

MISSIONARY ADVOCATE.

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

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AN INDIAN MISSIONARY ON A JOURNEY.—In the month of August, 1856, the Foreign Missionary, the organ of the Presbyterian Board of Missions, made some reference to a poor Indian boy named *Henry Budd*, who was taken up, clothed, and educated by one of the early missionaries to the people of Rupert's Land. He afterward became himself a teacher, a catechist, and at length a minister and missionary to his heathen countrymen, among whom he is still laboring. His ordination as a minister took place in midwinter, seven years ago; and one of the figures in the above engraving, kindly furnished us by the Secretaries of the Presbyterian Board, is this devoted man on a journey, the same season, to the distant mission station which had been assigned him.

MISSIONS AMONG THE INDIANS.

REV. D. W. BRISTOL, superintendent of the Indian missions in Cazenovia District, Oneida Conference, in remitting the report of Brother Torrey, says:

I have visited this mission three times during the nine months. Our quarterly meetings are held alternately at Oneida and Onondaga.

The power of the grace of God is strikingly illustrated here, and the oneness of our holy religion is abundantly proved.

Eyes streaming with tears, the voice tremulous with emotion, the countenance lighting up with an unearthly and an indescribable radiance, tell with resistless force of the power and reality of that grace which they have received.

On the whole, I think the Church may be greatly encouraged in view of the results of her labors and expenditures on this mission; and may feel that her labor is not in vain in the Lord.

No. 149.-

From the report of *Rev. J. D. Torrey*, missionary to the Oneidas and Onondagas, we make the following extracts:

Of the Oneida Mission we say there has been a faithfulness and steadfastness on the part of the membership which does honor to the cause of Christ. Most of the converts brought in before the last annual conference remain firm in the Christian faith, exemplifying the truth and power of the religion of the Bible. Death has been among us, preceded by that fatal disease called by some the "brain fever." Five of our young people, and among them some of the most promising, have, during the last three months, been taken away from us by death, and so suddenly in all cases, that the intelligence of their sickness had scarcely reached the limits of the settlement before we were summoned to attend their funerals. Our meetings, which in every way are conducted as among the whites of our denomination, except with greater zeal and power, have been seasons of precious interest to all the followers here of our Lord and Saviour Jesus Christ.

Sunday Schools.—The two settlements at Oneida, called the Windfall and Orchard, have each a Sabbath school in a prosperous state, conducted mainly by the two week-day school teachers, Mrs. H. A. E. Hall and Miss Allen, two sisters of great devotedness and perseverance, who labor with a zeal worthy of their cause.

The Indian School Law, passed one year since, has worked well for the Oneidas, under the direction of the state superintendent, Mr. V. M. Rice. At the Windfall there has been a new school-house built, with the necessary out-buildings. Likewise at the Orchard there have been new out-buildings erected, a greater liberality manifested in the remuneration given to the teachers, also in supplying the wants of the schools, and in the bestowment of rewards to the scholars.

The Church Property at both settlements remains in value as when I gave my last report.

The Onondaga Indian Mission has had more prosperity the present conference year (though but nine months in length) than in any one year since I became acquainted with this field of labor. The camp-meeting that was held last fall, near the Onondaga Reservation, proved a great blessing to this people. From this meeting commenced a revival, which gave us as its fruits thirty-three converts, who united with our Church on probation. Among this number were two pagan

chiefs. There has not been among these converts that stability and faithfulness we desired, and for which we hoped and labored; yet a number, having obtained help from God, continue unto this day witnessing to all that Christ Jesus has power on earth to forgive sins, and save to the uttermost all who believe in him. The religious meetings are, as at Oneida, spiritual, and often attended with great power. Since the last conference there has been among the Christian party more unity of feeling and action than usual.

Partition of Land.—The subject of the division of their lands came up the past winter, producing considerable excitement and bitter feelings between the Christian and pagan parties.

We suffer severely from the wicked whites being permitted to sell and give intoxicating drinks to this people.

Death has done a work the past year which has no parallel in the past for many years. In more cases than one do parents and children sleep side by side in our little burying ground, who have gone to their long homes during the last six months. These bereaving providences have made drafts upon our piety so far as numbers are concerned. But what has been lost to the militant Church we trust the Church triumphant has gained, so that we say, and try to feel it, "Blessed be the name of the Lord."

Our Church edifice, inside, has been thoroughly repaired, so that indeed it is a pleasant place. To the accomplishment of this the members of the society contributed liberally.

The Church Property remains in valuation as when I gave my last report.

The Sabbath School is in a prosperous state, under the direction of the day-school teacher and his assistant. This teacher, Mr. William Tibbitts, has endeavored to encourage and excite this people to industry by hiring some of their land, manuring it, building fence upon it, and employing their own number to work it, paying to them the price of white labor. The teacher has the last year put on this land three hundred loads of manure, built one hundred rods of board fence, and paid for seven hundred days' work.

It was hoped that by this time we should have had in healthful existence a manual labor school, which, in my opinion, is indispensable to the prosperity of this people; but prospects in this direction are not as flattering as formerly, as interested whites and uninformed

Indians give their united opposition, and that, too, for opposite reasons.

The *Ministerial Labor* of these two missions is performed by one missionary, one local preacher, and one interpreter. The following presents the statistics of this field of labor:

Oneida.		Onondaga.	
Members.....	43	Members.....	40
On trial.....	5	On trial.....	20
Local Preachers.....	2	Local Preachers.....	2
Sabbath schools.....	2	Sabbath schools.....	1
Superintendents.....	2	Superintendent.....	1
Teachers.....	2	Teachers.....	2
Scholars.....	53	Scholars.....	38
Week-day schools.....	2	Week-day schools.....	1
Teachers.....	2	Teacher.....	1
Scholars.....	60	Assistant.....	1
		Scholars.....	80

ADDRESS ON MISSIONS.

The General Conference of 1856 to the Pastors and People of the Methodist Episcopal Church:

DEAR BRETHREN: We wish to appeal to you in behalf of the missionary cause; and we do this the more earnestly because the missionary treasury is deeply in debt. Next to the regular pastoral work, we regard the missionary cause as by far the most important interest committed to the Church. Indeed, it participates directly and largely in the essential work of the ministry, whose chief duty is to preach the Gospel to every creature under heaven. The missionary cause is intended to aid the ministry to do this great work, under the proper authority and direction of the Church, by calling forth from her bosom the men whom God hath chosen to execute this great commission, and by providing the means necessary to sustain them in their work. This is the high and Divine end which the missionary cause purposes to accomplish. We commend it, dear brethren, to your careful consideration in the sight of God. We believe you will regard it as the most important enterprise which God hath led the Church to propose for the accomplishment of her great commission, which is expressed in these words: "Go ye into all the world, and preach the Gospel to every creature." You will not let temporary embarrassments, or pressing demands for other purposes, interfere with your steady and liberal support of this great essential cause.

Unity of Action advised.—But in order to execute this great enterprise wisely and successfully, the Church must act as a body, under some general organization, and not as local Churches, or voluntary societies. This is the judgment of the Church as expressed in her book of Discipline, in the chapter "On the Support of Missions." We earnestly advise and enjoin that this judgment be seriously and universally respected, and that the provisions in the Discipline be prudently applied until all the people are trained to this great work. We will assign some reasons to induce you, dear brethren, to take these our well-considered instructions.

1. *The provisions in the Discipline, during four years' experience, have been found, whenever prudently and faithfully applied, to have greatly advanced the missionary spirit and the piety of the Church, and to have increased the missionary contributions from twenty-five to a hundred per cent., and even more.*

2. *These provisions call into action a large number of the laity, both old and young, under the direction of a judicious committee, of which the pastor is chairman.*

3. *The whole enterprise is carried on at an expense, for administration, of not exceeding two per cent. on the whole amount of missionary appropriations. We think this is unexampled in the history of benevolent enterprises, and it is a weighty reason why you should give your cordial support to the cause; as all you contribute goes directly to it, with the trifling deduction just named. This very small expense is owing to the fact that no agents are employed abroad in the Churches and congregations; but the work is done by the pastors and their people severally; and they do it cheerfully, not only because it is enjoined by the Discipline, but chiefly because it is properly and legitimately the work of the pastor and the Church of which God hath made him the overseer.*

4. *Because the appropriation of the funds and the appointment of the missionaries are made in a way to command the confidence of the whole Church. The funds are appropriated by a general Missionary Committee, convened once a year from all parts of the Church, from Maine to Missouri, in concurrence with the bishops and the Board of Managers of the Missionary Society. By this joint action the appropriations are made to the foreign missions generally, and to each annual conference. Each conference distributes its own funds among its own domestic missions, according to its judgment. The appointment of the missionaries, both at home and abroad, is made by the bishops, without the interference of the Board of Managers at New-York.*

The bishops know the men. Thus you will see, the spiritual administration of the missions is entirely distinct from their financial affairs. The bishops, aided by their proper advisers, appoint the missionaries, and look to the Missionary Society to provide the funds. The Missionary Society looks to the Church, from whence alone the funds can be obtained. Just in proportion as the Church falls short in supplying the necessary funds, will the spiritual work, which is in the hands of the proper Church authorities, be curtailed. But we trust in God that no part of the Church will be delinquent in this matter. How simple, how beautiful, how economical, is our missionary system! How great and glorious the end which it proposes! an end in regard to which all are agreed, and to accomplish which every one should regularly and faithfully do his part.

Apprehensions.—But while we thus commend the missionary cause to your constant and liberal support, and while we say that our hearts have been glad at remembering that it has advanced steadily for years past, in all parts of the Church, we are obliged to confess to some apprehension in regard to the future. This apprehension is a feeling rather than a matter to be clearly stated; and it is possible that it is not well founded. The apprehension has respect to the supply both of missionaries and money. We look to God to raise up the men, while the proper authorities of the Church shall take due care to recognize them, and, if necessary, prepare them somewhat for their great work; and we look to you, dear brethren, for the money necessary to sustain the men whom God shall call to this work.

Voluntary Associations.—As we have expressed some apprehension in regard to the regular and sufficient supply of funds, we think it proper to indicate one or two of the causes which we think may be now interfering, and may interfere still more hereafter, with the supply of funds to the missionary treasury. We have learned with regret and serious apprehension that voluntary missionary societies are multiplying in our Churches, which societies not only reserve to themselves the right to dispose of a part or the whole of the funds which they raise for missionary purposes, but that they do actually so dispose of them independently, and without the knowledge of the missionary authorities of the Church, according to the Discipline. To such an extent is this carried, that the Minutes of some conferences will show that some Churches have contributed some hundreds of dollars, not twenty-five per cent. of which has reached the missionary treasury of the Church, the remainder having been disposed of by these local voluntary missionary societies of which we speak. These missionary societies are frequently the only active missionary organizations in their respective Churches; and they apply to the congregations, and obtain contributions on the credit of the general missionary cause, which contributions we judge and advise should be paid into the treasury of the Parent Missionary Society, through the missionary treasuries of their respective Churches, to whose missionary interests these voluntary missionary societies should be auxiliary. This is the true relation of such voluntary missionary associations to the Church and the missionary cause; and in this relation they would be of great service, especially as Sunday-School and Juvenile Missionary Societies.

Presiding Elders and Pastors.—We further judge and enjoin that each Church, aided by its own presiding elder and pastor, take care that the provisions of the Discipline for the support of missions be carried out, as far as is practicable, among them severally; and that the funds so raised be paid into the treasury of the Parent Society, through their own conference treasury. We do not, by what we have advised and enjoined above, object to the formation of voluntary missionary societies for specific purposes, which are of a local character, and to which individuals and Churches will contribute as they may judge proper, when the specific object of such contributions is presented to them. But we do enjoin that all funds contributed for the general missionary interests of the Church, shall be paid into the treasury of the Parent Society, as directed above. We are of opinion that the failure to do this is one principal cause of the decrease in the missionary contributions of the Church to the general treasury during the last two years; and it is still a cause of serious apprehension with regard to the future steady supply of funds. We are satisfied that the Churches in which these independent missionary societies have been formed, and also the societies themselves, have not been aware of the serious embarrassment which their policy produces. As true friends of the missionary cause, we ask their attention to it. Their example, if they continue their policy, may be followed by other Churches, until, in self-defense, it may become general, and our whole missionary system be materially weakened, and our missionary work curtailed.

The Missionary Cause has the warmest place in our hearts.—We might allude to the seeming withdrawal of the attention of the Church from the missionary cause, by the intense excitement which has recently prevailed in the Church on side issues or secondary

questions. We trust that the discussions at this General Conference may abate this intense excitement, and allow the spirit and action of the Church to flow again smoothly and strongly in their proper and legitimate channels. Particularly do we hope and believe that this will be the case as it regards the missionary cause, which seeks to aid the living ministry to "go into all the world and preach the Gospel to every creature." Whatever may be our differences of opinion on other questions, we do not disagree on this point. The holy missionary cause, we believe, is above all subordinate or secondary interests and plans, and finds the first and warmest place in the hearts of the people.

Our Duty as a Church.—In conclusion, allow us to say, our honor, as well as our duty as a Church, is involved in our missionary cause. Our sister Churches and the world are looking to us, and inviting and expecting us to take that place in the great missionary movement of Protestant Christendom, to which our numbers, our wealth, our rapid rise and past energetic action, point us. Shall we fail of this just expectation? If our missionary system is executed according to the enlarged plan indicated by the action of this General Conference, it will become the bond of union to the Methodist Episcopal Church in Europe, Asia, Africa, and America. And we see not why it may not become the common bond of union of the whole family of legitimate Methodism throughout the world, by which each part will help the other, as need may be. We ask you, dear brethren, not to let the temporary inconveniences to yourselves, nor the demands of other interests, interfere with your contributions to the missionary cause; but remember that our work is laid out; the missionaries are in the field, and others are called for; the drafts of the bishops are drawn against the appropriations authorized, and they must not be protested. Will you protect them?

The Grandeur of the Work.—Further, and finally, dear brethren, we ask you to think of the grandeur and glory of this missionary work, and let it have a place in your hearts and in all your plans. In your last wills and testaments let it be one of your heirs for Christ's sake, who has left it to us as a legacy in his last will and testament.

CHINA.

REV. R. S. MACLAY sends us a few words, in haste, under date of March 31st: "I have time only for a word. All well, busy at work, prospects brightening."

A WITNESS AGAINST A NATIONAL CRIME.—At the late annual meeting of the Religious Tract Society of London, Pastor Verrue, from France, in behalf of the Toulouse Book and Tract Society, acknowledged several grants, and gave a brief account of the transactions of his society; after which he uttered the following weighty and seasonable rebuke:

You have spoken in your report about China, and you entertain a hope that the present war may open wider doors for the Gospel, because God, in his mercy and love, can, and will, turn evil into good. It is true; but let me say, if in France we had liberty of speech, as you have here in England, to work on the public mind, being associated with you in this war, we would move the spirit of the people to a loud protest, and entire condemnation of your national sin, the sale of opium. We would stir up the mind of our nation to say to your brethren, "You shall not go to war for the legislation of this traffic, nor until it be abolished." There is a stain on your flag in the wars of China; and, until that stain shall be washed away, do not think that the men of China will receive you, or that you will obtain the favor of God. Christian brethren, I call upon you to begin to work on the public mind regarding this question, and wash that stain away. I trust that God will help you to wash it away before the war is over, and then China will be more largely open for diffusion of the Scriptures and of civilizing influences. God is a God of mercy, but he is also a God of justice; and if he renders good for evil, the evil-doers are always punished, and you will not escape if you do not lift up your voice and protest against all that has been done. The speaker uttered these sentiments with great warmth, and apologized for their utterance, but said he could not help it; they had been pent up so long within him that the first time he dared speak them he felt compelled to do so. He then said, May God bless the words, bless your society, and bless all that love Christ.

THE LONDON MISSIONARY SOCIETY report through their missionaries at Amoy:

All our services are very encouragingly attended, and many men, women, and young persons listen with interest to the truth as it is in Jesus. The members of the Church continue to walk in the truth, and to show

forth the praises of him who hath called them out of darkness into his marvelous light.

The number of Church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women and 114 men.

Our American brethren have now under their care at Amoy 124 Church members; and at the town of Chinh Bey other 31 Church members.

Besides these, Mr. Douglas, of the English Presbyterian Board, has a Church at Peh chui yina under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Peh chui yina.

Thus you see that, connected with this mission station, including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present three hundred and sixty-three Chinese Christians. So mightily has the word of God grown and prevailed.

INDIA.

Locale of our New Mission—Its Territorial Field—Character of the People—Important Statistics—Language—Missionary Itinerancy—Great Triumphs.

THE Church has been advised that our new mission in northwest India has been located in the Rohilkund country, and in the city of Bareilly as its center. This country, then, is our field; and from the copious communications we have received from our superintendent, Rev. William Butler, it seems to lie well, and to be already white to the harvest. Brother Butler has fully advised us of the reasons which have led him to select Bareilly, in Rohilkund, after having examined Oude and other districts, and taken the best counsel of individuals and of the missionary conferences in Calcutta and in Benares. It is a matter of some gratification to us that the mission has found a home in the very district and city indicated in the letter of instructions given to Brother Butler as he was about to sail. It is proper that the Church should know something about the field which, as we judge, Providence has assigned to the Methodist Episcopal Church in India, and which may indicate the part we are to take in regenerating that vast pagan land, and adding it to the kingdom of our Lord and Saviour Jesus Christ. The following information is derived chiefly from Brother Butler's letters to the secretary:

The Rohilkund country comprehends, properly, five districts, namely, Rohilkund, Bijnour, Moradabad, Budaou, Bareilly, and Shahjehanpore, and the little native state of Rampoor, in the center. The whole territory indicated by these districts is scarcely two hundred miles long, from east to west, by about an average of one hundred from north to south. It is bounded on the north by the Himalaya Mountains, on the south and west by the River Ganges, and on the east by the late kingdom of Oude, which was recently annexed to the British empire. Within the limits indicated there are five millions of people, more densely crowded than any other portion of India. The largest city is Bareilly, containing about one hundred and twelve thousand, and is the capital and the center of the civil and military administration of the country. The race of people in Rohilkund is considered, physically, far superior to the people of the more southern provinces. They are tall, well proportioned, and athletic. The productions of the country are in great variety and abundance, comprehending everything that grows in the middle and southern portions of Europe; and, what is a great blessing in the East, wells of pure, good water abound everywhere. The general surface of the country is level, and yet the climate is so good that it is regarded as healthy as any portions of middle or southern Europe. As an indication of this, Brother Butler says: "I really do not think you could find a healthier-looking body of clergymen any where in the United States than I met at the Benares Missionary Conference; men full of health and full of life." To this may be

added the fact, that the Himalaya Mountains are in sight, and some of the finest sanitary stations, such as Nynce Tal, are within twelve to fifteen hours' travel from Bareilly. When we add to all these advantages, that a railroad is now being constructed from Calcutta to Benares, and will, doubtless, be extended through Lucknow and Bareilly, and on to Merat, and that communication also by steamboat on the river is being improved and extended, it will be seen that the field of the mission is not only good and promising in itself, but will also be easy of access. The following statistics will explain the extent and distribution of the population:

POPULATION OF ROHILKUND.	
Rampoor Territory.	720
Shahjehanpore	2,308
Bareilly	3,119
Budaou	2,401
Moradabad	2,680
Bijnour	1,900
Total	11,428
Area in square miles.	720
To the square mile.	16
Hindoos.	6,647,794
Mohammedans.	1,301,727
Total.	6,955,521
Proportion of Hindoos to Mohammedans.	2,014 to 1
Villages of less than 1,000 souls.	1,900
From 1,000 to 5,000.	62
Towns of from 5,000 to 10,000.	8
Towns of from 10,000 to 50,000.	4
Towns of from 50,000 upward.	0

The Mohammedan population is found chiefly in the cities and towns, of which the following is a list of those which contain ten thousand inhabitants and upward, together with their directions and distances from Bareilly, the center of the mission:

Cities.	Population.	Miles.
Bareilly	111,332	
Filhur	11,033	36 S. E.
Pilebheet	26,760	30 N. E.
Sarom	10,507	55 S. W.
Surai Tureen	10,854	50 W.
Bignore	11,745	103 N. W.
Sherkot	12,084	88 N. W.
Chandpore	12,748	90 N. W.
Nugeena	13,462	106 N. W.
Khasgunj	13,860	64 S. W.
Sumbhul	15,579	52 W.
Nujeehabad	19,999	106 N. W.
Chandousee	23,274	38 W.
Budaou	27,635	30 S. W.
Umrohah	35,284	67 N. W.
Moradabad	57,414	48 N. W.
Shahjehanpore	74,560	48 S. E.

We have given seventeen cities, with their populations, and their distances respectively from Bareilly;

and when we add to these the smaller cities and towns which crowd in among these larger cities and fill up the small space of country, scarcely 200 miles long by 100 in average breadth, so as to contain nearly 5,000,000 of people, we see instantly that our mission is in the midst of a densely populated country, which, in this respect, offers us easy access to the people. And when we learn that there is not another missionary among these five millions of heathens and Mohammedans, besides the Rev. William Butler, we shall see and feel that we ought to send out re-enforcements promptly.

The language spoken in Rohilkund is the Hindoostanee, although the Hindoo is spoken much by the lower classes. The language of our mission will be Hindoostanee. Our brethren will preach or converse, at first, through an interpreter, until they can speak directly to the people; and when they shall have raised up a native Church, and organized it with catechists and other officers, they will be ready to prosecute their mission in the region round about by itinerating from town to town in tents, and thus gathering and preaching to the people.

Brother Butler says: "Missionary itinerancy in this country is conducted in tents, and on a regular plan. The missionary takes with him a little staff of native catechists to assist him. When they come to a city or town they pitch their tent, open their mission to those who will assemble to hear, and remain a day or two, or a week or ten days, according to the prospect of doing good. This is one of the most interesting and exciting descriptions of missionary labor. Any zealous Methodist minister would feel at home at once in this itinerant missionary ministry. This glorious work will make a man an apostle, and link him back with the primitive ministry of Jesus Christ." In view of this great work, well might our Brother Butler, for himself, and his brethren who go to join him, and for the whole Church, exclaim, in the language of the Psalmist: "May God be merciful to us and bless us, and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations. Establish thou the work of our hands upon us, yea, the work of our hands establish thou it." Amen.

Day Breaking in India.—But as our new mission in India will largely increase the expense of the missionary treasury, the Church has a right to know what is the prospect of success, even if our mission is prosecuted vigorously and on a liberal scale. Our answer to this question might be suspected of undue bias. We will give it, then, in an article which we take from the *Friend of India*, an able secular paper published in the country, and we earnestly request every one to read it carefully through, treasure it up in his mind, and inwardly digest it. The editor says:

"We do not often notice missionary efforts, and our silence is deliberate. The oak can grow without watering, and we see little use in perpetually calling attention to the number of its rings. It is time, however, to mention a few plain facts. We are tired of listening to nonsense about the small results of missionary work, the enormous revenue expended, the inadequate return secured. In the midst of the mighty events now passing over Asia, though every throne is rocking, every dynasty crumbling into dust, though the Tartar lords are ceasing from the face of the earth, and the great struggle of the North and the South seems rapidly approaching, there is no event more wonderful than the progress of the mission power. Within one poor half century, the unregarded effort of a few fanatics, with a 'visionary cobbler' at their head, has become the strongest of social levers. If a third of the human race are now in internecine struggle among themselves, it is because a missionary instructed a poor

Chinese lad, sick in his hospital. Dr. Livingston has done more to open up Southern Africa than ten expeditions could possibly have accomplished. He has revealed the great fact that far beyond the wild tribes who fringe our Southern colonies, lies a great black race, gentle, and with that capacity for a low civilization which all negroes seem to possess. Dr. Krapf has opened Eastern Africa, and Europe hears from a missionary for the first time of cities like Abeokuta, where great and prosperous communities dwell without knowledge of any world beyond. We have Sir H. Rawlinson's word that a missionary saved thirty thousand Nestorians from extirpation. We say nothing of their success in the Southern Seas. It appears to be the will of Providence that the Anglo-Saxon race, the plowshare of the Almighty, should erase those tribes to fit the soil for nobler seed. Another generation, and the civilizers and the civilized, the missionaries and the islanders, will alike belong to history alone.

"It is, however, in India that we are told that nothing has been done. Is it true? Is it nothing that one entire race, shortly to people an entire province, eagerly embraces Christianity, maintains its own pastors, builds its own churches, and, when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens, know that they have done all this. Is it nothing that at this very moment, in the jungles of Chota Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized; that government, with another wild race to tame, and that race recently in rebellion, can find no civilizers so efficient as Christian missionaries? Is it nothing, that among one of the worst and most degraded populations in Asia, the Pariahs of Lower India, one hundred thousand men have embraced the faith, and do, as far as the human eye can see, live according to it? The Christianity may, in too many cases, be of a frightfully low order. What sort of a grade in the scale does the mass of our own population occupy? But the converts still are Christians, some of them real Christians; and there is this vitality in genuine Christianity, that the world, sensuous and lazy as it may be, always looks to that as its ideal, always half unconsciously strives toward it. The English moral standard is high. Is it the great mass of respectability, that goes to church and sands the sugar, that keeps it so? Or is it the few in whose word every man can trust, who are the living incarnate consciences of the mass?"

"The tide rolls on; great crimes and great hypocrisies every now and then startle mankind; a popular preacher lusts for gold, a pious banker swindles a county, and faith has discredit among fools. The heaven works in deeper for all that. Why it is not forty years since Englishmen were doubtful whether slavery were wrong. It is not thirty since men and women starving with hunger, were sent wholesale to the gallows for petty pilfering. It is not twenty since to go to bed sober was, except in a minister, a mark of a miserable spirit. It will be the same in India, though with an inferior material, a race steeped for generations in the foulest faith man ever yet invented; a faith to which Greek worship was refined, and Fetichism is pure. The process will be slow; it is none the less as inevitable as that flame should ever struggle upward. Nor is this all. It has been evident for years, to all men with eyes, that the old fabric of Hindooism is breaking up. In the Arctic Seas, before the ice cracks, a low, steady murmur is heard, never ceasing, springing no one can tell whence, yet always, in the midst of the vague terror it suggests, announcing the approaching deliverance. The ice has not cracked, but the murmur which precedes it is on the air. Who believes in Hindooism? Some few Europeans, the Court of Directors, the British Parliament, but certainly not

the Hindoos. Suttee and widow celibacy are abolished; polygamy is doomed; and what Hindoo knowing all this raises a hand? There is no heart left in the creed; though it may exist for generations, yet, as the corpse of the Roman paganism did, its downfall is assured."

"This has been accomplished by missionaries, and is not the greatest of their achievements. For years their influence, and that of the class which supports them, has been permeating Indian society. That society is consequently utterly changed. The godless, dissipated, drinking fathers of dark children, who in Europe were a by-word, have become at least quiet, at least observant of the outward forms of decency, at least equal to the average of men at home. The tone of the official world has utterly changed. The dignitaries who in 1810 endeavored to drive the 'fanatics' from the country, in 1856, even while refusing their requests, admit that much is due to their 'earnestness and experience.' The avowed support or opposition of the body is as potent as that of any other single class. Is this nothing to have achieved? We have not spoken of souls saved, for we are not writing to religious men, who know these things without our guidance. We address those who will look only at the social aspect of the question, and we ask them whether the result does not justify the cost.

"We believe these truths are beginning to be felt in Europe. In 1832 there were twelve missionaries beyond the Kurumnassa. There are now one hundred and two. Within the last few years four new bodies have entered the field, the Swedish Missionary Association, the Moravians, the American Episcopal Methodists, and the Canadian Presbyterians.

"There is more wisdom shown, too, in the selection of men. Special missions are to be organized to the half-educated class which calls itself, and perhaps is, the hope of Bengal. Dr. Pfander, long engaged in efforts among the Mussulmans of Upper India, has been selected for the Mussulmans of Turkey. The patient, simple Germans, with their handicraft and medical skill, are selected for the jungle missions. All these are symptoms alike of increasing strength and increasing wisdom. England, too, awakes at last not only to the importance of India, but to its size. The religious world begins to perceive that it may be well to concentrate the reapers in the richest field, to leave the dying races alone till another with tenfold numbers, and a permanent vitality, has been fairly civilized. But the greatest hope of all remains in this. Our schools and colleges, among the thousands they turn out, may yet produce a native apostle. He will ring the knell of Hindooism. We chatter about caste and prejudice, as if Chaitonyo had not flung caste to the winds and died with eight million followers. A Christian Chaitonyo, with the clear brain of a Bengalee, the knowledge of the West, and a faith tending to asceticism, would have thousands round his feet. We have ourselves seen two thousand natives losing all their apathy, jumping, screaming, gesticulating at a song. The power of preaching among such a race has yet to be understood."

DR. DUFF.—The Rev. W. Butler writes to our Mission Rooms from Bareilly, under date of March 24th, 1857: "It is the universal usage of European residents in India to subscribe regularly to a mission, if there be one; and a very good usage it is. They also help liberally toward building places of worship.

"Dr. Duff has corresponded with me, and been so kind. I hear he sometimes reads extracts from my letters, from the pulpit in Calcutta. I esteem it no ordinary privilege to be in the 'good graces' of this apostolic man. His respect for our Church, and his hopes concerning her mission to India, are certainly very

high. What a great work that man has done in India! Even in Shergotty, the wildest part of the road between this and Calcutta, I met the fruit of his labors."

THE AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS, at a late meeting held in its behalf in New-York, had, among other statements made at the time, the following in relation to India:

"In India many changes, social and moral, indicate the downfall of Hindooism. In Turkey full liberty of opinion exists, and known converts from Mohammedanism live unmolested. The first Mohammedan convert is the first licensed preacher of the Gospel. Three thousand seven hundred copies of the Bible have been sold to Turks in two years. Native agencies have been raised up in larger numbers in India and Western Asia. Large accessions have been made to the Churches in Southern India and the Armenian missions, and the ratio of their increase is rapid."

The dignity of Baronet of the United Kingdom has been conferred upon Sir Jamsetjee Jejeebhoy, knight, the wealthy merchant of Bombay, famous for his munificent charity and enlightened protection of useful institutions in India.

BULGARIA.

THIS NEW FIELD of missionary operations for us, must insure the attention of the Church whenever mentioned. Professor Godman, of the Garret Biblical Institute, has a valuable paper, under the date of May 9th, in the Northwestern Christian Advocate. We are enabled, by the correspondence of one of our secular papers, to furnish the following article, written in the East:

The Province of Bulgaria, in European Turkey, contains a population of about two millions,* Slavonic in origin, and speaking the Slavonic language, though greatly corrupted by foreign admixtures. Some of the people are Moslems, but the greater part belong to the Greek Church, whose priests are as ignorant as they are vicious and degraded. A few individuals, none of whom are priests, moved by a strange influence, have formed a "Literary Society" for the cultivation of the Bulgarian language and the publication of books necessary for the school and the church. I give their names, both in honor of their spirit and as specimens of Bulgarian words: Zaukof, Warinof, Slothef, Vassilif, Nicolaief, Boiadjef, Zlatief, Christo, and Nicolteho Taptchilesta, all but two ending in the letter f. Encouraged by the approbation and support of some of the distinguished men of the nation, and sure of the general sympathy of their countrymen, the "Bulgarian Literary Society" intends to publish an *Almanac* for the year 1857, composed by its members, which shall be at once the first pledge of its labors and the announcement of its formation. Let no one despise this humble beginning; it marks an era. This learned labor has been performed, and the Bulgarian Almanac for 1857 has appeared in 134 pages. Hereafter, the society proposes issuing a literary periodical, miscellaneous in its character, and the organ of the society. The members are divided into two classes, the one called "founders," who pay forty dollars each upon entrance, and "assistants," who pay four dollars only, (once for all in both cases,) both of whom will be entitled to a copy of the publications of the society. When the first class of members shall reach fifty, and the second one hundred, the periodical will be commenced. Could there be a more humble beginning? The society proposes to publish books for the schools and churches at a moderate price, the want of which is felt everywhere, while the price is now exorbitant, and authors are unable, from their private means, to procure the publishing of their own works. Another object of the society is the formation of a dictionary of the Bulgarian language, fixing its orthography, and freeing it from every heterogeneous element. Crushed by the Greeks, and kept in ignorance by their stupid priests, the Bulgarians have lost all their old books and are obliged to produce new ones. More numerous than the Greeks, and as numerous as the Armenians, though less advanced than

* We are satisfied this is below the number. The latest and best authorities make the Bulgarians in European Turkey four millions five hundred thousand, of which four millions are in Bulgaria Proper, and the remainder south and west of the Balkan Mountains.

either, they now wish to enter upon the career of progress. The Bulgarians are said to have preserved their nationality pure, and to possess valuable elements of character. When literary societies begin to spring up in Turkey, and the press to be more unshackled than in the greater part of Europe, it is certain a better day is dawning.

TURKEY.—A secretary of the American Board says: "The increase of success at many stations in Turkey devolves an almost crushing burden on the laborers there."

A missionary on a visit to this country said: "The Spirit of God is evidently moving on the Turks, and his providence is preparing the way for their conversion. In this view, what importance attaches to the mission to the Armenians, who are everywhere scattered, mingling with the Turks. A great and glorious day is dawning in Turkey. It is a privilege to labor there."

ONE OF OUR MISSIONARIES FOR BULGARIA.—How many there are who delight to think upon the righteous and their children after them. Here are some pleasant words from the Rev. Dr. Cooke, an old pastor and old friend of missions. He is congratulating the editor of the Pittsburgh Advocate, that the Rev. Albert L. Long, son of the Rev. Warner Long, of his conference, is appointed missionary to Bulgaria, in Turkey! "Do allow me to congratulate both the son and father on the appointment. If he were my son, I should prefer his being a missionary in Turkey, to his being the President of these United States! The appearance is vivid in my recollection, as far back as 1824, when a smooth-faced boy sat every Sabbath with marked regularity in the old church in Washington, Pa., about the center of the house. His face was so calm, his attention so profound, and his presence so uniform, that I inquired, "Who is that boy?" The reply was, "His name is Long, and he works at," etc. As his eye was so fixed on me in church, I kept mine on him elsewhere, and in my heart and on my lips he was borne before the throne of grace again and again. He joined the Church, and in due time became the Rev. Walter Long! His children have grown up around him like olive plants. They have already received their patrimony in Christian training and a good education, and now one of them is honored, yes, honored in being the first Methodist Episcopal missionary to Turkey. May God bless him in his person and in his labors. And as a rising sun may he so eclipse the crescent that the people may no longer lie like corpses, the more ghastly for the cold moonbeams that fall upon them, but rise up quickened into life by the warm and vivifying power of golden sunbeams."

TURKEY.—According to the best and most recent statistics existing, European Turkey (to which we must look particularly, as it will doubtless most seriously affect, if not wholly decide, the fate of the whole) contains the following tribes and religious sects, namely: Osmanlees, 1,055,000; Slavonic tribes, 7,700,000; Wallachians, 4,300,000; Albanians, 1,600,000; Greeks, 1,050,000; Armenians, Jews, Tartars, and Gipsies, 380,000. The Slavonic tribes, now a particular object of interest to the Christian no less than the statesman, are subdivided as follows, namely: Bulgarians, 4,500,000; Servians, 1,500,000; Bosnians and Greeks, 1,450,000; others, 250,000: 7,700,000.

In religion, about one fourth are professed Mohammedans; of the remaining three fourths, about 650,000 are Catholics, 125,000 Jews, and 10,080,000 Greeks or reputed Greeks, showing a large preponderance of the latter, and consequently to Russian influence. Should this majority gain the political control in the country, the Mohammedans, who are averse to anything like idolatry, may flee across the water into Asia to escape. The Protestant would soon find himself recklessly oppressed.

AFRICA.

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

(Continued.)

Friday, December 26.—Reached Koblo's half town, containing twenty houses, mostly small. As we intended turning aside at this point to another half town on our return, we held a God-palaver, but only about a dozen persons were present, the most of the people being at their farms.

Three o'clock.—Stopped a moment at Banyah's. This is merely an outpost, convenient for watching the farms of the large town now only a little in advance of us.

Forty-five minutes past three o'clock.—Reached Jolleh Bunu's town, the next best after Deble's we have seen. It is a barricaded town, containing thirty-nine decent-looking houses, but more crowded than at the other. The head man received us cheerfully, provided a house, and sent chicken and rice for our dinner. In the evening we explained to him the chief object of our visit, and asked permission to hold God-palaver. The old man questioned and hesitated; but, as a number of persons had gathered around, we raised a hymn, which fixing their attention and attracting others, we there and then preached to them "Christ and him crucified." Later in the evening we learned that the head man was dissatisfied because we had sent him no "dash," not even a pipe of tobacco, in return for his. We, therefore, rectified immediately our little neglect, by sending him several pipes and a head or two of tobacco. This had the desired effect, for he soon sent back to tell us the town was no longer his, but ours; we must stay as long as we liked, and do as we liked. So we arranged for a palaver early next morning.

Our house had a sort of little chamber in it, with a raised bedstead of hardened clay, wide enough for two persons. So we spread mats, our quilt, and shawls upon the bedstead, and two of us slept thereon, the others stretching themselves on the mud floor. All awake at daylight, none complaining of anything worse than a stiff neck.

Saturday, 27th.—The people were ordered not to leave the town this morning for their farms, till the God-palaver had been held. Notwithstanding, not over twenty-four men, twelve women, and about thirty children were present.

Ten o'clock.—We are now starting en route home, having advanced some sixty miles interiorward. On passing out of the town we noticed a native blacksmith shop. The bellows were made up of a pair of tub-like vessels connected together, covered over with leopard's skin lying loosely on the top, and having a couple of holders for the hands. The air was conveyed from the vessels to the forge along the hollow of two wooden pipes. Charcoal was used for combustion and heat. And now, the native iron being at hand for the work, a man blew the bellows by raising and then depressing the leopard-skin coverings. In this way quite a blast was made and kept up, so that, in a few moments, the iron glowed and sparkled. We noticed, lying about, such rude native tools, as hammer, pincers, punch, etc., in the use of which the native workmen show some skill in the manufacture of knives, spear-heads, small hoes, and the like.

Thirty minutes past ten o'clock.—Reached Banyah's half town. Mr. Wilson addressed the few people here. Leaving Banyah, reached a deserted town at forty-five minutes past eleven o'clock; turning aside from which, according to our purpose, we made Thau's town at eighteen minutes past one o'clock. This town contains twenty-two houses, and the people seemed well-fed and cheerful. We sang and prayed, and Mr. Wilson and myself spoke of the things of God and Christ to the thirty or forty persons present. A boy here was playing with a dark-colored bird, one of the kind we had often seen flying about, chiefly remarkable for its short, thick bill.

Thirteen minutes past two o'clock.—Resumed our journey along a new path, which, however, joins the old one a mile or two in advance of this.

Between two and three o'clock took our lunch upon the banks of our favorite creek, which has followed us all the way from Dum's town, and which we have crossed and recrossed nine or ten times. Pressing on in our journey we reached Deble's, weary on the way, at forty-five minutes past four o'clock, and were glad at the thought of a sabbatist until Monday.

Sunday, 28th.—Faubanah promised us, when we were here the other day, that, if we would return and spend the Sabbath at his town, he would keep all the people from going to their farms. A number, however, went early this morning; but, after the first palaver, Faubanah sent and called in the people from the neighboring half towns. We had three public services through the day, at eight, at eleven, and at half past four o'clock. The intervals were filled up with such religious conversation as we could find means of holding with individuals or with little companies about the town. The forenoon service was best attended, when over a hun-

dred certainly were present. A man who had received some education among the Mandingoes was very attentive. He had a portion of the Koran, and could read and write the Arabic. After the afternoon service, Bana, one of the head men, took us to his house and showed us his greegrees, consisting of articles of leather, of glass, and of wood. He told us he had heard what we had said, and it was fine, but he had not yet heard it good. If we would come and sit down in his town, and teach him and his people, God-palaver good, then he would throw his greegrees away. But, he significantly remarked, "I now know nothing but greegree, and, if I throw greegree away, what shall I then do?" But none of us could promise to come and sit down among his people.

Monday, 29th.—Were up betimes, and at twenty-five minutes past seven o'clock took leave of Bana and Faubanah, and set out refreshed on our homeward journey. We walked swiftly, and in a little while reached the first half town, (Tulu Ind's.) While holding God-palaver with the few who had not gone for the day to their farms, an elderly-looking man and three youths entered the town, with look and step elate. The youths were returning triumphant from the devil-bush, where they had been initiated into the mysteries of heathenism, and made ready for future life. They were joyously returning to their homes, to the congratulations of their friends, and to the festivities which are customary on such occasions. The elderly man was covered with greegrees; the boys, whose bodies shone with palm oil, wore white cloth caps with blue bands, new bright cloths around their loins, and little bells suspended from various parts of their dress.

Left this town at thirty-eight minutes past eight o'clock, and, by hard walking, reached Zulu Famah's at seven minutes past nine o'clock. Here, too, we held God-palaver with as many as could be gathered, and saw another lad from the devil-bush, no doubt belonging to the company that had passed on before. There is no water on the way from this to Dum's town, a hard three hours' walk, so we filled up our coffee-pot, and, at twenty-five minutes past ten o'clock, started for Dum's.

Thirty-three minutes past one o'clock.—Came into Dum's town, dripping with perspiration, after a wearisome walk. The path was tolerable most of the way, and a little declining, but then we walked so fast, and the woods were so close. We soon bought cassava and chicken; and while our cook was preparing them lay down on mats spread on the kitchen floor, and, in dozes, awaited the dinner and the declension of the sun, that we might bathe in our delightful creek.

Knowing that we could not reach any other town or half town by nightfall, we determined to spend the night where we were. On looking about us for a sleeping-place, an open kitchen seemed the most desirable. So our men set themselves to clearing out the fire, and covering in the sides and ends with mats and boughs of trees. In the evening the people were assembled for God-palaver, and Mr. Williams addressed them. As he was long of speaking, and we were very tired, Mr. Wilson and myself fell fast asleep. I was awake by the sensation of heat at my feet, and turning, found my boots and carpet bag smoking over the spot where the fire had been all day long.

Tuesday, 30th.—Slept but little last night, owing chiefly to the heat and vermin, and were on our way before sunrise. We did not wait this time to be carried across the big creek, but prepared ourselves for our day's toils by a most reviving bathe in its cool waters. Started from the other side of the creek at thirty-two minutes past six o'clock, and, walking briskly, reached our house in the woods at forty-five minutes past seven o'clock. It was standing just as we had left it; and, renewing our notice, "For Rent," after a few moments we turned aside on our journey. Here, too, we sucked our last oranges.

Ten minutes past nine o'clock, at the Cotton-tree creek, where we breakfasted on cold rice, cold cassava, and ham, our last piece of bread being too mouldy to be eaten, and drank of the pure stream flowing below us.

We had much bad walking, up and down hill, over roots of trees, and through muddy places, to Jolleh Battu's town, which we reached at eight minutes past twelve o'clock. Here we inquired for the starving old man whom we had left. The people assured us they had given him food, and sent him better on his way.

Over the trying path of fallen logs we urged our failing steps to George R.'s town, reaching it by one o'clock; and thence, taxing our little residue of strength, proceeded slowly to Uncle Simon's, being too glad to receive a hearty welcome, and find all well, and get notes from our families in Monrovia, at two o'clock in the afternoon.

In the afternoon paid off our men. In the evening called the little Church together, gave thanks to God for his preserving providence and grace, also a short account of our trip among the heathen. At night, yielded ourselves, in soft, clean beds, no little luxury, wholly and at once to the sweet influences of sleep.

Wednesday, 31st.—Took canoe, a little below Uncle

Simon's, at nine o'clock; and by three P. M. were once more safely in Monrovia, and in the midst of our families.

REMARKS.

We ought truly to be thankful to God that we returned home sound in life and limb, for we were often in difficult and dangerous places. Again and again we crossed creeks twelve to twenty feet broad, on a single log, round, and two or three inches thick, with many feet beneath us to the water, where to have faltered or slipped would have been certain injury or destruction to our bones. But not one of us, on the whole journey, made a false step where there was any danger. Did God not give his angels charge concerning us?

Besides the hills over which we traveled, our path was a gentle ascent even to the end. The woods immediately on the coast, and on the banks of the rivers, are everywhere bound together and obstructed by interminable pines, and creepers, and bushes, and brambles; not so in the country beyond the settlements; the forest appears more open, with numerous small trees, and with here and there stout and towering giants. The woods abound with wild fruits. They often lie thick upon the path, to be crushed beneath our feet; but, as we knew not the good from the bad, we ventured to eat of only one or two kinds of plums: but the monkeys and birds must find an abundant and various feast. There is one thing which renders traveling in the interior possible, and even comparatively pleasant, to strangers; the paths are densely shaded by the thick and never-failing foliage of the trees. Only here and there the sunshine struggles through openings in the leafy screen, and falls in little patches on the ground. A subdued light floats through the forest, and has a chastening effect on the feelings.

The paths are tediously circuitous, for the natives always turn aside for a protruding root, or a fallen branch, or a wet spot. Those who should wish to make roads into the interior ought not to think of striking out in new directions, but, adopting the native paths, should straighten and improve them. I never saw a better watered country. Though we advanced certainly not over sixty miles, yet, counting smaller and larger, one with another, we passed fifty streams of water; and some of them were beautiful streams of clear, cool, sweet water, bearing upon their bosoms the loveliest water-lilies, and flowing on between elevated banks, from which rose up many a lofty and umbrageous tree.

We often admired the judgment of the natives in their choice of sites for their towns; generally elevated, on the banks of creeks, and in the neighborhood of good farm lands.

We everywhere found the natives living in the simplest manner, like a superior sort of animals. Their houses vary in shape, some of them round, some oblong, some square, seldom containing more than one room; a few, with a little chamber shut off, or perhaps an upper department. The body of the house is wattle, perhaps plastered; the roof thatched; the floor hard mud. Both males and females were in nudity, except a narrow cloth around the loins. Their wants are few and natural, none artificial, and easily supplied. Rice, cassava, and palm oil are the staple articles of food. A few ducks, fowls, goats, sheep, sometimes cattle, may be seen about their towns, but no fruit trees, save the banana or plantain. All the adults have been initiated into the mysteries of the "devil bush," whatever they are, and trust in charms and greegrees, but "God is not in all their thoughts." They appear, I repeat, like a superior sort of animals, hardly better. Yet they are better, in my view; they are more innocent and happy than those of their brethren who have come into contact with a corrupt and a corrupting semi-civilization. They received us as God-men gladly; they listened attentively to our Gospel; some of them said one thing and some another; some said it was true palaver, others said it was foolish; but all were willing to hear. The heathen towns all over this section of country are, as far as I know, open to the advent of Christian missionaries. These, as men of faith and prayer, must go to them, and "sit down" in the midst of their benighted and degraded inhabitants, giving them "line upon line and precept upon precept." Then shall they be converted to Christian-

ity, and Christ have, in fulfillment of the promise, "the heathen for his inheritance and the uttermost parts of the earth for his possession." J. W. HORNE.

Monrovia, March, 1857.

GERMANY.

The following passages are taken from the Journal of Rev. L. S. Jacoby, superintendent of our Foreign German Mission, dated April 28:

On my last tour I visited first Wurtemberg. The Lord has blessed the work abundantly in Heilbronn, under the charge of Brother Wallon. I held there meetings on Sunday, and I felt at home among this dear people. More than thirty persons have been converted to God since conference.

At Stuttgart I met Brothers Link and Nicolai, the missionaries of the Albright brethren. I doubt not that they are laboring, with the blessing of the Lord, for the conversion of souls; but I am fully convinced that much more could be done if we all were united.

From Wurtemberg I went to Switzerland. I met Brother Jacobsmuhlen in Winterthur, about twenty miles from Zurich, where I preached, on Friday evening, to a large congregation; however, most of them women. We went on Saturday to Zurich, and I preached there on Sunday twice, and on Monday evening to a crowded congregation. Several souls have already been converted, and evidently there is a great hunger and thirst after the true word of God; but it has been till now impossible to find a suitable meeting place. May the Lord hear our prayers, and soon provide for us. This field will become a very interesting and fruitful mission, if the Lord continues to give his blessing.

Wednesday I arrived in Berne, and was received very kindly by Mr. Eglin, the secretary of the Evangelical Society there, and partook also of his hospitality. He and his worthy lady did everything to make me feel at home. They are true Christians, full of the love of God, and anxiously desiring the building up of the kingdom of their Saviour. We have been sending to them from our Book Concern in 1856 about \$250. They receive several *Evangelists* and fifteen *Kinderfreunds*. There are in Berne many children of God, and I believe that, with the exception of Basel, there is here more done for the promulgation of the kingdom of God than in any other place in German Switzerland.

Friday morning I arrived in Lausanne, stopped again in Hotel Gibbon, where I was very kindly received by the young lady of the house, and requested to partake freely of their hospitality. They sent for Brother Mann, who soon came full of joy to welcome me. Our young brother has once more become a prisoner, but this time not by the government, but by an accomplished and pious young lady, the first fruit of his labors in this city. They will be soon married, and I have not the least doubt our young sister will be very useful in the work of the Lord. We have here (where the French language is principally spoken) a small but very interesting society. I held class-meeting and love-feast with them, and was very much pleased with their profession. We had also the sacrament, and on Sunday evening our meeting-room was crowded. I preached on Sunday morning in Morges, about five miles from Lausanne. This field of labor promises much fruit, and Brother Mann is very faithful. May the Lord bless him and strengthen him in body and soul. I left on Monday morning by the way of Neuchatel and Basel, where I stopped half a day to arrange matters with Mr. Spittler, who sells our publications.

On Friday afternoon we had our quarterly conference for South Germany in Fredericsdorf. We have here a very interesting society; and though our missionaries are not permitted to labor here, our local preacher and exhorters carry on the work, and Brother Nuelsen visits them every two weeks, if he is in Frankfurt. The brethren of the circuit have been diligent in raising missionary money. In the evening two of the brethren exhorted, and I closed the meeting.

On Sunday we had a day of great blessing in Frankfurt-on-the-Main. The fair had commenced, and several brethren from abroad were present. In the morning we had the sacrament, in the afternoon love-feast, and in the evening preaching.

In Bremen we had our quarterly meeting on the 11th and 12th of April. The Lord has been with us in the past winter, and our society has been prospering. It is, indeed, a pity that so many leave us for the United States; but we have to be satisfied. We had, indeed, a very interesting Sabbath, for many members from the country had met with us. It was a time of refreshing.

On Monday evening, April 13, we had the anniversary of our Tract Society. Brother Doering gave us one of his best speeches, and afterward the colporteurs, Feldman and Stets, related to us from their experience. We were all much pleased, and raised also \$28, a large sum for our small society.

The total result of our endeavors in the year 1856 is as follows: We distributed 197,943 copies of tracts, about 10,000 illustrated hand-bills, and 50,000 children's

tracts. We sold 10,549 books, 13,856 pamphlets, 14,876 children's books, 2,070 packets of bilder cards, to the worth of about \$3,700. We distributed 4,921 Bibles and 6,577 New Testaments. What has the Lord done. But, my dear brother, we have no money for our Tract Society, and if we do not get it from America I don't know from whence help will come.

Oldenburg Circuit.—We held our quarterly meeting on the 18th and 19th of April, in *Nieustadt*, a place where, by the labors of Brother Feldman, the Lord has kindled a fire which neither devil nor world will extinguish. We had a blessed time. The brethren of the circuit came as far as twenty to twenty-five miles, and sixty persons partook of the sacrament on Sunday. There are very good prospects in Brother Doering's circuit, and I doubt not that the Duchy of Oldenburg will give one of our best fields of labor. The statistics of our next conference will show that the Lord has given us a rich harvest in the past six months.

Our Sunday schools continue to be well attended; and we have been permitted to see, in the past winter, that the Lord has also blessed this branch of our missionary work to the conversion of souls. May the Lord bless the Church in the United States, and rejoice with us that they have not sent their missionaries in vain to this continent.

On Saturday, the 2d, I went to *Bremerhaven*, to attend to our quarterly meeting there. The work is prospering here, and our meetings are well attended by the emigrants. We had a very interesting and useful Sabbath. It can be said indeed of our small society in this place, they are abounding in well-doing. This circuit has made up in the last quarter \$32 missionary money.

We have also opportunity in *Bremen* to be useful to the emigrants. Our members go out to invite them to meeting; and it is a joy to see them flocking behind our brothers and sisters, to hear once more the Gospel preached before they leave the old country. This is of great importance for our German work in the United States, for the emigrants learn here what Methodism is.

NORWAY AND SWEDEN.

NORWAY.—Brother Willerup writes, under date of April 21: "The work of God is prospering, and souls are being converted, but we have still much opposition."

BROTHER LARSEN writes under date of 6th of May last, giving a report of his work from the 24th of October, 1856, to May 6th, 1857, and says:

During that time I have held sixty-five meetings, the most of which have been well attended. The word of the Lord has had great effect upon the hearts of the people; the tears which they have shed have borne witness to this. Between the meetings I have visited the sick and private families. One evening, in walking from one place to another through the snow, I was almost overcome by fatigue, but was taken in and entertained for several days by a ship-joiner.

Messrs. A— and S— held meetings in different places; the people received well the word of life. I heard of a drunkard who had become a sober man. People came in numbers to inquire concerning their souls; sometimes they kept me until late at night. While I was in that neighborhood I visited a place called Christdale, where I held four meetings. The power of the word of God was felt wonderfully. The people came in large companies to hear the word, and old and young seemed to desire to flee from the wrath to come. I saw a man from that place a few days ago, who told me that the revival continued, and that the people desired that I should return.

On the 28th of November I went to Calmar, and on the way stopped at a place called Monsteros, and held four meetings. Very many people attended, and the word of the Lord worked powerfully. I had a letter two days ago from an aged godly man, who informed me with joy that fruit was now to be seen from the seed that had been sowed. He desired me to return soon again. I went to Calmar on the 3d of December, and held a meeting the same evening; stayed there nine days, visiting the sick and studying the Scriptures, and in that way rested a little.

The 12th of December I went out into the country to a place called Madesio, where I remained, speaking the word of the Lord, until the 6th of January. During that period I held twenty-one meetings, when the Lord worked through his holy word in a glorious way. Some persons, who had before been awakened, now obtained peace with God through Christ our Lord. Several of the so called better people have opened their doors for meetings.

I have met with some opposition from a man who also proclaimed the word of the Lord. That man had taken some persons with him, that they might entirely overcome me because of my doctrine; but God helped

me, a poor child, so marvelously, that those who spoke against me had to ask me to forgive them. "If God be for us, who can be against us?"

The 12th of January I left Calmar for Westerwek, but traveled only two Swedish miles that day to a place called Rysby, where I had meetings in the evening. The Lord stood by me. The day after I went to a village, and had a large meeting in a school-house. The Lord worked powerfully through his word. After the meeting was over I was invited to a sea-captain's house, where we had prayers until twelve o'clock at night. The next day I went to Oscarsham to ship-joiner A—'s, where we had a joyful time in the word of the Lord.

The 18th of January I held a meeting in Christdale, and the Lord worked powerfully with his word and Spirit on the hearts of the people. From the 19th of January to the 9th of February I held meetings and visited families. Several of the so-called better people in this place too have opened their houses for me, and invited their neighbors to the meetings; so we have had large attendance, and the people have been attentive to the word. Our meetings in Westerwek have been well attended for some time; and it seems that some persons have reformed through the mercy of God, and they are seeking to escape the wrath to come. One evening, while I was speaking, a lady was so taken by the word that she fainted. I have since been permitted to hold meetings in that lady's house. I think she will be won for the kingdom of God; and there are several others that the Lord seems not to be willing to let go, before they are won for him.

I traveled in the neighborhood of Westrams from the 12th of February to the 19th, and held eight meetings. In some places we had great revivals among the people. I held one meeting at the house of a sergeant, and he had invited several people, among whom were some inspectors. The Lord gave me a happy time; the gentry were attentive, and asked me to call again. The 19th I came back to Westerwek, where I have since held eight meetings. The Lord has worked through his word and Spirit.

On the 3d of March I intend to commence a large missionary journey. I have been invited from several places. There is one place where the people die in great numbers. I intend to go there first, because I have had many invitations from that place.

Lending a Book.—I have lent the "Compendium of Methodism" to a school-teacher, who has been so taken up with it as to request that he may be admitted to membership among us.

The 6th of May.—The whole time since I last wrote to you the Lord has been with me and helped me, and I have been very joyful in him. He has been my Shepherd, I have not wanted. I have been in many deep valleys because the enemies have pursued me, but the Lord has been with me and helped me through; and if the Lord is with us, who can be against us?

I have been far and wide, by the grace of God, since I last wrote to you, and have declared the word of the Lord. The enemy has shot many fiery darts at me; some have wounded me, but Jesus has healed the wounds.

During the last two months I have, by the help of God, held seventy meetings; some of them have been well attended; so that I am now very weak and feeble in my body; but the Lord will soon strengthen me again. Bless the Lord! one after another of the lost sons and daughters of men inquire what they shall do to be saved; so the work of the Lord is progressing among us.

DENMARK, says the Examiner, has just abolished the laws in virtue of which the baptism of infants was obligatory, under civil penalties. Henceforward, the Baptists may record the birth of their children at the house of one of the parochial ministers, who has charge of the civil registers, but without the obligation of having them "christened."

DOMESTIC MISSIONS.

IT IS WITH PLEASURE WE READ, in various letters of missionaries in our frontier work, that the Spirit is poured upon them from on high; brethren exultingly look forward to the change of their districts into conferences, and those conferences to be the most desirable in all the American harvest-field.

Rev. N. Hobart, of the Minnesota Conference, writes May 23: "I rejoice to be able to report an unusual degree of success in the Winona District, during the past quarter. There has been a very considerable increase in almost every circuit, mission, and station in the dis-

trict, and the brethren all appear resolved neither to grant nor to ask quarter of 'the world, the flesh, and the devil.'

"Our territory is rapidly filling up with an intelligent and enterprising people, hence large additions to our itinerant ranks will be needed at the next conference."

SUPERIOR MISSION, MINNESOTA CONFERENCE.—*Brother Peet* gives the following account of the beginning of this mission, which promises to have a history:

I would say that it was a year last February since Brother D. Brooks, my presiding elder, sent me to take charge of the Superior Mission. The distance from St. Paul is about one hundred and eighty miles, one hundred and thirty of which were through the wilderness, and not a white family living in the whole distance; and of course we slept at night out-doors on the snow-covered ground, wrapped in our blankets, by our camp-fire, and thawed our frozen provisions from time to time by a little fire kindled for the purpose, as we had occasion to refresh ourselves.

Our road was the ice of the St. Croix River, and an old Indian trail, the underbrush of which had been cut out just wide enough for a team to get through with a sled. After nine days we arrived at the head of Lake Superior, and at Superior City we found two Methodists, Brother C. Felt and his wife. My wife made a third, and with these three a class was organized. Soon after an aged man came to me and desired to join on probation, as a seeker of religion. He soon found peace in believing.

We now have two classes, with eight members, and five more on probation. A few more will probably join soon.

There is also a class of six members at Bayfield, near La Point, ninety miles down the lake, making three classes, with an aggregate membership of nineteen souls on the charge.

The settlers are of all classes, from the most intelligent and refined, down, through all grades, to the Indian.

MISSIONS TO FOREIGN POPULATIONS.

THE WELSH.—It is our happiness to live within sound of the singing and prayers of one of our missions to this people, and we must say that we greatly delight in them; their meetings are always edifying, and there is good hope of enlargement.

The Portland Advertiser lately gave notice of the arrival at that port of about two hundred persons from Wales, bound to the State of Tennessee, where they had purchased lands, and intended to locate themselves. They were accompanied by their pastor, who was the chief of the party.

GERMAN MISSIONS.—A writer in the *Pittsburgh Christian Advocate* says of our missions in Indiana: "We have in the bounds of the state a very respectable body of German Methodists, among whom God is carrying on a glorious work of grace and prosperity. These Germans are earnest Methodists, and display a devotion to the cause of Christ which is very worthy of imitation."

SCANDINAVIAN MISSIONS IN THE NORTHWEST.—The Rev. J. M. Leihy, the well-known and devoted superintendent of these missions, writes from
SAINT PAUL, May 25, 1857.

To the Corresponding Secretary:

DEAR BROTHER: Since I saw you in New-York I have visited all the missions under my charge with two exceptions, and have the pleasure of reporting a general state of prosperity. Some of our missions have enjoyed special outpourings of the Holy Spirit.

At *Hart Prairie* between thirty and forty have professed conversion, most of whom have united with the Church.

On the *Stinnebago Mission*, as many more, several of whom are Americans.

At *Cambridge* the work of God is steadily advancing, under the faithful labors of Brother Johnson.

At *Viroqua* our prospects are brightening, and at *Primrose* we had indeed a precious season.

Saint Paul.—At this city our mission is in a position not unlike our mission in New-York, where the emigration is like wayfaring men who turn in to lodge for the

night; but while here many of them have the Gospel in its purity and power; and from this point they diverge in almost every direction, yet we trust they carry with them to their new homes the good impressions that have been received, and that they will bring forth fruit unto eternal life.

I have succeeded in paying over fifteen hundred dollars of the debts on the several churches, and still some of them are in deep distress, particularly the one at Racine. Cannot, will not some of our dear brethren, who have the means, and who love our Lord Jesus Christ and his precious cause among these worthy strangers that are in our midst, send us help in this our distress, our extremity?

Our work is greatly extending in the new settlements. The emigration will probably be larger this season than ever before. The field is already white, and the cry is constantly sounding, "Come and help us."

One of our laborers has recently fallen, I am informed. Brother Gulick Hanson, who was licensed at our last quarterly meeting in Iowa, and employed on that mission to labor with Brother Knudson, has suddenly been called from labor to reward. He was a young man of deep piety and of some promise of usefulness. But God is raising up others at this place. Two young men are asking for the authority and direction of the Church. They will probably be employed next season.

SOUTH AMERICA.

REV. G. D. CARROW writes from Buenos Ayres, April 25, 1857:

To the Corresponding Secretary:

MY DEAR BROTHER: Our quarterly sacramental service was held last Sabbath. It was preceded by a general prayer-meeting on Wednesday, a sermon on Thursday, and love-feast on Friday evening. Prior to the love-feast I examined three young ladies, (Spanish on the mother's side,) whose excellent father presented them as candidates for the approaching communion. Their answers to my questions, and general state of mind, appearing to me entirely satisfactory, the application was accepted, and they communed with the Church, thus making their first public profession of faith in the one Mediator between God and men, the man Christ Jesus. The attendance upon the communion was large, embracing the membership of the Church almost entire. The prevalent impression seemed to be solemn and heart-searching. One brother, who had not communed for some months, expressed himself as having been more profited than by any previous service of the kind in which he had ever participated.

Four adult persons (two of them married) were received on probation. These are cases of much interest, and there is reason for hope that they will persevere in grace, and honor their Saviour to the end of their lives.

Spanish Prayer-meeting.—We intend to commence a Spanish prayer-meeting next week in our parlor, to be conducted by Brother Nicholson, for the benefit of a few persons who desire such a means of grace, and do not understand a word of English.

Preaching in Spanish.—Brother Nicholson has also made arrangements for regular Spanish preaching twice a month in the country near *San Vicente*. He preached there last Sabbath week, without previous notice, to a congregation of twenty persons. They appeared to be deeply interested while he explained to them the words: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." The people have engaged to send him a horse to town, paying the expenses of the same, that he may go out on Saturday and return in time for school on Monday morning.

The Yellow Fever is ravaging Montevideo fearfully. It is reported, that within the last week there have been as many as fifty-three deaths in a single day. Slight frosts, however, now begin to nip the more tender

leaves, and the cooled atmosphere will supply, we trust, the needed remedy for the plague. Careful sanitary regulations have been adopted in this city. By an order from the chief of police, every house is required to be whitewashed within fifteen days, enforced by a fine, for neglect, of twenty-five silver dollars. So you may imagine that there is just now a general pattering and wholesome smell of lime. The back part of my premises very much needed the required dressing, and it is at this moment being put on. The front not needing it, and being covered by the chapel, is to take its chance. Poor old chapel, it is not the first time, I judge, that it has been made a cloak for sin. I trust that it will, through coming years, be to many the house of God and the gate of heaven; and that in the day of eternity it will be said of them, "They were born there."

YOUTH'S DEPARTMENT.

AFRICA.—Rev. A. Bushnell, of the Gaboon Mission, said at a late meeting: "Fifteen societies have a hundred stations and a hundred and fifty missionaries. In connection with them have been 14,900 members, and 12,000 children are gathered into schools." And how came all this about? Why are not parents and children selling one another for slaves now? O, did you never think that those missionary boxes, which are passed around every Sabbath-day, have something to do with the change? You may be sure they have, and that those hymns sung, among others,

"Waft, waft, ye winds, the story!"

and those prayers made "every day continually," "Thy kingdom come!" have much to do with the stretching out of the hands of Ethiopia to God.

SANDWICH ISLANDS.—Read this, the missionary said it: "There is a zealous missionary spirit among the missionary children at the Sandwich Islands. They give \$600 or \$700 yearly for missionary purposes, and 125 of them contributed \$125 out of their poverty for the 'Morning Star.' If the children of this country were to give in the same measure, it would be enough to sustain the Board for many years."

"Mrs. WILKINS, of Africa, how I would like to see her!" Perhaps you may some day. She will, we think, with the continued favor of the heavenly Father, see a number of you in the course of a few months. "But she will never get out here!" I am not certain of that. We have heard her say that she expected to visit Wisconsin. "Ah!" you say, "it will be, to be sure, a long way from New-York to Wisconsin; but I am up here at Saint Paul, or I am here at Mr. Peet's, at the very head of Lake Superior, so I cannot expect to see her." O, my dear boy or girl, do not faint in your mind, but continue to sing:

"O write upon my memory, Lord,
The text and doctrines of thy word,
That I may break thy laws no more,
But serve thee better than before."

And you'll not fail of seeing her, for she also sings the "same thing," and travels in that way. You'll see her, by and by.

MISCELLANEOUS.

CHURCH EXTENSION is a movement well entitled to the consideration of all who study the advancement of the kingdom of Jesus Christ in the earth.

New School Presbyterian Church.—The trustees of the Church Erecting Fund reported, at the late General Assembly, that forty-five churches have been aided during the year; and \$19,343 have been appropriated,

in loans, without interest for three years, to forty-three churches, and donations to twelve churches. The largest appropriations have been made to the Synods of Michigan, Illinois, Peoria, Iowa, and West Tennessee.

The Old School Committee report: Much has been done in establishing churches in Minnesota, Iowa, Wisconsin, Michigan, Indiana, Illinois, Tennessee, etc. Balance on hand at commencement of year, \$2,158 40. Receipts during past year, \$5,066 59. Expenditures, \$4,626 22. Balance on hand, \$440 37.

The Protestant Episcopal Church.—A diocese in the West had a fund of seven thousand dollars, which they invested in new land, as a capital for church extension, and that seven has gained, it is reported, at least five other seven; indeed, it is said to amount now to thirty-eight thousand dollars!

STATISTICS.

"CURIOUS STATISTICS," which are not so curious, after all, as they are admonitory to all who care to make the Gospel most effective, by causing it to be announced to the greatest number of people.

Wasting of Church Power.—The Protestant Episcopal Recorder says, in an article denominated "Wasting of Church Power:—"

The following article appears in the *New-York (Baptist) Examiner*, under the head of "Curious Statistics." We confess, when we see the really absurd light in which they present our communion, as the one that with, perhaps, the greatest actual amount of all others, produces the least comparative effect, we do not regard them as simply "curious." They are worthy, in fact, of becoming the subject of grave study:

"We see it stated, from the census tables, that the Methodist Church is the richest in this country in church property, and the Presbyterian is nearly equal with it, each holding about fifteen millions of dollars' worth. Next are the Episcopalians and Baptists, with less than ten millions each; Congregationalists, eight millions; Dutch Reformed, four millions. But the Methodists are pre-eminent not only in the money value of their churches, but in the practical matter of accommodation for hearers of the Gospel; having seats for over four million persons, or one seat for every three dollars and three quarters worth of church property. The Baptists come closely, if at all behind them, accommodating over three millions, or about the same proportion; and the denominations commonly understood to direct their expectations rather more to the select few who are 'called' among the 'wise,' the 'mighty,' and the 'noble,' expend their money on a comparatively small number of more 'eligible' seats for worshippers, bringing a vastly higher rent. The Episcopalians, whose church property is about equal with that of the Baptists, make it go one fifth as far in 'preaching the Gospel to all sorts and conditions of men,' seating only six hundred thousand hearers, or one for every twenty dollars. The Congregationalists do better, seating eight hundred thousand, or one for every ten dollars; and the Presbyterians next best, seating over two millions, or one for every seven dollars and a half."

THE UNITED BROTHERS IN CHRIST have collected and expended, during their last four conference, or ecclesiastical years, over \$180,000, making an average for each member of the Church of about thirty cents. They have a prosperous printing concern. The trustees report:

Receipts in four years.....	\$183,183 29
Expenditures in four years.....	180,377 52
Balance in treasury.....	2,805 77

Inventory of the Establishment.

Assets.....	\$90,272 56
Liabilities.....	53,115 86
Assets over liabilities.....	37,156 85

The Religious Telescope has now a circulation of 11,443 copies weekly, being an increase of 5,467 copies in the last four years. With the present subscription list, the profit per annum of publishing the Telescope will be \$5,435. In view of these figures, the report suggests the propriety of enlarging the paper. The Unity Magazine has now a subscription list of 1,409 copies. The gain per annum of publishing it is only \$44 65. The Children's Friend has 9,500 subscribers, and the yearly gain of publishing is \$52. The Fröhliche Botschafter has a circulation of 1,838 copies weekly, and fails to sustain itself by \$536 90 yearly.

The aggregate gain, per annum, of the periodicals, is \$4,094 75.

The General Conference of this Church has just closed its sessions in Cincinnati. Some seventy delegates were in attendance, and the meeting, which lasted two weeks, was of unusual interest. Their statistics are as follows:

Ministers, local and itinerant.....	916
Preaching places.....	3,891
Members.....	61,400
Increase last year.....	6,044
Sabbath schools.....	1,000

Several missionaries are laboring in Western Africa, and Home Missions are vigorously prosecuted.

Education shares the enterprise and liberality of the denomination. Several colleges and academies are patronized, and in return provide the Church with educated and efficient ministers.

RESULTS IN PART OF THE BENEVOLENT MOVEMENTS OF THE DAY:

The Report of the Southern Aid Society.—The society has received, during its three years' existence, \$24,828 95, \$11,348 56 of which were given the last year. Of this amount, \$9,438 09 had been disbursed for ministerial labor and expenses to the field.

By glancing at the last report of the society, we find an account of three new Churches organized, two houses of public worship erected, upward of one hundred additions to the Churches, several thousand visits made by a single missionary in the city of New-Orleans, in sixteen months, including prayer and Christian instruction; 78,550 pages of tracts, 78 Bibles, and 147 Testaments in six different languages, distributed; 286 families living in a total neglect of the means of grace, pledged to attend some evangelical Church, and 1,138 Sabbath-breaking children and youth gathered into Sabbath schools.

The New-York Orphan Asylum, at Bloomingdale, founded by Isabella Graham and kindred spirits. The fifty-first annual report presents the following figures:

Boys admitted during the year, 16; girls, 6. Total number of boys in the Asylum, April 1, 1857, 105; of girls, 57. Discharged by indenture or otherwise, since April 1, 1856: boys, 25; girls, 14. Died: boys, 2; girls, 3. The receipts of the Asylum, from April, 1856, to April, 1857, were \$25,135 96, of which all, save \$725, was expended. The condition of the institution is reported to be very satisfactory.

Central American Education Society.—The object of this society is to render pecuniary assistance to poor and pious youth who are striving to obtain an education, to prepare themselves for the ministry of the Gospel.

During the year, the 39th year of the society's existence, the whole number of young men aided from its funds was 113, and from those of its several auxiliaries which have reported, about 42; making 155 in all.

The number receiving assistance at the beginning of the 40th year is, from this society 73, and from its auxiliaries about 38; the total being 111.

The funds of this society, received from all sources, during the 39th year, have amounted to \$10,702 63, and the disbursements to \$11,103 52, of which \$9,740 have been paid in appropriations to the young men under patronage, the appropriation to each being \$25 the quarter, or \$100 the year.

The treasury, at the commencement of the 40th year, was more than \$400 in debt.

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