable even at the hottest time. Though I arrived in September, when the heat was in its strength in Calcutta, (which is *much worse* than this place in that respect,) yet I never saw the thermometer reach higher than 94°, and that very seldom. I have once seen it 96° in America. Indeed, I do not think that "Americans" need fear this climate. The British talk about the heat, but we are used to greater warmth in the weather than they know in the British Isles.

AN OLD FRIEND of Jesus Christ, a venerable missionary in India of thirty three years' standing, connected with the London Society, recently observed, that "no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field."

DR. DUFF says: "On Saturday evening, 28th December, it was my happiness to admit five adults by baptism into the Christian Church; three Mohammedan, one Hindoo young man from our institution, and one Hindoo female. The Mohammedans were brought to a knowledge of the truth as it is in Jesus, by the zealous and indefatigable labors of our native preacher, Behari Sal Singh."

THE DYING AND THE DEAD MISSIONARY.—The Church universal has heard of the triumphs of the cross in Burmah, by means of the Baptist missions there. In the journal of Mr. Satterlee we have an account of the sudden illness and death of Moung Quett, a native preacher in the mission. He became delirious, and then was eloquent in preaching, his ruling passion being strong in death. He died at Ramree, in the presence of the native Church and of Mr. Satterlee, the chief of the mission. The burial of Moung Quett is thus described by Mr. Satterlee, and may be read with great profit. He says:

On Saturday morning, just as the people were coming out of their houses, we walked in procession to the opposite side of the town, bearing hoes and picks, Bibles and Hymn Books. Near the summit of a bleak hill, quite removed from the town, stands a square pile of bricks to the memory of Mrs. Comstock. The hill and neighboring vale are destitute of fence or house of any kind. The simple brick structure was half hidden by bushes, which we cut away. Brother Comstock himself, as well as his devoted missionary wife, is gone. She exclaimed, with uplifted hands, when she parted with two of her children, "I do this, O Jesus, for thee and for the heathen." Well, there, by the side of the tomb of the Comstocks, we dug the grave, and there buried the brother who came to Arracan with Comstock when he planted the Gospel standard in Arracan. Little did they think at that early day that teacher and pupil would lie side by side on that solitary hill. Thank God they rest, and a brighter day awaits their dust.

STEAMERS.—*Opportunity for American Enterprise.*—The *Friend of India*, of January 8, says: "The Americans have sent a steamer to run regularly between Hong Kong and Macao. Why do they not give us a line between Calcutta and Allahabad? They are, perhaps, not aware, that one of Lord Dalhousie's first acts was the abolition of every vestige of the navigation laws relating to India, and that the whole Indian public would give them a hearty welcome."

BULGARIAN MISSION.

TWO MISSIONARIES, Rev. W. Prettyman and Rev. A. L. Long, having been appointed to Bulgaria, it is pleasant for us to read of the dawning of a better future in Turkey, such as the Presbyterian speaks of:

New concessions for the establishment of telegraphs and railroads, and the appointment of professors of the Turkish language and literature at Paris, London, Vienna, and Brussels, are among the most recent tokens of its sincere desire to see the blessings of civilization spread within the borders of the empire. The new governor of Bosnia promises that he will fearlessly carry out the noble designs of the sultan, and has already introduced one innovation of the highest importance, by establishing at Tuzla a mixed court, consisting of both Mohammedan and Christian members. At the recent burial of the Austrian Consul General for Bosnia, a division of the Turkish soldiery was ordered by the pasha to take part in the funeral procession. The orthodox Turks looked amazedly at this novel pageant, for it was the first time that adherents of the Crescent were ordered to attend a procession before which the Cross was carried.

The Arabic Version of the Bible.—The messenger of the Church may now go into the darkness of Arabia, having "the light" with him.

One of the most cheering aspects of the missionary work in this day, is the translation of the Bible into the vernacular tongue of every people under the whole heaven; and among these late translations, that of Dr. Eli Smith into the modern Arabic is one of the most important.

THE MISSION PRESS.—Our foreign missionary work will never be executed as it ought to be, until young men of suitable qualifications are consecrated to it from the beginning, and give their whole lives to it; not a part of their lives, or a term of years, but the whole life and all its powers. It is in this way the missions of our sister Churches have been built up by such men as Ziegenbalge, Schwartz, Morrison, Milne, Judson, Carey, Whiting, Smith, Dwight, Goodell, Hamlin, Shaw, King, and a host of others, who consecrated their youth to the work, and never wavered in it for an hour. This long and faithful devotion to a single mission, makes the missionary an apostle among the people, and gives him power not only to preach to them in their own language, but to provide a Christian literature for them. An example of this latter is seen in the following extract from a letter from Rev. Mr. King, missionary at Athens in Greece, dated December 31, 1856:

Use of the Press.—I have this day finished correcting the translation of the fifth volume of the collection of the American Tract Society's publications in modern Greek. This volume contains upward of six hundred pages 8vo., and the correction of the translation has cost me a great deal of labor. The first volume, of four hundred and thirty pages, I printed in 1853. The second volume, of five hundred and eighty-seven pages, in 1854. The third volume, of four hundred and ninety-eight pages, also in 1854. The fourth volume, of four hundred and thirty-five pages, in 1855. The fifth, as above mentioned, of six hundred and forty-eight pages, is just finished; making in all upward of two thousand five hundred pages which I have printed during the last four years. This work I had a great desire to accomplish as soon as possible, because I felt that no other one would do it, and that, should I be taken away by death, many of the American Tract Society's publications would remain useless, on account of the style in which they were formerly printed. Some of the translations, too, were very incorrect, and almost all needed a thorough revision, in order to make them truly useful and acceptable to this people. Now that they are put in an eligible and permanent form, I trust they will be useful long after my head shall have been laid in the grave.

There are other publications of the same society, which need correction, the old editions of which are exhausted. To the printing of some of these I intend to proceed, should God spare my life, the ensuing year. One of these, which I consider very important, is *Alcine's Alarm to the Unconverted*. I wish also to publish, as soon as possible, a third edition of the "Prayers of the Saints," in modern Greek, as the first and second editions of that work are out of print. This work, which I first published several years ago, consists of the greater part of the prayers contained in the Old and New Testaments, together with those passages which relate to prayer, the manner in which it should be offered, through whose mediation, etc.

Of portions of the Scriptures, school-books, and religious tracts, Mr. King had distributed, during the year, not far from half a million of pages.

THE GREEKS.—There is no people in the East whose evangelization would so rapidly restore the light of the Gospel to the Old World, as the Greeks; and yet, for reasons easily explained, they have been excluded very much from the influence of Western Christian missions: *First*, because of the influence of Russia over them, which influence is, however, now broken; and, *secondly*, because they were the oldest Christians, the fathers, in this respect, and had not only the oracles of God in their own classic language, but had given to the Western nations much of the religious and secular literature which they now possess and study as classics. Why then, the Greeks ask, should you come to us as missionaries? we ought rather to go to you. Our answer is, while you are the fathers, in this respect, and have the original oracles of God, like the fathers in Israel, in the times of Christ, you have lost the *life* and power of religion, and rendered the word of God of small effect by your traditions; and we come to you to restore the legitimate interpretation of the word, and to rekindle again in your Churches the flame of the evangelical life. We rejoice to know that there are symptoms appearing which promise success. At Constantinople the mission of the American Board has lately had much encouragement in prosecuting their mission among the Greeks; while at Athens, not only does Dr. King address them through the press, as mentioned above, but he preaches to a goodly company every Sunday in Athens, among whom are students of the university and men of intelligence. He has also a theological class of six young men of education and promise. Occasionally, Greeks of distinction and influence, in various parts of the country, call on him to learn more of the Protestant religion, and often declare their convictions of its truth. Among these are a distinguished priest, who has not yet courage or occasion to declare his convictions, and a distinguished citizen of Thessaly. Dr. King reports a deep and wide movement in Cassandra, in Macedonia, where several heads of Greek families have openly proclaimed themselves Protestants. This movement is so extraordinary as to attract the attention of the public press of Greece, and to call forth a letter from the Patriarch of Constantinople. The mission schools also are diffusing evangelical light among the people.

A SPEAKER at the anniversary of the American Board said, in relation to the prospect of the conversion of Turkey: "There is another people not speaking Greek, but belonging to the Greek Church, and acknowledging the Patriarch at Constantinople. They are the Bulgarians, and number about 5,000,000. The Scriptures were first published in their language fifteen years ago, by the British Bible Society. No Protestant mission has been established yet among that people, though he had learned with pleasure that a society in this city (understood to be the Methodist Missionary Society) has designated two laborers to this field. Notwithstanding this lack of missionary agents to distribute the Bible among them, 15,000 copies of the New Testament have been disposed of by sale in fifteen years, the first edition of 5,000 in ten years, and the next in three. On issuing the Psalms, fearing prejudice against them, because translated from the Hebrew, and not the Septuagint, an edition of only 1,000 was printed, but they were all sold in three months."

CHINA.

REV. R. S. MACLAY writes from Fuh Chau, March 4, 1857, to the Corresponding Secretary of our Missionary Society: "This note leaves us in the enjoyment of good health, and busily engaged with our work. It is

a cause of unceasing gratitude to us that all the members of our mission are permitted to prosecute their work here without any serious interruption from sickness or other causes. The good work is going forward. There is evidently a growing interest in us and the doctrines we proclaim on the part of the Chinese. During the past month our teachers have officiated as readers in our churches, and the people have been greatly interested at seeing their own countrymen uniting publicly in the work of making known the Gospel to the Chinese.

"Cases of interest are presenting themselves, of which we shall report in due time. Meanwhile we wait and long for our expected re-enforcement. Please send it forward as soon as practicable.

"The troubles at Canton will, I trust, remain local in their character, so that we shall not be disturbed in our work at Fuh Chau.

"The United States ship 'Portsmouth' is now here, and the officers of the vessel have been visiting among the foreign community. The ship leaves to-morrow, passing southward. Everything is quiet here. Pray for us. Commend this mission to the Church. Send us help."

CHINA IS THE MOST POPULOUS AND ANCIENT EMPIRE IN THE WORLD; it is 1,300 miles long, and 1,030 wide. Population from 300,000,000 to 360,000,000. The capital is Peking, with 1,100,000 inhabitants; next, Nankin, 1,000,000, and Canton, 1,000,000. China produces tea, 50,000,000 pounds of which are annually exported from Canton, the only place where foreigners are allowed to visit. Silk, cotton, rice, gold, silver, and all the necessaries of life are found in China. The arts and manufactures in many branches are in high perfection, but stationary, as improvements are now prohibited. The government is a despotic monarchy. Revenue, \$200,000,000; army, 800,000 men. The religion is similar to Buddhism, the chief god being Foh. The Chinese inculcate the morality of Confucius, their philosopher, who was born five hundred years before Christ. The great wall and canal of China are among the mightiest works ever achieved by man. The foreign commerce of China amounts to \$35,000,000 or \$40,000,000 annually, the whole of which is transacted by appointed agents, called "Hong merchants." Foreigners are allowed to live at certain stations, "factories," below Canton. The chief trade is with England. The first American ship reached China in 1784; now the annual average of the United States ships visiting Canton is thirty-two. The revenue derived from foreign commerce by the emperor, varies from \$4,000,000 to \$6,000,000. According to Mr. Dunn, the opium smuggled into China, to the injury of the people, amounted to \$20,000,000 annually, for several years past, much of which was paid in specie, which found its way to London. The Chinese language has nearly 40,000 characters or letters.

THE CHINESE IN THE SANDWICH ISLANDS.—There seems to be a remarkable providence in the scattering of these people of late years. They are now beginning to be introduced in large numbers into the Sandwich Islands, as laborers on the sugar, coffee, and other plantations. Two thirds of these immigrants came from the vicinity of Amoy. A subscription has been commenced at Honolulu to secure the labors of a colporteur among them, and a letter has been dispatched to Amoy, in the hope of obtaining the services of some one of the Christian converts of that city.

SWEDEN AND NORWAY.

REV. C. WILLERUP, the superintendent of our Scandinavian missions, writes to the Mission Rooms, under date of April 7: "God is with us, and we have a blessed time of it. Last prayer-meeting about seventy persons were forward for prayer. Forty were forward on the previous prayer-meeting evening." Rev. Mr. Willerup accompanies his letter with a drawing of the house of worship, or church, at Sarpsburg, where Rev. Mr. Petersen resides, with his family, occupying with them the first floor, and using for worship the second floor, which is a hall, twenty-nine feet long by twenty-two feet wide.

NORWAY.—Our mission in this part of the fatherland of our Scandinavian brethren is taking effect, and there is a continued and growing revival of pure religion.

Brother Petersen writes us that, from the time the separation of our people from the State Church took place, there has been a good deal of opposition, but the good work is still advancing, and it begins now to look a little more favorable; an awakening is prevailing, and seekers are joining on probation. I hope before long we shall have a larger increase.

At the Quarterly Meeting Brother Willerup preached to us from 2 Tim. iii, 1-5, and the discourse has been a subject of conversation by all who heard it; for my own part, I felt so happy that my poor heart was leaping within me for joy.

At Sarpsburg and vicinity we have seventy members, and several on probation, who have not yet left the State Church, the doing of which is attended with much trouble.

Our Sunday School, which is a new thing with us, is interesting indeed; but we need books very much. We have twenty-eight children, divided into four classes, two of which are infant classes; the youngest member of the school is between five and six years of age. Small as our children are, almost all read the Bible, and learn and recite twelve verses of the New Testament every week; and repeat them regularly, to the great pleasure of many old persons, who come to our Sabbath school to hear and worship. We have, also, an interesting Bible class, which I meet on Monday evenings.

The Foundation laid!—Yes; the foundation is laid for a church in Norway, and we are building the "FIRST METHODIST EPISCOPAL CHURCH IN THE KINGDOM OF NORWAY." The house is to be 36 by 60 feet, and the cost will be about two thousand dollars, or a little above, before we complete it. Our little society of poor brethren and sisters gathered together, and each of us put down our names, with such an amount as we could; and when it was summed up it came to about six hundred dollars, which we promised to pay toward the building during the first six months. Two of the brethren have kindly engaged to borrow money on their farms to help us through.

A Dancing Master converted.—A new door is now opening before us in a small but wicked village, near to our present location. Some time ago a dancing-master of that place came out to one of our meetings, and got awakened; he is a young and noble-looking man. The devil and his servants have tried their best to keep him back, but, thank God, hitherto they have not been able. He says his mind is made up that, cost what it will, he is determined to serve the Lord. He begins to feel for the people of his village, and desires me to occupy his hall as a preaching-place; I have much desired to do so, for it is a seaport, and so wicked that one might dread to attack it; but I would fain make the venture, if time and means were at my command. Other religious people have attempted it, but in vain.

SIGNS of returning religious life, in Norway and Sweden, appear not only where the Methodist and Baptist missions visit the people, but in different parts of the country where colporteurs distribute the Bible and tracts. And even where there is no apparent extraordinary agency, under the guidance of the Divine Spirit, the people appear to feel after and to find the fountains of life.

THE BIBLE IN SWEDEN, NORWAY, AND FINLAND.

—In these countries recently 240,500 copies of the New Testament have been circulated, being a copy for every family, and 40,000 for the solitary and homeless. So highly is this agency of colporteurs prized in Sweden, that a school, for the training of agents, has recently been opened there, and several benevolent men support a number of them; one of them supports seven agents.

EMIGRATION FROM NORWAY.—Information has reached England, that upward of ten thousand Norwegians will proceed from Norway to Quebec during the present summer. Several of those will remain in Canada, but the larger portion will pass on to the Northwestern States of America. Sir Cusack Roney has left England for Christiana, to make arrangements for the transit of those persons from Quebec to their destination.

GERMANY.

REV. L. S. JACOBY writes under date of April 7, 1857:

The work of the Lord is prospering. Our prospects in Switzerland are very good, and though we are not able to send a man to Alsace, we have engaged one of the brethren to carry on the work, and the Lord is blessing his labor. But persecutions are also endured in several of our appointments. In all the Lord is with us, and you may assure the Board that the missionary money is not spent in vain. Great fields are open before us. May the Church continue to pray for us. Although we are not among the heathen, we feel still that we find heathen rites and life in a Christian country.

SOUTH AMERICA.

REV. G. D. CARROW writes under date of February 20, 1857: "There are some signs of encouragement in our society and congregation. The new year just entered upon promises some fruit of our labors. Brother N. is to preach in the country next Sabbath near the town of San Vicente. The 'Carnival' is near at hand, after which 'Lent' sets in, and for the space of forty days there will be less than usual of music and dancing. Meanwhile, we trust that we shall be admonished by this time-honored fast of the national Church, and likewise not forget to watch and pray."

LATER advices in the month of March are still more encouraging. Brother Carrow says the prayer-meetings were never better attended, nor were the devotions of such meetings ever more fervent.

MISSIONARY GLEANINGS.

THE HOME AND FOREIGN MISSION JOURNAL, the organ of the Southern Baptist Convention, affords us the following items:

California.—Rev. Mr. Shuck, of Sacramento, is, besides looking after the Chinese, organizing and taking care of a Colored Baptist Church.

Indians.—Some friend has sent them a donation to purchase books for a "Creek Circulating Library."

Domestic Missionaries.—Eight were appointed in the month of March last.

China.—Their missionary in Shanghai says they now have the New Testament entire in the vernacular, and an excellent epitome of the Old. They have also a Hymn Book, and a denominational tract. [!] At a certain period referred to before 1854, they had three converts, all of whom soon proved to be unworthy of the Christian name. Since that period they have had six, all of whom, thus far, have proved to be worthy.

Africa.—Their missionary, writing from Lagos, says: The country generally is open for missionary labor, and its general state is one of improvement. Person and property are as safe there as in the United States.

Monrovia.—Their missionary at Monrovia writes earnestly to them to sustain their schools, that they may, with God's blessing, raise up a better class of native preachers; arguing that if they do not, Episcopalians, Presbyterians, and Methodists will crowd them out.

Syria.—Their mission in this country seems in a very hopeful way.

AFRICA.

REV. MR. PAYNE writes:

I am happy to inform you that war is over, and peace is proclaimed. Nevertheless, the calamities and evils of war are severely felt. In addition to the suspension of business of every description, thirty-nine families have

been entirely broken up by the destruction of their houses and property. Their condition calls for sympathy. I take the liberty, therefore, to appeal to you, and through you to the friends of humanity and lovers of Jesus, for some assistance for these deeply-afflicted people.

May I not earnestly request a speedy response, that the approaching rainy season may find them prepared to endure it with some tolerable degree of comfort?

REV. J. W. HORNE'S *Journal of a Missionary Tour into some of the Native Towns back of Monrovia.*

Monday, Dec. 22, 1856.—Left Monrovia this morning 11 A. M., in company with Rev. Messrs. Wilson and Williams, of Alexandria High School. To foreign eyes we would have been a strange sight, in a tree-canoë on the bosom of the St. Paul's, with our luggage, impelled by seven nude native boys. A few miles on our way saw and shot at, but only slightly wounded, an alligator, eight to ten feet, basking in the sunshine, on the dark, muddy bank of the river. About one o'clock called at Mr. Blackledge's to take our lunch, and thence hastened on to Millsburgh, which we reached at five P. M. Having obtained limes and oranges for our journey, and received Sisters Wilkins and Kilpatrick's blessing, we started for the last settlement, (Harrisburgh,) a little higher up, on the other side of the river. It was dark ere we reached the landing-place, and as the canoë was to be taken back to-night to Mr. Blackledge's, we would not detain the boys, but, shouldering our own luggage, bore it ourselves, over the hills, to Mr. Harris's, our halting-place.

Harrisburgh is a small settlement and a mission station of the Presbyterians. Uncle Simon, as he is familiarly called, is a simple, pious, good-hearted man, for many years in the States connected with Indian missions, and now watches faithfully over the little flock committed to his care. His good wife, with himself, very kindly received and treated us, and sent us on our way with their prayers and best wishes. There is kept here, by a scholar of the Alexandria High School, a day and Sunday school for both native and Liberian children.

Tuesday, 23d.—Much of the day spent in making final arrangements for our intended journey. We have, at length, agreed with five native men, all from a neighboring native town; four to serve as carriers of our provisions, clothing, etc., and one as guide, interpreter, head man, and to carry our guns.

Wednesday, 24th.—About seven A. M. our native men appeared. Everything was soon packed in king-jars, and on the men's backs; and at eight o'clock we departed from our Christian friends and the last of the settlements.

A word about king-jars. They are a kind of long jars, made of the stem and leaves of a species of palm, (the bamboo,) very light and airy, but strong and tough, and well able to bear much freight, when attached by loops, over the shoulders, to the backs of the carriers.

Thirty-five minutes past eight o'clock, reached first native town, called Tom's town, quite small, in all fourteen houses. We had held God-palaver (preaching) here a short time since, so did not stop now.

Nine o'clock.—At George R.'s town. This is the town of our head man, lately begun, consisting of fourteen houses, in better order than at the last. Here, too, we held service the other day, and did not tarry for the present. George R.'s brother said he was sick, and asked for medicine. He thought he had been witched. Believing his imagination the more because of his sickness than anything else, we gave him several strong doses of quinine to take, telling him to walk about and be better. Our path hither lay over a pleasant hill, Mount Wilkins, from the top of which may be had a fine view down the river. Here, during much of the year, religious service and Sabbath school have been held, by one of our hired local brethren, for the benefit of the natives of the neighboring towns.

Twenty minutes past ten o'clock.—Joleh Battu's town. A miserable-looking place, thirteen close, three open houses. In reaching this place we passed over a dreadful path, lying for the most part, through old, abandoned farms, overgrown with grass, concealing many fallen logs, endangering one's limbs at almost every step. At this town was an old man, lying on his back, in the burning sun, apparently sick unto death. It turned out he was perishing of hunger. We gave him a little wine and bread, after which he soon revived, and begged the people to give him something more ere he went forth on his journey. The wretched man had nothing in his little grass-bag but his greengrass. No one of the town could or would tell whence he came or whither he was going, or had given him anything to eat. All were leaving him to die of starvation. How cruel are thy tender mercies, O heathenism! Here we held God-palaver. About thirty-eight persons, men, women, and children, were present, all in a state of almost entire nudity. Went on our journey, coming, ever and anon, upon streams of clear, cool water, under over-

shadowing trees. Much of the path was wet and rugged and over steep hills, interrupted too, here and there, by log bridges across creeks, difficult and dangerous to be walked upon. The tedium of the journey was, however, relieved by the sight of several fine scenes. At one opening we had a fine view of the St. Paul's, rolling and roaring over a ledge of rocks which stretched quite across its breadth. At another point we stood high over the river on the bank, eighty feet, tall trees surrounding threw upon us their heavy shade, while, with emotion, we listened to the hoarse voice of the waters filling the silence of the listening woods. We dined at two o'clock, on the banks of a creek of pure, sweet water.

Twenty-five minutes past three o'clock.—Passed through a deserted town, and, a little beyond, came upon the widest and deepest creek we had yet seen. It was bridged, at different points, by two immense trees; the largest, a silk cotton, (bombox ceiba,) must have been, at its widest part, full four feet in diameter, with a girth of over sixteen feet.

Fifty minutes past three o'clock.—Passed another deserted town. These towns appear to have been well situated for wood and water and farm land, and we cannot conjecture why they were abandoned; some superstition must have been in the way. Our men say "the people no had good sense."

Journeying on, we descended into the rugged bed of a little stream. Overhead, in the trees, a number of large birds (the rhinoceros horn bill, I judged) were making a strange noise. This singular bird has a large, horny, hollow protuberance, a continuation of the upper mandible of the bill, through which it makes a noise much like the squeaking blast of a milkman's trumpet. We tried hard to get a shot at some of these birds, but failed, as they always saw us through the thick foliage ere we could see them.

Five P. M.—Halted for the night. Our men had assured us we could not reach the nearest native town before dark; and we had, for some time, been on the look out for a place suitable to our purpose, when, at length, it appeared.

Camping out.—A place of nature's own providing. Several fine trees had laid their leafy branches over one another, forming a canopy, through which dew or even rain could not easily percolate. Beneath this the fallen leaves had collected into a russet bed, upon which we might well spread our quilts and rest our bodies. The materials were all at hand, and, in a little while, we had put up our shanty for the night; its frame-work of saplings, its roof of pliant poles wrought into a network, the sides covered in with the long-leaved branches of the bamboo, its top with the boughs of goodly trees. A glorious fire was soon blazing beside our little house in the woods, which we kept bright burning all night.

Novel Bathing.—While the water for coffee was boiling, we had each, Messrs. Wilson, Williams, and myself, a refreshing bath out of the coffee-pot. Afraid to go down, in the dark, into the river, we made the men fill and refill the coffee-pot with water, and empty it on our heads, to our satisfaction. After supper, we spread the quilts and shawls with which we had furnished ourselves, on the bed of dry leaves, relieved the evening with various converse, and, having commended our souls and bodies to the care and blessing of the God of the traveler and wayfarer, laid our heads on our carpet bags, and sought the restoring balm of sleep.

Thursday, December 25.—Did not sleep soundly last night, nevertheless felt refreshed this morning. Every time we awoke found the fire burning and some of the men on watch. Most of them, indeed, were up all night endeavoring to strike fish by torchlight. We had made and drunk coffee, and were on our way by seven A. M.

Twenty-five minutes past eight o'clock.—We had been walking, for some time, along the river side, and in view of a woody island in the stream. At the end of it, up and across the river, appeared a number of rocky islets, between which the crystal waters glided sparklingly, or against which they fretted and foamed. The banks of the river were heavily and darkly wooded; and, taken together, there was much in the scene to delight a poet, especially of the Ossian school. We now turned aside reluctantly from the companionship of the friendly St. Paul's, and struck off more fully toward the heart of the country.

Nine o'clock.—On the banks of one of the finest creeks I had ever seen, clear, cool, sweet water, flowing over a rocky or gravelly bottom. Noble trees, supported by firm, far-reaching roots, stretched their mighty branches across the stream, as though they would fain meet in friendly recognition; while, from amid the rich foliage, wild fruits plunged, ever and anon, wantonly into the waters. On account of their depth even our tallest men found it difficult to carry us unwetted across; but, having reached safely the further side, we enjoyed, before breakfast, a most refreshing bathe. Many fine fish are taken, at times, in this creek; we got one, smoked and dried, which we ate with much relish. We regretted that this truly beautiful stream could not rejoice in a better native town than is upon its banks, Dum's town, a miserable-looking place, consisting of nine close and three open houses.

An Elephant and Deer Trap.—**Forty-five minutes past ten o'clock,** leaving the creek, pursued our journey, for three hours, without meeting with water. Our path lay, for the most part, over a table-land slightly inclined, in only one instance rising into the dignity of a hill. As we approached the next town, some one pointed out the track of an elephant, nearly circular, and, on measurement, found to be twelve inches in each diameter. We noticed also a deer trap, as it is called, consisting of a light fence, wattled with bamboo, against which the deer, or rather antelopes, are driven, and shot at as they run along, or caught in snares concealed at the bottom of the fence.

Twenty minutes past two o'clock.—Reached Zulu Fann's town. Zulu himself is reputed "a mighty hunter." We met him, gun in hand, on the deer-walk, and, in his town, saw parts of a lately killed ground hog, and bought a couple of hams of venison. Just beyond this town we recrossed the last-mentioned creek, flowing on, I supposed, toward the St. Paul's, and now more beautiful than ever with pure and fragrant water lilies afloat on its tide.

Four o'clock.—Passed a swamp of wild eddoes, and almost immediately afterward entered the town of another Zulee, containing ten close and three open houses. These open houses are, generally, a palaver house, a public kitchen, and a rice house. We have hastened through these towns, or more properly half towns, that we might the sooner reach the larger town now just ahead; but our intention is to revisit them on our return, and hold God-palaver at each.

Deble's Town, and the "Barricades."—**Thirty minutes past four o'clock.**—Reached Deble's Town, the largest seen yet on the journey, and, indeed, the finest I have seen in Africa. It is nearly circular in shape, and strongly barricaded, so that nothing less, I judge, than cannon-shot could operate successfully against it. The barricade consists of a double row of timber, the outer the heavier, the pieces being planted close to each other, and bound firmly together by strong withes from the forest. From the upper part of the barricade, rises up, for twelve feet or more, a lighter fence of saplings, over which no one could easily climb; the whole making a bulwark full twenty-four feet in height. At the gateways, two in number, one at either extremity of the town, the rows of timber are increased to four, while the gates themselves are of solid pieces of the roots of gigantic trees. The town, which appeared clean and tidy, contained fifty houses of a superior description, and, as near as we could tell, some three hundred in habitants.

Our guide soon introduced us to the headmen, for there are two at this town, Faubanah and Bara, telling them we were God-men and not traders, come to see them and talk God-palaver with them and their people; that we would be glad they should give us a house and provisions while we stayed, for the latter of which we wished to pay. The headmen looked pleased, and said, "It was fine; they were glad to see us." In a little while a house was provided, Faubanah's new house, the largest in the town, two stories high, and about twenty feet in diameter, for it was circular in shape. The ascent to the upper department was by means of a stout post, deeply notched, so as to afford rests for the feet, and movable at pleasure. The second floor was of the round stalks of the bamboo, laid along and bound closely together. On this floor we laid our quilts and shawls at night, and sought repose, but in the morning found, as a German gentleman once said to me, "the marks of the bamboo in our meat." It was advisable, too, to be astir betimes in the morning, before our cook made fire on the mud floor beneath, as the smoke ascending through the crevices of the bamboo affected us even to tears.

While one of the men was preparing our supper of chicken, rice, oera, and palm oil, with which the headmen had "dashed" us, we went to the creek beside the town to bathe in its clear, cool waters. Many of the townsmen came out to see us, and could not repress their exclamations of surprise and admiration at the whiteness of our skins.

In the evening we had an interview with the headmen, and explained to them more fully the object of our visit, and talked with them of Jesus and his great salvation. They agreed to call the people together early in the morning, ere they went to their farms, to hear God-palaver.

"The Palaver"—**Friday, 26th.**—About eighty persons, older and younger, were at "the palaver" this morning. We commenced the service by singing "Jesus shall reign;" and, after prayer, went on to speak to this poor benighted people of the things which made for their peace. All were very attentive, and evidently felt that we had brought strange things to their ears. They appeared especially charmed with the singing, and ours was no ordinary emotion, as in the midst of that heathen town and heathen congregation, surrounded by the wilds of Africa, and in the open temple of nature, we lifted up our voices in triumphant strains to Jesus! The people were dismissed with the promise that, all being well, we would return and spend the Sabbath at their town.

There we saw an old Mandingo woman spinning cotton in a small and primitive way. She had a rude

instrument, consisting of a needle-like piece of iron, with a reel for its handle. The thread of the cotton was passed once or twice round the iron and wound round the reel. By rubbing the instrument strongly along her leg it was made to revolve rapidly and to draw out the thread of the cotton. In the height of our God-palaver, this same woman brought us a small calabash of rice and cola-nuts, saying she was a God-woman and recognized us as God-men, having in her mind, no doubt, the sacred teachers of her country.

MISSIONS TO FOREIGN POPULATIONS.

BISHOP SIMPSON—THE BETHEL SHIP.—The new Bethel Ship, John Wesley, at Pier No. 11, Hudson River, was dedicated on Tuesday, May 12. Bishop Waugh, Rev. J. S. Porter, of N. Jersey, and other venerable preachers occupied the altar. Prayer was offered by the Rev. Mr. Reilly, of Ireland, reading the Scriptures by Rev. A. Stevens, and the dedicatory sermon by Bishop Simpson, from the text: "Many shall run to and fro, and knowledge shall be increased." We report speeches and lectures, etc., but do not believe much in reporting sermons. If they are good, the preacher needs them for frequent repetition; if bad, they deserve not to be reported. The bishop's discourse was of decidedly the former character. He assumed that the knowledge of God, in nature and revealed truth, was the great prerogative of man; secondly, that it is designed to advance till it shall have comprehended all the essences and relations of things in this world, preparatory to his removal to higher spheres, and therefore theories of the speedy dissolution of the planet are false; thirdly, the process of its diffusion is the "running to and fro" referred to in the text. This part of the discourse allowed of a grand bringing out of the relations of commerce, navigation, and business activity in general, to civilization and Christianity. The speaker was especially strong in his arguments, and rose to a strain of vigorous eloquence. All such progress helped Christianity, and Christianity helped all such progress. Last year twenty millions of dollars were lost by disasters to our shipping on the seas, lakes, and rivers; most of these disasters came, doubtless, of the want of that skill, or prudence, or sobriety which Christianity is adapted to impart to individual men. If half the amount had been spent by ship-owners and the mercantile public in the promotion of religion, the other half might very nearly have been saved for themselves. Here, then, is an argument for liberality to religion. The bishop concluded with some eloquent references to this Bethel Mission, which, in twelve years, under the labors of good Pastor Hedstrom, had been instrumental in giving twelve hundred Scandinavian members to the Methodist Episcopal Church, and thirty Scandinavian missionaries to this country, with five to the home countries. Is there another single mission on earth that has done better in the same time? The people responded heartily to the concluding words of the bishop. Mr. Loder took up the appeal, and, aided by Messrs. Baker, Faulkner, Odell, and others, soon reported the liberal contribution of nearly three thousand dollars. The audience was crowded. The ship is every way convenient, and simply beautiful, and the prospects of the mission most encouraging. More than three thousand dollars of debt remain upon it; this should be canceled at once by a liberal public. Contributions can be sent to L. B. Loder, Esq., 130 Broadway.

We add to Dr. Stevens's pleasant notice, that Mr. Morgan, a young man, a Swede by birth, was the architect and mechanic. This was his first contract on his own account, and reflects great credit upon him.

Mr. William Rowe, jun., of the Greene-street Methodist Church, and doing business at 287 Hudson-street, furnished the carpeting.

The first Sunday evening after her dedication her altar was thronged with penitents, some of whom professed, ere the meeting closed, to have "passed from death unto life."

WELSH EMIGRATION TO AMERICA.—The inhabitants of a large district in Wales have purchased a large quantity of land in the State of Tennessee, America, and have started in a body to take possession. The movement is one in which, we are informed, the whole principality feels an interest.

FRENCH EMIGRATION TO VIRGINIA.—A colony of at least five hundred French people, under the conduct of M. Lacoutre, an intelligent and energetic French gentleman, have settled in Southwestern Virginia. In his late correspondence with Governor Wise, M. Lacoutre suggests an increased emigration from France to Virginia, as one of the advantages which would follow the establishment of his proposed line of steamships. The French are a thrifty, frugal, sober, and industrious people, and their country is an old ally of America. It was upon Virginia soil that the combined arms of America and France struck the last and decisive blow for American independence, and Virginia will cordially welcome the same gallant people to her side in fighting the battles and winning the victories of peace.—*Richmond Dispatch.*

PASSENGERS ARRIVING IN THE UNITED STATES.—We have received a very elaborate statistical document from the Department of State at Washington, prepared in conformity to the act of Congress of March 3, 1855, regulating the carriage of passengers in steamships and other vessels, in which is given the number, age, sex, and occupation of all the passengers who arrived in the United States by sea from foreign countries during the past year:

Arrival of Passengers in 1856.

States.	Males.	Females.	Total.
Maine.....	857	524	1,381
New-Hampshire....	19	8	27
Massachusetts.....	10,872	8,353	19,225
Rhode Island.....	49	50	99
New-York.....	97,492	64,616	162,108
Pennsylvania.....	4,724	3,726	8,450
Maryland.....	3,235	2,888	6,123
Virginia.....	13	2	15
South Carolina.....	497	226	723
Florida.....	157	46	203
Alabama.....	93	37	130
Louisiana.....	11,048	7,710	18,758
Texas.....	814	762	1,576
California.....	5,438	230	5,668
Total.....	135,308	89,188	224,496

Of the total number, there were born in Germany 63,807; Ireland, 54,349; England, 25,904; United States, 24,060; Great Britain and Ireland, 14,331; France, 7,246; Prussia, 7,221; British America, 6,493; China, 4,733; Wales, 3,297; Scotland, 3,297. The number of aliens arrived was 200,436. Died on the passage, 400.

The following is a statement of the number of passengers arriving in the United States, by sea, from foreign countries, during the last ten years:

Years.	Males.	Females.	Sex not stated.	Total.
1847....	136,128	92,883	472	229,483
1848....	179,256	119,915	512	299,683
1849....	200,904	113,392	1,038	315,334
1850....	38,282	27,107	181	65,570
1851....	245,017	163,745	66	408,828
1852....	285,731	160,174	1,438	397,343
1853....	236,732	164,178	72	400,982
1854....	284,887	175,587	—	460,474
1855....	140,181	90,283	12	230,476
1856....	135,308	89,188	—	224,496

The total number arrived since September 30, 1843, is 3,635,460.—*Journal of Commerce.*

GERMANS IN NEW-YORK.—There are one hundred thousand German inhabitants in the city of New-York. They have upward of twenty places of public worship, upwards of fifty schools, ten book-stores and five printing establishments, a German theater, German opera,

and *matinées* and *soirées musicales* innumerable. Many Germans are engaged in mechanical arts, many are practical furriers, surgical instrument makers, manufacturers of pianos and fancy articles, grocers, bakers, confectioners, and hotel-keepers. There are several German daily, weekly, and monthly newspapers. The New-York *Staats Zeitung*, from which we gather these facts, has 18,000 daily subscribers. The character of the German merchants in New-York is said to stand high. During the last year, according to our German cotemporary, the direct trade with Germany from New-York employed in its marine a tonnage of upward 99,000 tons, numbering 152 arrivals and 120 departures. There are six lines of packets and two lines of steamships. The number of seamen employed was 3,547. The valuation of this trade for the year was \$13,193,284 90 of direct imports, and \$6,567,570 of direct exports. The indirect trade may be assumed at a higher figure. The number of passengers arriving during the same time was 38,289.

DOMESTIC MISSIONS.

KANSAS AND NEBRASKA CONFERENCE.—Rev. W. H. Goode, superintendent of missions in Nebraska District, writes:

The winter has continued with intense severity till within a few weeks past. Our preachers, however, have all been at work, as circumstances have allowed. I am unable, as yet, to report statistics correctly; these will shortly appear in the Minutes of our Conference. We shall, I think, find some increase in every mission field, notwithstanding the embarrassment under which we have labored from the protracted severity of the winter. In the towns, especially where we have houses of worship, our cause has prospered. Omaha and Nebraska City have church edifices that are a credit to the territory; and we hope to erect good houses the coming season in Plattesmouth, Bellevue, and Florence; perhaps others also.

Out all night!—The preachers are arriving in good health and spirits. Several of our Kansas brethren have come in since I commenced writing, having been out all of last night, exposed to the cold and the fierce winds, but their appearance seems to say, "None of these things move me." A large immigration is expected in both territories, and we shall have to enlarge and multiply our mission fields. All, by the blessing of God, looks favorable.

THE TOLEDO CITY MISSION.—Brother Collier says:

We have complied with the Chapter on Missions in our Discipline, and have entire confidence in the wisdom of the Missionary Board in giving direction to our contributions.

We have been prospered in this mission this year. We have built us a church costing over eleven hundred dollars, which is out of debt, and have had a good revival. We have had an increase of over forty members.

The "German Mission" is now having a revival. They are in a prosperous condition. They are all good to pray and sing, and are faithful in every duty. We would do well to learn some things of our German brethren.

We think that forty copies of the Missionary Advocate could be circulated with good results to the missionary cause, which please send to my care to Toledo, Ohio.

REV. R. R. WOOD, superintendent of La Crosse Mission District, West Wisconsin Conference, writes to the Corresponding Secretary:

DEAR BROTHER: I hereby present you with my third quarterly report.

Onalaska has continued prosperous during the quarter, and although there has been no special revival, yet there has been ingathering at different points, and the members seemed to be groaning for a higher state of grace. At our quarterly meeting we received five by letter and probation. I think this work will have to be divided at conference, and made two.

La Crosse Valley, I think, is in no worse condition than at my last writing. At the quarterly meeting there was a slight increase reported.

Little Falls is not advancing, nor do I think it to be retrograding.

Jackson has had considerable prosperity. Brother

Howe has had protracted meetings at two or three points, and was able to report an increase of thirteen, with three Baptist friends who commenced *boarding* with us until they become able to support a home of their own; making a total increase of sixteen. We had the best quarterly meeting there last Sunday I have attended for some time.

On the whole, I think the district is in a healthy condition.

A VOICE FROM OREGON.—Rev. A. F. Waller writes from Oregon, under date of March, 1857. By a communication from Francis Hall, Esq., [he was the representative of the Conference in the General Missionary Committee,] I am informed of the amount appropriated to the work in Oregon for the ensuing year; and though I think the sum too small, yet, considering the embarrassed state of the funds of the Board, we could not reasonably expect more. I regret the embarrassment, and am trying to stir the Church in this country, so far as my district is concerned, to action in the collection of missionary money, and hope we shall do more this year than ever before for the missionary cause. Yet much of our work is emphatically missionary work, and although I expect a portion of it to become self-supporting next year, there will be much more in turn to be occupied as mission work in extending our field. Our work is increasing in importance, so that we could use profitably to the cause more than is appropriated.

We are having some prosperity in our work on the district, souls are being saved, and the Church built up in holiness, and yet we have need to pray, "O Lord, revive thy work."

Our Schools are prospering; the Willamette University never has been as promising as during the past year.

The Santiam Academy is also doing well.

MISSIONARY ADVOCATES AND COLLECTIONS.

A PASTOR in Southeastern Indiana Conference writes:

Our missionary committee have resolved to carry out the plan laid down in the Discipline for the collection of missionary funds. To aid us in this object, we ask for fifty copies of the *Missionary Advocate* for gratuitous distribution.

Another, of the Pittsburgh Conference, writes:

If you can forward fifty copies for gratuitous circulation among my people, I think it will be bread cast upon the waters, and will be seen again after many days. I have obtained a larger amount from one society this year than was raised from the whole circuit last season.

THE MISSIONARY ADVOCATE.—"Do send it to me," says the superintendent of one of our missions; "it is hard for me to live without it."

Another one says: "I am starving for the *Missionary Advocate*; cannot you send it?"

Another missionary in a domestic field says: "I have doubled our missionary collections this year, and I attribute the increase to the circulation of the *Missionary Advocate* among my people."

THERE has been much complaining at — conference that the preachers do not receive their gratis numbers of *Missionary Advocates*. If brethren will read the article in the *Advocate and Journal* of May 7th, in Missionary department, (on the fourth page,) they will perhaps be relieved. We are quite sure that if they will read that notice (and it is but a repetition of what has been published twice before) they will complain less.

Will brethren please understand that the current volume of the *Missionary Advocate* commenced with April 1st? The two or three concluding numbers of the 12th volume are entirely exhausted.

MISSIONARY ADVOCATES GRATIS.—We again advise our brethren, the pastors, and their missionary committees, to avail themselves of the offer of the Board to furnish, if necessary, fifty copies gratis to any Church whose missionary operations are carried on according to the provisions in the Discipline, and whose funds thus raised are paid to the treasury of the Parent Society. Payment to the treasurer of any annual conference missionary society is payment to the

Parent Society, as such conference missionary societies are directly auxiliary to the Parent. Brethren, take our advice in this matter; it is good.

The *New Volume* commenced with the 1st of April, 1857. Pastors and committees will please remember, that to obtain the gratis numbers, it is necessary to say in the application that the collections for missionary purposes are made according to the Discipline. The application and certificate, in all cases, to be signed by the pastor.

SEAMEN'S DEPARTMENT.

THE DEDICATION OF THE NEW BETHEL SHIP took place on Tuesday afternoon, May 12, at three o'clock, P. M. The discourse was delivered by Rev. Bishop Simpson, who sailed the next day for Europe to visit our mission fields there, particularly those in Germany, Norway, and Sweden.

A RETURN FOR BENEFITS was seen on board the Bethel Ship of Pastor Hedstrom, which was like an "odor of a sweet smell." A young married Swedish woman, in passing out of the ship after the morning service, slipped into the hands of the sexton, in a most modest manner, \$5 50, in silver and gold, saying that it was her offering for the new ship; five dollars toward paying for the purchase of the ship, and fifty cents toward fitting up the pulpit. This young creature arrived in this country three years ago, destitute and friendless; the pastor provided for her. She was soon awakened, and led to seek an interest in the Saviour; found in him the forgiveness of her sins, and has since been walking worthy of her calling, and is now married to a sailor. As the fruit of her love to the Saviour's cause, she presented her offering, saying, "It is the Lord's."

An instance of devotion, quite as remarkable, occurred but a Sabbath or two before. A female member of the Church, sick unto death, and unable to leave her room, inclosed a ten dollar bill, and sent it by her mother, as an expression of her gratitude for what the Lord had done for her by the ministry in that ship.

Three others, sailors, stepped up after service, and presented, one \$25, another \$10, and the third \$15.

And several others, having been employed to plant a mast and erect a flagstaff for the ship, were asked what should be paid them? they simply replied, it would be curious to be paid for working for themselves, and said, We can take nothing, by no means!

CAPTAIN J. HARRIS, who commands the "Matilda" out of the port of New-York, and one of the Trustees of the Bethel Ship under Pastor Hedstrom, elicits the following testimony, unknown to himself, from Rev. M. J. Mayers, Seamen's Chaplain at Marseilles:

I have great pleasure in bearing witness to the piety and Christian consistency of Captain Harris, of the "Matilda," of New-York. He belongs to the Methodists, and has for many years taken an active interest in the Sailors' Mission, [in the Bethel Ship, Pier No. 11, North River, N. Y.] He attends my ministry regularly twice on the Sabbath. I have great delight in my intercourse with him.

A BETHEL FOR SEAMEN IN SHANGHAI.—The hull of the to-be "Shanghai Bethel" was launched on the 30th of December, 1856. A house is to be built upon her sufficiently commodious, and then she will be anchored at some central point in the river. Services for seamen had been held, beginning in July, 1856, and would be continued, on board an old vessel, until this new Bethel is ready for service.

"A CEMETERY" for seamen has been purchased by the merchants of Shanghai, and laid out tastefully, at an expense of some sixteen hundred dollars.

A Seamen's Hospital, a private concern in the same vicinity, and a Relief Fund of some few hundred dollars

to provide temporary aid and relief to poor seamen, have also been founded. These all indicate the "brightness of the rising" in behalf of the "abundance of the sea."

A SHIP'S CREW TO BE BAPTIZED.—The Boston Traveler, of May 9, says: "A whole ship's crew, who have been converted during a three months' voyage, will be baptized at the Baptist Bethel by Rev. Phineas Stowe, to-morrow morning. They sailed with Captain Hardy, through whose influence their religious life was commenced."

AMERICAN SEAMEN'S FRIEND SOCIETY, in its last annual report, shows that the society fixes upon the chief centers of resort to our vessels, and endeavors to make them centers of good influences to seamen; establishing the chaplain, the Bethel Church, the Sailors' Home, ship and hospital visitations, and the distribution of the Scriptures and religious tracts. Its present foreign stations are St. Johns, New Brunswick, Copenhagen, Gothland, Havre, Marseilles, Aspinwall, Panama, Rio Janeiro, Valparaiso, Callao, Honolulu, Lahaina, Hilo, and Canton. From nearly all these stations favorable reports are received.

The receipts of the society during the year were \$27,520 95, and the expenditures \$29,481 76. Of these amounts, \$3,992 84 were raised and expended by the Boston branch. Were those of all the auxiliaries and local societies included, the amount would reach nearly \$100,000.

The Port Society of New-York show, by their annual report, that the object of the society is the promotion of the Gospel among the seamen in this port. The present condition of the various interests in charge of the society may be briefly stated as follows:

The number of Church members is 142, of which 119 were received on their profession of faith. During the past year more than one thousand seamen visited Rev. Mr. Jones, at his study, for consultation on temporal and spiritual matters, especially the latter, and to receive Bibles and religious books for perusal and distribution at sea. The Rev. Ola Helland, a convert to the Mariners' Church twenty years since, is the missionary of the Board. He labors principally among the Swedes, Danes, Norwegians, and Finns, and his labors have been greatly blessed of God. Connected with the Church are the flourishing Sabbath school, which was founded in 1818, and which recently numbered thirty teachers and one hundred and seventy-one scholars; and the Marine Temperance Society founded in 1833, with a roll at present of more than thirty thousand names pledged to total abstinence.

YOUTH'S DEPARTMENT.

HOW A ROYAL INFANT IS NURSED IN FEJEE.—It was about the year 1820 when it was announced to Thauthau, a member of the royal family, that another daughter had entered his domestic circle. Vah-ta-ah, the name given to the little princess, was carefully nursed night and day in the arms of the lady attendants for the space of ten days, as is customary; at the expiration of which she was gently laid on the bed for the first time since her birth, and was permitted to sleep free from the officious attentions of the court sycophants.

A day or two after she first saw the light, the ladies of the city paid their respects to the little stranger, bringing various presents of beautifully wrought mats, fashionable native prints, tasty fans, scented oils, odorous woods, etc. In the course of a few days her father would probably, as a matter of etiquette, look at her beautiful features, only regretting that she was not of the bolder sex.

When a wet-nurse is wanted, a chief will destroy some infant, and command its mother to suckle his own child. But it does not appear that any innocent baby was murdered in order that Vah-ta-ah might have more nourishment.

ARE THE NATIVES OF HEATHEN COUNTRIES ANY THE BETTER FOR HAVING THE MISSIONARIES LIVING WITH THEM?—I will answer this question, by telling

you what Mr. Tindall says about the people at Lilly Fountain, in South Africa. Mr. Tindall is a missionary, and the son of a missionary. He was born in Africa, and has lived there all his life:

The natives of the mission stations have made considerable progress during the last few years. Many of them stand in high repute for their comparative intelligence and respectability. This is not only true of the half castes, but also of those who are purely Namaqua. The mission station of Lily Fountain may be regarded as affording an encouraging example. Only a few years ago it was occupied by a poor and ignorant people; but now they are both comparatively enlightened and enriched. They possess large numbers of wagons, horses, and cattle. They have built and purchased several cottages. They cultivate almost all the corn-land which their grounds contain, or which can be spared from the pasturage. They have built a handsome and spacious church, at a cost of nearly one thousand pounds. They have laid out good roads over their mountain ranges and passes, in the face of many difficulties, and at considerable expense. Several of them have acquired a practical knowledge of useful trades. They are respectably clad in European clothing. The Dutch language has entirely superseded their mother tongue, and that in its turn is being gradually supplanted by the English. Their services are very valuable to the adjacent farmers, many of whom greatly envy their prosperity.

SIGNAL DELIVERANCE.—On the Isle of Pines there lived a tribe, whose chief, Mathuku, was one of the most wild and savage men in Polynesia. He had frequently sent his messengers to the natives of the district where the teachers lived, demanding that they should be put to death. Finding that his orders were not obeyed, he sent his last command, saying, "If you do not kill the Samoan and Marotonga men, I will come and kill them and you too." With this intention he came, followed by a large number of his warriors, all of whom were armed with spears and clubs for battle. Giving an account of these circumstances, Taunga says: "The people of our settlement wished us to flee, to the mountains and hide ourselves; but we said, 'No; Jesus is our mountain, we will fly to him.' On the day appointed, it was arranged that nine or ten of the heathen savages should come to the teachers' house, and commence an angry discussion about the resurrection of the dead. As the discussion advanced, one of the party, pointing to some graves near by, demanded of the teachers, in an angry tone of voice, 'When will these men live again?' With mingled positiveness and kindness, the teachers replied, 'They will live again at the end of the world. Jesus, the Son of God, will come; and all who have lived will live again, and will be judged. Those who love him, will then live with him in heaven forever; but those who love him not, will live in everlasting fire.' 'By this we know you are deceivers,' rejoined the heathen; 'and we are going to kill you. You are liars.' Upon this, four men rushed forward, armed with hatchets. One of them seized Noa's right arm in his left hand, and raised his hatchet to strike the fatal blow. Another stood behind Taunga, with his weapon over the head of his intended victim. The teachers bowed their heads, and calmly resigned themselves into the hands of God. All was ready. It was as though the deed was already done. But, strange to relate, the man at whose nod the hatchets were to fall, silently signified, 'Not yet;' and the solemn crisis turned in favor of the devoted teachers! An unseen Power was there. The company dispersed; and the 'men of Jehovah' were left with emotions similar to those of him who said in former days, 'Now I know that God hath sent his angel, and hath delivered me out of the hand of Herod.'

A Jew's BEQUEST.—A Jew in New-York City recently bequeathed fifty thousand dollars, the interest of which is to be applied to ameliorate the condition of the Jews at Jerusalem, by promoting education and arts among them, and teaching them mechanical and agricultural employments.

MISCELLANEOUS.

THE LATE SIR ROBERT PEEL.—The prayer, of which the following is a copy, and for the genuineness of which we (Staffordshire Advertiser) are able to pledge ourselves, was found in the late Sir Robert Peel's private box, on his dressing-room table, in July, 1850:

Great and Merciful God, Ruler of all nations, help me daily to repair to thee, for wisdom and grace suitable to the high offices whereto thy providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which thy servant is charged may not greatly suffer through weariness of body and confusion of mind. Deign, I beseech thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do.

Let thy blessing rest upon my sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress.

May true religion flourish, and peace be universal.

Grant that, so far as may consist with human weakness, whatsoever is proposed by myself or others for the general good may be viewed with candor, and that all wise and useful measures may be conducted to a prosperous issue.

As for me, thy servant, grant, O merciful God, that I may not be so far engrossed with public anxieties as that thy word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue that narrow way which leadeth me to life. And, O most gracious Father, if, notwithstanding my present desires and purposes, I should forget thee, do not thou forget me, seeing that I entreat thy constant remembrance and favor, only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with thee and the Holy Spirit be glory forever. Amen.

WESLEYAN TRAINING COLLEGE AT WESTMINSTER.—This is an institution for the training of teachers to conduct the "Common Schools," as we should call them, of England. The "training" which the college in question confers, our readers will understand to be that of pupil teachers, otherwise called students, male and female, who are here instructed in the duties of schoolmasters and mistresses, deriving their experience from their own actual practice in the daily instruction of a couple of thousand children. The institution has been in operation only four years; yet in that period it has supplied to the Wesleyan day schools, at home and on our foreign missions, one hundred and seventy-seven well-trained masters and mistresses, of whom forty-seven have been sent out during the past year. The admirable efficiency of the institution, however, is best attested by the position assigned to its students, relatively to those of other similar institutions, when undergoing examination for official certificates before the government inspectors. There are throughout the country seventeen male training colleges, and thirteen female ones; the Wesleyan College, as I have said, embracing both a male and a female department. A tabular return of the result of the certificate examination by the government inspectors, at the close of last year, places the Wesleyan College first of the seventeen male institutions, and third among the thirteen female ones. The number of our male teachers who went up for certificates was fifty, of whom forty-eight obtained them, the successful candidates being, therefore, 96 per cent. of the whole. The college next to the Wesleyan shows a successful percentage of 94, and from that point the remaining fifteen decrease to 70 per cent. Among the lady candidates, we sent up last year thirty, of whom twenty-six, or 86 per cent., were successful; the highest establishment in the female department showing 92, and the lowest 47 per cent. as successful. It is plain that the Wesleyan Training College is destined, by God's blessing, to play a very important part in the education of the nation. The number of day schools now established, under the direction of our Educational Committee, is 417, of which 17 have been opened within the past year; and their scholars number

45,168, being an increase on the year of nearly 4,000. Our Sunday schools are 4,058 in number, and contain 395,962 children, who are instructed by 71,663 teachers.—*Advocate and Journal.*

EFFECT OF EDWARD EVERETT'S ELOQUENCE.—A letter from St. Louis, speaking of the effect of Mr. Everett's Literary Address, at the inauguration of the University, says: "During the day of inauguration, one gentleman, who had before given \$12,000, added \$20,000; and another, who had given us \$60,000, added \$27,000 to our endowment. When Mr. Everett closed, a St. Louis millionaire, who had listened almost entranced by the spell thrown around him, declared that he must be permitted to build an Observatory for us, and asked to do it at his own expense, without aid, as he was resolved to set apart \$100,000 to the work.

BEQUEST.—Matthias Plant Sawyer, Esq., of Boston, who died recently, leaving a fortune of half a million of dollars, gave a legacy of five thousand dollars, the interest forever to go for the purchase of books for the Free Library of Newburyport.

A GREAT WORK, ALL ON THE SIDE OF JESUS CHRIST, AND WE WILL REJOICE.—Governor Slade merits well for the share of labor he has bestowed upon this transplanting of women, who are to be the mothers in the nation in the highest sense:

The society to provide female teachers for the West, of which ex-Governor Slade, of Vermont, is the head, reports that 452 teachers have been sent out; 39 from Connecticut, 110 from Massachusetts, 115 from Vermont, 86 from New-York. Of the 452 teachers sent out, 170 have returned, nearly all of them after teaching two years; 146 have married; 24 have died, nine of them after marriage.

THE SCRIPTURES have been translated into 143 languages and dialects, of which 121 had, prior to the formation of the "British and Foreign Bible Society," never appeared, and 25 of these languages existed without an alphabet, in an oral form. Upward of twenty-three millions of these copies of God's word are circulated among not less than 600,000,000 of people.

IN EXAMPLES OF LARGE BENEVOLENCE on the American continent, Peter Cooper is to be named in the front rank. HALIFAX, Yorkshire, England, however, has the man of the age, MR. ACKROYD. He has resolved upon a scheme of benevolence, which, for its magnitude and practical wisdom, is the noblest of modern times. He will erect four hundred model houses, at a cost of half a million of dollars. He will let these at fifty dollars a year each, and after ten years' annual payment will give them in absolute fee to the occupiers. Here will be four hundred castles of Englishmen, each of whom can claim to be placed on the electoral list.

MESSRS. JOHN CROSSLEY & SONS, the eminent carpet manufacturers at Dean Clough, near Halifax, England, at a recent *soirée* of the Mechanics' Institution, subscribed fifteen hundred pounds toward the fund for defraying the debt on the new hall, amounting to three thousand pounds. Mr. John Crossley has, within the last few weeks, undertaken the erection of a new college at Halifax, at a cost of twenty thousand pounds. A munificent public park, adorned with shrubbery, terraces, asphalted walks, fountains, and sculpture from Italy, to be opened in August next, is the gift of Mr. Frank Crossley to the town of Halifax. A handsome pile of alms-houses, twenty-three in number, has recently been built and endowed by the last-named gentleman. Messrs. Crossley employ three thousand work people, more than one third of whom are male adults in the receipt of wages ranging from twenty shillings to twenty-five shillings per week. The firm, at ten days' notice, recently manufactured eleven hundred yards of velvet pile carpeting, for the residence of the Empress Dowager of Russia, at Nice.

JEW'S CHANGING THE SABBATH, (O that they had a place "among the children!")—The Baltimore True Union says:

Lord's day services have of late been held by the Israelites of our city. A call is now made for a decision, as to the permanent continuance of the arrangement. This will prove an important step to the Jews, should the arrangement prove permanent.

This circumstance, together with a recent public conference and discussion, in a friendly manner, held by some converted Jews with their doubting kinsmen according to the flesh, is indicative of increasing light among them.

STATISTICS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The receipts are about \$29,000 in advance of the same period last year; \$13,000 were asked for the missionary packet Morning Star, and \$28,000 have been contributed. The surplus will be devoted to the repairs necessarily incident to the use of the vessel. It is hoped the children will manifest equal zeal in raising the education fund, amounting to \$50,000 per annum.

AMERICAN BIBLE SOCIETY.—The forty-first annual report shows that sixty-eight new auxiliaries have been added, most of them South and West, four of them in Kansas.

Eighty-nine life directors and 1,810 life members have been added.

The receipts of the year from all sources have been \$441,805 69; being \$49,488 42 more than the previous year. The portion for books sold, \$238,456 03.

Books printed, 741,019 volumes. Books issued, 772,522, being 104,597 more than the issues of the previous year, and an aggregate, since the formation of the society, of 12,094,434.

New Books.—A new royal octavo Bible, in pica type, has been published, and a new pocket Bible in diamond type. Also a large New Testament in great primer type, for the aged. Also, at the Society's House, a New Testament in Ojibwa; and a Testament in Hawaiian and English, in parallel columns.

Agents.—In the home field thirty-six have been employed, including the three in Utah, California, and Oregon.

In the foreign field three have been employed a portion of the time; Rev. Mrs. Wheeler (in Nicaragua) and Righter (in Turkey) having died, greatly lamented.

Money granted for publishing the Scriptures in foreign countries, \$25,344 09; which, with the expense of publishing the last two books named, make an aggregate for foreign purposes of more than \$30,000.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS held their anniversary on the evening of May 3.

Finances.—The receipts from all sources (including a small balance from last year of \$24 86) have been \$205,768; expenditures, \$218,520 17; leaving an indebtedness of \$12,752 17.

Thirty-two missionary laborers have been sent out during the year. Six of these were designated to the missions in China; two to Northern India; one to Western Africa; and the remainder to various missions among the Indian tribes of our own country. Nine others are under appointment, and will leave for their respective fields of labor during the coming summer, unless the depressed state of the treasury shall prevent their being sent out.

Fields of Labor.—The Board has missions among ten of the principal Indian tribes of our own country; one for the Jews in New-York City; one for the Chinese in California; two in South America; two in Western Africa; one in Siam; three in China; two in Northern India; and at the same time extends pecuniary aid to the Evangelical Societies of Belgium, Paris, Geneva, and to the Waldensian Synod.

Number of Missionaries, other Laborers, and of Members.—Connected with these various missions there are 72 ministers of the Gospel, 132 male and female assistant missionaries from this country, 69 native helpers, 55 schools of various grades, and 4,284 pupils, 31 churches and 940 communicants, of whom about 150 have been brought to the knowledge of the Saviour during the past year. Six printing presses have been industriously employed at the same time in furnishing the printed page to be circulated in China, Siam, and India.

THE AMERICAN AND FOREIGN CHRISTIAN UNION Report shows that the number of laborers employed within the home field, the whole or part of the time, is seventy-one, but many more co-operate as teachers and helpers voluntarily; and at no time has it had so numerous, judicious, and able a force in it as now; and never has returned such abundant and precious fruits.

The Foreign Field is unusually full.

In Brazil and Chili, in South America, part of the year, and in Sweden, Piedmont, (among the Waldenses,) and in Switzerland at Geneva, the whole of the year, the Board have maintained their operations as heretofore. In Hayti, (West Indies,) Belgium, France, and Ireland, they have increased their operations; more laborers have been employed, and the influences of Gospel truth have been brought to bear upon a larger population than before.

In addition to the increased operations in France, a chapel, with encouraging prospects of its speedy completion, has been commenced in Paris. The Rev. Dr. Kirk, of Boston, is now there, to superintend its construction and establishment.

The prospects in the foreign (as in the home) department are more encouraging than at any former period, and the results of the efforts of the SEVENTY laborers of all kinds within it, are in advance of the preceding year.

The increase of the number of pastors, evangelists, and teachers, over the number employed last year, is eighteen. The whole number employed the whole or part of the year, at home and abroad, is 141, an advance of 22 on the number reported at the last anniversary.

Rev. Mr. Leo said he had enjoyed the privilege of preaching to his fellow-countrymen the Irish, and could report progress during the year. He had preached to nearly twenty-five thousand, and twenty-six had left their Church.

AMERICAN SUNDAY-SCHOOL UNION.—Their annual report shows that the receipts in the missionary department have been: in donations, \$71,982 37; in legacies, \$11,945 87; and a balance on hand from last year, being specially designated by the donors, \$769 43; making the total resources of the department for the year, \$84,697 67.

A large corps of missionaries have been sent forth into twenty-six different states and territories, who have established more than eighteen hundred new schools, gathered into them about eighty thousand children, and secured for the instruction of these children over thirteen thousand teachers; supplying poor and needy schools and children with books and other Sunday-school requisites. In addition to planting these new schools, they have visited, supplied with books, and otherwise assisted nearly three thousand Sunday schools, containing more than one hundred thousand children; making a total of Sunday schools organized and aided of nearly five thousand.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.—25th annual report shows, that the entire receipts have been \$45,520 32, of which \$41,124 were from legacies, donations, etc. The expenditures during the year were \$36,533, leaving a balance in the hands of the treasurer of \$8,987 09. The report was accepted and published.

Eighty-eight missionaries have been employed, in different states and territories. The missionaries report three hundred and thirty-six baptisms, forty-two of whom were Roman Catholics or Lutherans; the hopeful conversion of one hundred and forty-one others; twenty-four churches erected and seventeen ministers ordained.

THE SOUTHERN BAPTIST CONVENTION.—The foreign missions supported by this body are all in China and Africa. The amount collected for this object the past year is \$36,462. Present liabilities, \$4,800.

FINANCIAL RESULTS.—The annual receipts of the more important societies, which have just held their anniversaries in this city and Boston, foot up as follows:

SOCIETIES.	1855.	1856.	1857.
Am. Bible Society.....	\$346,311	\$393,317	\$441,305
Am. Tract Society.....	413,174	415,606	420,585
Am. B. C. of For. Mis. .	154,232	*153,700	307,318
Pres. Board of For. Mis.	181,074	201,933	205,763
Am. Home Mis. Soc....	180,137	193,548	178,060
Am. and For. Chr. Un. .	63,867	65,500	76,296
Am. and For. Bib. Soc. .	46,034	105,613	56,650
Am. Ban. Home M. Soc.	64,345	51,541	45,520
Am. Anti-Slavery Soc. .	18,000	18,000	33,000
Ladies' Home Mis. Soc.	18,000	9,957	37,557
N. Y. State Colon. Soc..	17,571	18,993	34,686
Fem. Guardian Soc.....	20,133	27,925	30,353
N. Y. Sunday-Sch. Un. .	†18,000	†10,000	15,538
Seamen's Friend Soc. . .	22,845	22,283	27,520
Pease Five Points Mis. .	20,000	30,000	22,274
Am. Abolition Society .	†4,000	†5,000	6,546
Female Magdalen Soc. .	3,348	†3,000	3,334
Soc. for Amel. the Con- dition of the Jews....	10,000	7,000	10,000
Children's Aid Society .	9,859	10,164	11,142
	\$1,593,430	\$1,748,085	\$1,963,447

* Seven months.

† Estimated.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—The receipts during the past fiscal year, from all sources, \$188,630 42.

THE NORTHERN CHRISTIAN ADVOCATE renders a good service to the missionary cause by the following editorial:

The receipts of the Wesleyan Missionary Society, (England,) for the past year, are more than one hundred and nineteen thousand pounds, or more than \$528,360. The expenditure of the year has been met, and the balance remaining against the society from former years has been liquidated. Let the members of the M. E. Church in this country think of this! We are here trying to raise \$295,000 this year, which is necessary to meet the appropriations of the current year, and cancel the existing debt of \$40,000. Nothing less than this will put us out of danger. And how easily might all this be done, if all would take hold as one man! Shall not the example and successes of our English brethren inspire us? If they do not, will they not remain to reproach us? With far more numbers and wealth than they, we are doing only about half as much! We must advance 20 per cent. on last year, or we fail of paying our debt and sustaining our missions. Will not each friend to the missionary cause keep this in mind?

THE MORALS OF GREAT CITIES, whether in Europe or America, are too vast and momentous in their character to fail of attention from the friends of Jesus Christ. An article in the London Quarterly Review, on Home Heathenism, exhibits the following facts:

The number of places of worship in England is 34,467, which are supposed to supply accommodations for about fifty-eight per cent. of the population, after deducting children and infirm persons. Taking a number of large towns, however, the worship accommodation is only about thirty-seven per cent., while in a given number of rural parishes it rose as high as sixty-six. The estimated number of "free sittings" in these places of worship is 4,804,595.

In the town of Liverpool, according to a census taken in 1851, (that is, within the municipal borough,) there was a population of 375,595, with 165 churches, accommodating 122,386 persons, and 98,218 attended such churches on a given Sunday morning. The number of ministers, including twenty-Scripture readers and thirty town missionaries, was 203. Manchester contained population, 303,382; churches, 122; church accommodations, 95,929; attendance, 64,467; ministers, —. Birmingham, population, 232,841; churches, 92; church accommodations, 66,714; attendance, 43,514; ministers, 152. Leeds, population, 172,270; churches, 137; church accommodations, 76,478; attendance, 39,392.

In a single district in the town of Liverpool, where there are 2,854 families, it was found that 3,929 persons attended church, 9,099 did not, and 4,885 were reported as "negligent Churchmen." Out of 5,538 parents, 361 fathers and 571 mothers could not read. Of 3,228 children at a proper age to receive instruction, only 1,136 were receiving education. The population (13,028) comprised English and Irish in nearly equal proportions. Of the 2,894 families, 1,752 were wholly or partially Protestant. The moral condition of Liverpool is indeed most startling. The beer-shops average one to every 160 inhabitants; the arrests for crime during the year are in the ratio of one to every fifteen; the known prostitutes are as one in every 182 of the whole population, and without any deduction for infants and children.

THE MISSIONARY ADVOCATE is published on the first of every month, for the Missionary Society of the Methodist Episcopal Church, by Carlton & Porter, 200 Mulberry-street, New-York, and Swormstedt & Poe, corner of Main and Eighth streets, Cincinnati; and may be had of them, or of J. P. Magee, 5 Cornhill, Boston; Rev. J. L. Read, Book Agent, Pittsburgh; Mr. James Dew, (at Rev. I. P. Cook's,) Baltimore; Rev. S. Higgins, 40 North-Fourth-street, Philadelphia; William M. Doughty, Chicago. It is under the editorial supervision of the

CORRESPONDING SECRETARY OF THE SOCIETY.

All communications for the paper should be directed to "The Missionary Advocate."

TERMS.—For eight copies \$1, forty-five copies \$5, one hundred copies \$10 per annum. For a single copy, sent by mail, 25 cents. Payment, in all cases, must be in advance.