

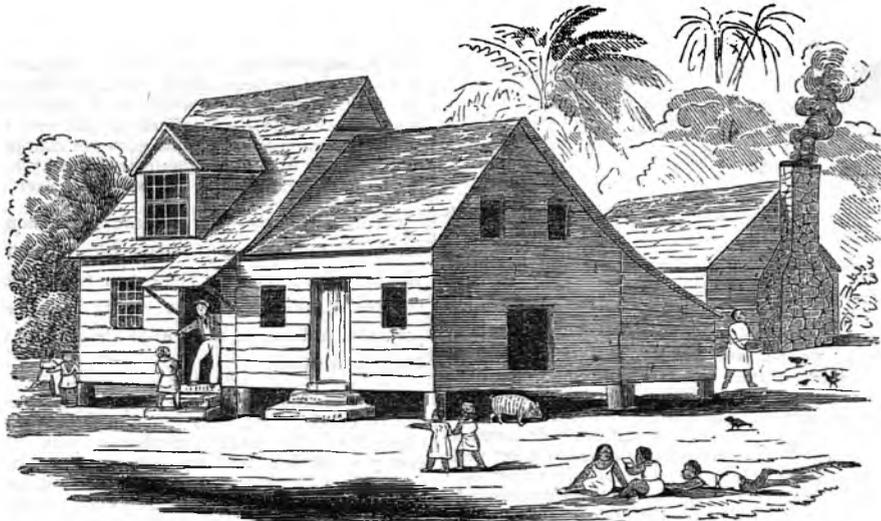
MISSIONARY ADVOCATE.

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

VOLUME XIII.

NEW-YORK, FEBRUARY, 1858.

NUMBER 11.



MRS. WILKINS'S FIRST SCHOOL-HOUSE.

AFRICA.

Mrs. Ann Wilkins.

MEMORIAL MEETING.—The Missionary Board appointed to hold a memorial meeting, in view of the decease of Mrs. Wilkins, late of our African mission. The meeting was held in the Seventh-street Methodist Episcopal Church, on Monday evening, December 14, under the supervision of Rev. Drs. Floy, Holdich, and Osbon, a committee of the Board. A large audience was present.

Dr. Bangs was called to the chair. The Rev. Dr. Floy opened the exercises by reading the 90th Psalm. The Rev. Dr. Osbon then read the 1082d Hymn, which was sung by the choir and congregation. Dr. Wiley, of Jersey City, then led in prayer, after which the Rev. Dr. Durbin was called upon to address the meeting, who commenced by referring to the dark pages furnished by Africa to the history of the world, and also to those brighter pages connected with the history of countries and persons which have arisen and fallen in that country now occupying so much of the attention of all Christian lands.

He was followed by Bishop Janes, who engaged the profound attention of the audience by the following

DISCOURSE.

ONLY one eulogy can interest the dead, that cannot be uttered by human lips; that cannot be pronounced in this world; but it will be pronounced by Him who spake as never man spake, when, on the seat of judgment, in words of authority and sovereignty, in tones of love and of mercy, he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

We are not, then, convened here to-night to bless the dead, to brighten her triumph or enhance her glory; she is beyond our kind offices, and needs not our ministrations.

Neither are we here to lament and mourn; to sympathize with one another on a disaster to the Church or a calamity to individuals. The occasion is not a melancholy one; there is no gloom about it. We need

not the muffled instruments of music; we need no mournful dirge; we need no emblems of woe: they would be out of harmony with the occasion. Our deceased friend served God in her generation. She lived nobly, died gloriously, and has entered into her rest! What is there sad in this? Have not angels shouted over it? Has not God smiled upon it? So far as I understand the subject, there is but one thing I would have had otherwise; I would have had her grave in Africa. We need missionary graves in Africa.

We are here to bless ourselves—for Christian edification. The spirit, the service, the example of eminent servants of God, are one of the forces of Christianity. Their moral excellence, their Christian purity, their religious activities, constitute much of the wealth of the Church. Such persons, though dead, continue to speak. We are here to listen to the still, small voice of our departed sister, in its utterance of experience, of purpose, and of conquest. Let us listen to those instructions furnished by her character and conduct, her life and death.

Mrs. Ann Wilkins was born in 1806. Her ancestors, as far back as we know, were persons who feared God, studied his word, and sanctified the Sabbath. They were either of the Society of Friends or members of the M. E. Church. Her great grandfather was born of the Spirit after he was eighty years of age. Residing back of West Point, where Mrs. Wilkins's mother now resides, he was known to walk to New Windsor, six miles, to attend quarterly meeting, after he was ninety years old.

She was a precocious child, able to read at four years of age. She was converted at the age of fourteen, and commenced her public life as a teacher when nineteen.

At a camp-meeting held at Sing Sing, on the 8th of September, 1836, Rev. John Seys, then recently from Africa, made an appeal in behalf of the Liberia Mission. While the collection was being taken, our venerable chairman, then Corresponding Secretary of the Missionary Society, received a note in these words:

"A sister, who has but little money at command, gives that little cheerfully, and is willing to give her life as a female teacher, if she is wanted."

That note was from Mrs. Ann Wilkins. This offer of her services was accepted, and she sailed for Africa, from Philadelphia, in the *Charlotte Harper*, June 15, 1837, in company with Brother Matthias, who went out as governor of Grand Bassa, Sister Matthias, who fills an honored grave in that land, Miss Beers, Dr. Goheen, and others. She remained there until the spring of 1841, when she returned to this country to recruit her impaired health. On the 30th of January, 1842, in company with the Rev. S. Chase, the Rev. J. Pingree, and other missionaries, she sailed the second time for Africa.

In the fall of 1853 the Missionary Board received word from one of the missionaries in Africa, that Sister Wilkins's health was again broken down. Though at the time of her embarkation from Africa there was but faint hope that she could live to reach New-York, yet, through Divine care and goodness, she landed, in improved health, in this city, on the 29th of June, 1854.

In the following October the Board sent out three young women as teachers. The Board requested Sister Wilkins to accompany them, and initiate them into their missionary duties, and also, as she might be able, minister to them during the season of their acclimation. She consented to this service, and sailed with them on the 25th of October, 1854. Her last arrival from Africa in this city was on the 23d of last April.

Thus, for more than eighteen years, she endured the deadly climate and the missionary sacrifices and toils of Liberia, and part of the time she was the only white missionary in our service. Six times she suffered the perils and privations of an ocean voyage.

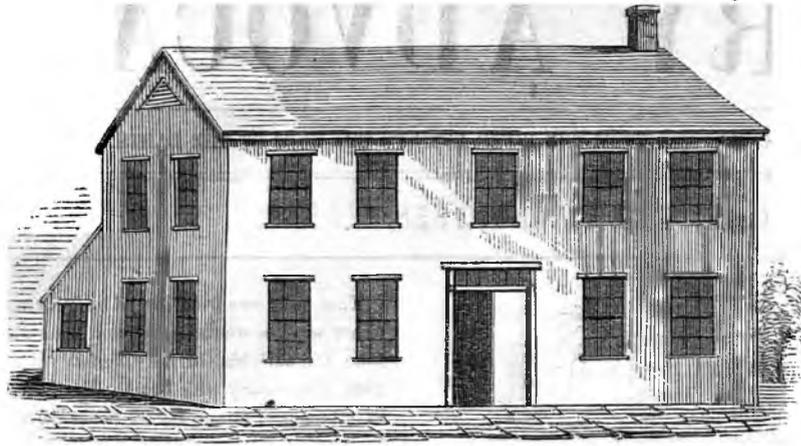
On the 5th of last November she went to the Juvenile Asylum of this city, to labor as an officer of that institution. She was there but forty-eight hours when attacked with congestion of the lungs and liver. Though everything that professional skill and Christian kindness could do for her was done promptly and cheerfully, yet the disease, owing to the impaired state of her constitution, terminated her mortal existence in six days.

Mrs. Mary Mason, her old and esteemed friend, was with her on the day of her decease, and said to her: "You have many friends, and they will be asking the state of your mind at the last." She said in reply: "All is peace! a holy calm!" To the mother-in-law of D. Terry, who spent much time with her in her last hours, she said: "Tell every one of my Christian friends to examine their own hearts every day; they are but mortals, the very best of them."

She sent word to certain native converts in Africa, brought up under her own care, to be faithful unto death.

The night of her departure an old Scotch lady was watching with her. "Read to me the word of God," said Ann.

"I canna read, child, my eyes are dim, but I will repeat some Scripture from memory;" and she then repeated the 53d chapter of Isaiah: "Who hath believed our report;" and the whole chapter through. Afterward the 23d Psalm: "The Lord is my Shepherd!" the whole Psalm.



MRS. WILKINS'S SECOND SCHOOL-HOUSE.

In this manner departed Ann Wilkins, from the voice of the Lord on earth, to the presence of her Lord in heaven. "Blessed are the pure in heart, for they shall see God."

The Recording Secretary of the Board accompanied the mother of the deceased with the remains of her daughter to the house of their relative, H. Holdane, Esq., Cold Spring, where, on the morning of the Sabbath, an improvement was made of the solemn event in the midst of many who had, in other years, been either pupils in her school or in church-fellowship with her. Her remains are deposited in the sepulcher of her fathers, in the everlasting hills at Fort Montgomery.

The Rev. Thomas Edwards, who was in charge of the West Point Mission in 1833, gave to Sister Wilkins her certificate of membership in the Church on his mission. He is again, in the order of our Church, in charge of that mission, and had the mournful pleasure of accompanying the mortal remains of the former member of his flock to their final abode. As a true pastor he endeavored to impress on the minds of former friends yet remaining in the body, that for their old companion "to live was Christ, and to die was gain."

Of course, when the secretary went to the Juvenile Asylum, where she died, he wanted to make some expression in return for their kind attentions, but found that they were so impressed with the purity and piety of the person they had waited upon, that they said, "No, indeed; we have had reward enough; it was as if waiting upon an angel of God; we never saw such a person; such dying we never witnessed!"

ANALYSIS OF HER CHARACTER.

She was a woman of good mental endowments, of correct taste, and much delicacy of feeling.

Philanthropy.—She was distinguished for her philanthropy. She had a heart to feel another's woe; to weep with those that weep; to bear the burdens of others. In a letter dated Millsburgh, August 10, 1843, she says:

"Are there not philanthropists enough in our beloved America, who love freedom so well, and whose hearts so yearn over the oppressed and degraded condition of their fellow creatures in the vilest of slavery, that they will give an additional sum to what they have already given, to be applied specially to this purpose, even if it cost them a little self-denial? Self-denial! Shall we talk of self-denial, when we think of what our Saviour denied himself, and of what he suffered for us? How dare any of us name the word, and apply it to ourselves. I know of one, at least, who is willing to suffer the painful attacks of African chills alternated by fevers and severe headaches, and to endure the toils necessary in the care of a number of boarding pupils; such toils as, at times when fever has reduced the physical strength, prostrate it entirely; and the privation of the endearments of sweet home and the society of beloved friends, if but a moiety of good may be effected thereby, and the Saviour's cause advanced: it is glory thus to work and suffer, if one may at length suc-

ceed in the plan of benevolence after long and earnest endeavors."

In December, 1845, at the time of the bringing in of the "Pons," with her cargo of recovered slaves, Mrs. Wilkins wrote:

"Out of these I have felt it my duty to ask for a goodly number to place in my school, that I may have the privilege of teaching them the sacred principles of our holy religion, and the arts of civilized life. Poor creatures! how much they have suffered! It seems to me that it will be delightful to cheer and comfort their minds, and make them feel at home when they shall have been landed, and to administer to their necessities, so as to strengthen their emaciated bodies as well as raise their dejected spirits.

And now may I hope, that since we have felt it our duty to ask for some of these poor creatures to place them in a situation of improvement, our friends abroad, especially those who have always manifested great interest for Africa, will be prompt in assisting to take care of them by contributing to their support in food, and clothing, and books, as all must be well aware that immediate aid is needed. We could not let this opportunity of doing good pass unheeded; surely it would have been a sin if we had; and now, dear friends, brethren and sisters, suffer me to entreat you to cast off some of your superfluities that you may the more easily relieve the sufferings of your poor fellow-creatures. O, who would not like to have these, at the last day, rise up and call them blessed! and to hear the righteous Judge, speaking in their behalf, say to them, 'I was naked, and ye clothed me; hungry, and ye fed me; sick and in prison, and ye visited and relieved me.' O there may you look for a reward of all your righteous acts and deeds of charity, though we cannot promise you any return in this life: but who that rightly considers the shortness and the changeableness of time, and the duration and immutability of eternity, would not choose to trust the Lord till the great day of reckoning, and then receive from him a crown of glory that shall never fade away, rather than the gold and silver of this life?"

Again, under date of March 2, 1845, she writes:

"My earnest desire and daily prayer is, that all my pupils may come to be true-hearted Christians, and live to do much in disseminating the truth of the glorious Gospel over all this dark land. Truly there is a great work here to be done, and very few to do it. I lament for myself that I can do so very little. I sometimes sigh, and say in my heart, when shall all Africa be enlightened? O what a solemn, awful thought, that souls are every day dropping into eternal destruction (as we have reason to fear) for want of the light of the Gospel! And who will carry the Gospel to them? Perhaps it may not seem to become me to urge this question; but, O eternity! with eternal realities, the consequences of the employment of time, press upon my mind. Why should any Christian be so fearful of a little suffering during the short period of our sojourn below, as to close the eye to the sight of the misery of our fellow-creatures, and deafen the ear to the calls of duty to go and relieve them, when a crown of eternal life awaits those who are faithful?"

Humility.—The grace of humility seemed matured in her. Her position, her successes, the honor she received from the Church, and the flattering attentions of friends, did not exalt her in her own eyes. Under date of October 12, 1847, she wrote:

"What you say of the confidence of the friends of this mission sinks me in deep humiliation, and binds my heart strongly in a sense of obligation never to abuse that confidence; and for the kind sympathies and

prayers of dear Christian friends, whether I have ever seen them or not, I am heartily grateful, for I feel as though I lived upon their prayers.

"With regard to toil and suffering, I think I have no more than my share of them, so long as I find it possible to perform the toil; and against suffering I hope by Divine grace never to murmur, in view of my Saviour's infinite sufferings for me. Since, by the mercy of the Lord, I was led to make religion my portion, I have never viewed this world as my place of rest, neither have I ever thought of religion as a sluggish or self-indulgent principle, or one that would suffer me to seek only my own and not another's good. I thank my heavenly Father that his grace enables me to be content to labor here, if at last I may attain the rest which he has prepared for the faithful, and I often think that rest will be glorious; and will it not be better enjoyed for the recipient having toiled to weariness here in the Lord's service? But yet I do not find that my work sustains me, or, in other words, that the nature of the work itself, viewed merely as a work, abstracted from faith in Christ, can afford me any very essential comfort, or keep me above the power of temptation. I find the same need of watchfulness and prayer, and living by faith, with eternity in view, that I ever did."

Christian Holiness.—Her spiritual attainments were eminent before she entered upon the missionary work. Her correspondence for more than twenty years with the Board, shows a constant growth in grace, and a perfecting holiness in the fear of the Lord. October, 1849, she writes:

"You mention mine as a very responsible charge, and so I feel it, and often feel and lament my insufficiency for it; but then I remember one said, 'Our sufficiency is of God,' and cry daily, ay, many times in a day, to him for grace and wisdom; and I know that all I need is promised in his holy word; and upon his promises I can rely. O what a treasure is the Bible! What could I do here without it? O how much have I to praise God for? the unspeakable gift of Jesus, the Holy Spirit, and the precious word of life; and I do prove the truth of what our blessed Saviour said: 'The words which I speak unto you, they are spirit and they are life.'

"I realize what has often been expressed by others, that there is a poverty in human language, when I would speak of Divine things, which prevents the utterance, or the expression in writing, of all that the heart realizes. I want to be faithful to the end for this one, among other reasons, that I may praise the Lord for all his goodness and greatness, in a purer and nobler strain than I can on earth. O how indescribable does the holiness of God appear to me! and then, the holiness that his creatures must possess, to enter his HOLY presence; the powerfully purifying blood of Jesus, as God united with manhood, capable of purifying to the highest degree even our naturally impure souls; and while it thus appears to me, although I feel myself wholly unworthy of it, I am constrained to say, it does purify even me. Glory to Jesus! Glory to Jesus! Amen."

Industry.—Her industry was another of her characteristics. When she first landed in Africa, Brother Seys, then superintendent of our mission, was absent. Her first letter to the Board has this statement: "I have commenced teaching an adult school, to improve the time until Brother Seys returns."

One who knew her intimately says: "After her last return from Africa, as soon as her health improved, she was as uneasy to get to work as a mother of a large poor family would be upon rising from a bed of sickness. She kept teasing me to find her a situation."

Concern for Souls.—She seems to have had a high sense of the value of souls, and an affecting view of their perils and needs. In giving an account of her school, on the 12th of February, 1839, she writes:

"In regard to my hope that these children may become luminaries to spread the light of the glorious Gospel over this dark land, I have not one wavering emotion; being sure that the God whom we serve, whose cause this is, and to whom we offer our united fervent prayers, and who has promised through his Son that what we ask in his name believing, he will do for us, will perform his promise; and blessed be God we have not to wait till they arrive at the age of manhood, or till their time at school expires, to see the beginning of their usefulness; for I have already heard of little Sandford's being united with a Christian native boy who lived with our brother, Dr. Taylor, in exhorting and persuading another native boy to seek religion, and did not cease till they had obtained a promise from the boy to do so."

If she was a "star," [referring to a remark of the Corresponding Secretary,] she was the morning star presaging the coming of the morning, the breaking of the beams of the Sun of righteousness all over Africa; for Africa is to be redeemed and the world converted to God.

The example of the worthy dead whose character and conduct we are considering, shows how much can be accomplished by a single female by self-consecration, strong purpose, fortitude, and perseverance. This example also exemplifies the faithfulness of God. Few Christians ever endure greater hardships, suffer severer trials, sustain more exhausting labors, or pass through worse perils than did Mrs. Wilkins. Yet she was always divinely supported. Grace was always sufficient for her. Her religious experience shows the attainableness and the blessedness of Christian holiness. She felt that the blood of Jesus cleanseth from all sin; that human language was inadequate to express the blessedness of this grace. What she attained and enjoyed may be realized by all the disciples of Jesus.

Hers were eminent Christian character, remarkable purity of life, distinguished usefulness, blessedness in death, succeeded by eternal beatitudes with God. May they all be ours through Jesus Christ. Amen.

INDIA.

THE CAPTURE of Delhi and its puppet king, and the flight of his adherents, are events which have crushed the hopes of the rebellious Bengal army from Calcutta to Lahore, and have re-assured the world that the British empire in India is placed beyond any immediate danger.

It is an encouraging consideration, that in many important centers of the vast population of India Christian truth has been successfully taught, and has been received by not a few among all classes of natives. The experiment of the introduction of Christianity has not proved a failure. The missions in Bengal, in Tanjore, Travancore, and Tinnevely number their professors of Christianity by tens of thousands; while in less favored districts, and where the operations have been carried forward on a more limited scale, there has still been a proportionate measure of success.

Until the occurrence of the recent calamities, the religious societies have labored for India with little notice or sympathy on the part of the nation at large. If their proceedings were noticed beyond their own respective circles, they were not flattered nor even commended. Their value and influence could not be known without some alteration of circumstances. That alteration has taken place. The common testimony from our countrymen and countrywomen in India, in the hour of their greatest peril and agony, has been in favor of missions. The blood of statesmen and soldiers, of innocents and martyrs, cries from the soil of India for more missionaries. The old familiar arguments in favor of missions to India are now enforced and strengthened by recollections the most terrible and affecting. In proportion as the country mourns over the victims of treachery and brutal passion at Delhi and Cawnpore, in the same proportion will it favor the efforts of Christian missions in India.

But it is to the religious societies that the country has to look to give practical expression to the sympathy which is so generally prevalent. The country cannot organize missions or send out missionaries, except by the agency of those bodies who already have the work well in hand. The Wesleyan Missionary Society, in particular, is "expected to do its duty," and to take some part in the augmentation of Christian agency in India.

Several liberal friends of the society have already given or promised special and additional contributions for the further enlargement of the missions in India. Thomas Farmer, Esq., has pledged himself to an annual subscription of one hundred pounds for the next ten years for this special object. We shall be glad to commence at once with a list of donations specially for India, in addition to the support which the society ordinarily receives from its friends. If the society have the needful amount of funds placed at its disposal, the missions in India will be proportionately strengthened and increased; and, by the blessing of God, the "kingdom of peace, and righteousness, and joy," shall displace Satan's reign of misery and sin.

We bring before our friends a statistical view of the Madras Presidency, that it may be seen how wide is the field which yet remains to be cultivated by the Christian laborer.

Statistics of the Territory of the Presidency of Madras, and of the neighboring States, according to the last returns.

Name.	Square Miles.	Population.
Madras (City)	720,000*
Chingleput	2,993	583,462
Arcot, North	5,790	1,485,873
Arcot, South	7,600	1,006,005
Salem	8,200	1,195,337
Coimbatore	8,250	1,153,862
Trichinopoly	3,243	709,196†
Tanjore	3,900	1,676,086‡
Madura	9,535	1,756,791
Tinnevely	5,700	1,269,216
Travancore	4,722	1,011,824
Cochin	1,988	288,176
Malabar	6,060	1,514,909
Canara	7,720	1,056,333
Coorg
Mysore	30,886	3,000,000§
Bellary	13,056	1,229,599
Cuddapah	12,970	1,451,921
Nellore	7,930	935,690
Guntoor	4,960	570,089
Masulipatam	5,000	520,860
Rajamundry	6,050	1,012,036
Vizagapatam	7,650	1,254,272
Ganjam	6,400	926,930
Hydrabad	95,337	10,666,080
Nagpoor	76,432	4,650,000

In the whole of the territory above stated the Wesleyan Missionary Society has fifteen English missionaries; and other societies about four times that number, European or American; besides East Indian and native missionaries.—*Wesleyan Notices Newspaper.*

* Four Wesleyan missionaries. One has leave of absence.

† One Wesleyan missionary. One absent on leave.

‡ Two Wesleyan missionaries.

§ Nine Wesleyan missionaries. Two have leave of absence.

The following is a list of the missionaries known to have been killed since the commencement of the mutiny in India:

- Rev. W. H. Haycock, Cawnpore, Propag. Society.
- Rev. H. Cockey, Cawnpore, do.
- Rev. J. E. Freeman, Futteghur, Am. Pres. Mis.
- Rev. D. E. Campbell, Futteghur, do.
- Rev. A. O. Johnson, Futteghur, do.
- Rev. R. Macmullin, Futteghur, do.
- Rev. T. Mackay, Delhi, Baptist Missionary Society.
- Rev. A. R. Hubbard, Delhi, Propag. Society.
- Rev. D. Sandys, Delhi, do.
- Rev. R. Hunter, Sealcote, Scotch Kirk.
- Rev. J. Maccallum, Shahjehanpore, Addit. Clergy.

Ladies and children killed:

- Mrs. Haycock, Mrs. Cockey, Mrs. Freeman, Mrs. Campbell, with two children; Mrs. Johnson, Mrs. Macmullin, Mrs. Hunter, Mrs. Thompson, of Delhi, widow of the Rev. T. Thompson; Miss Thompson, Miss Grace Thompson.

The mission property destroyed is estimated at the value of £70,800. Of this heavy loss, by far the greater portion falls upon the English Church Missionary Society, and the American Presbyterian Mission. The former lose £32,000, and the latter £26,000.

MOVEMENTS AMONG THE CHURCHES IN ENGLAND.—The Society for the Propagation of the Gospel has offered to erect a memorial church at Delhi, and one at Cawnpore. The idea is applauded as noble and good, but the Dissenters from the Establishment maintain that they have a right to share in the pious enterprise. Some recommend a Baptist chapel, because General Havelock belongs to that denomination. Members of the Establishment propose a cathedral, because episcopacy is a distinguishing essential of the Anglican Church, and Cawnpore and Delhi should, respectively, be the seat of a bishop and the center of diocesan organization. The friends of India, observes the organ of the Establishment, insist very properly, that in future the Indian government shall proclaim itself Christian, and if this be done, the form of Christianity to be presented to the Hindoo should be that of the Church of the mother country, a Church with creeds, articles, and catechism; not a mere negative profession of Christianity, undefined and unembodied.

The Society for the Propagation of the Gospel has caused to be prepared, and has published a long and very important report on the recent losses and present exigencies in the missions in India, with an appendix under three heads: "Indian Population and Missions,"

"Delhi and Cawnpore," "Contributions offered for India." The impressive information conveyed in this appendix is authenticated by original correspondence and statistical documents. The society regard as universally discarded the idea of connecting the mutiny in Bengal with the proceedings of the missionaries; in their belief there is no ground for apprehending danger to the peace and stability of the British Indian empire, from the progress of Christianity; on the contrary, it is the only effectual security. They call for three more bishoprics; double the number of European missionaries; industrial boarding-schools for boys and girls, etc. They estimate the total population of India at a hundred and eighty millions, and the total number of converts, who can be claimed by the societies of all the Protestant communions put together, at only a hundred and fifty thousand. A solemn public meeting will be held in London on the whole subject, and the Archbishop of Canterbury is to preside.

On the 19th of November, at the Free Masons' Tavern, the British Evangelical Conference held its eleventh annual assemblage. Sir Culling Eardley took the chair. The main business was a scheme at conjoint missionary labor in India. Sir Culling delivered an ample address: the first remedy which India required, was, in his opinion and that of Germany, the free introduction of the Gospel: the different missionary societies in London were prepared with a plan of vigorous action; they were unanimous as to the possibility of combining a system of Christian education: the public would be asked to subscribe for the establishment of Bible schools, normal schools, and vernacular schools, in which the word of God might be taught, in all the great cities and towns in Hindostan. Resolutions of a correspondent tenor were moved and passed, after speeches from seven eminent clergymen and Major-General Alexander. An appeal was particularly voted to the evangelical Christians of the United Kingdom. There will be a provisional committee for education in India, apart from the political question. The Council of the Evangelical Alliance would not meddle with the point of the interference of the government for Christianity and against heathenism.

CHINA.

Under date of September 11th Brother Wentworth advises us, that two weeks previous to that date he had forwarded letters to our office for different Sunday schools in New-York, in Ohio, and to his friends and relatives at different points, but supposes that the vessel in which the mail was taken down the river was lost in a violent and destructive typhoon which occurred four days after the sailing of the vessel. The effect of the typhoon was to overset and cast down several houses and many more verandahs. Both our churches were somewhat injured, and so was the residence of Brother Gibson.

They are encouraged with the life and conversation of the man lately baptized, and see much reason to hope that the wife is purposing to follow her husband.

Rev. Mr. Baldwin, of the Presbyterian Mission, was about sailing with his family for the States, via London.

Rev. F. M'Caw, of the Church of England Mission, died of fever at Fuh Chau, August 20th. He was a good man, and devoted to the missionary work.

NORWAY.

OUR BRETHREN in Norway and Sweden, and even in Denmark, have much encouragement in their work, and they have also much opposition. But out of their deep poverty they have found means to build two churches within a year; one at Sarpsburg, Norway, which was dedicated to the worship and service of God on the first of November last; the other church, at Fredericshald, is approaching completion. The same fruits spring from our missions in Norway, Sweden, and Denmark, as also in Germany, as sprang from the early ministry of the Methodists in England and America, in the times of Mr. Wesley. Churches are formed by voluntary association, composed of men and women of devout hearts and self-denying lives; and this reacts upon the State Churches, and awakens them to activity and to a higher spiritual life. The following letter from Brother C. Willerup, the superintendent

of our missions in Norway, Sweden, and Denmark, will be read with great interest. It is dated at Fredericshald, November 14, 1857, and is addressed to the Corresponding Secretary:

DEAR BROTHER: The Lord is still blessing our mission, and the work is prospering. We have many good meetings, and since my last letter to you several souls have been converted to God. It is true we meet with opposition and trials, but we must expect that, and it is wonderful how the grace of God is sufficient for all things. I intended to have written to you before now, expecting to have had the church in Sarpsburg dedicated sooner. Now it is dedicated; yes, the first Methodist Episcopal Church in Norway was dedicated to the worship of Almighty God on the first of November. The house was crowded to excess. I think there were about a thousand people in the house, and very many were outside; some of them had come over thirty English miles. We had a blessed time of it, which I hope will never be forgotten by many, neither in this world nor in the world to come. I preached in the morning from the words: "In all places where I record my name, I will come unto thee and I will bless thee," the declaration of which at the very time confirmed its truth. At the communion meeting all the members were present, and it was a time of refreshing. O may God hasten the day when this whole nation shall be found sitting at the feet of Jesus, and may we as Methodists have a worthy share in accomplishing this glorious result. In the afternoon I addressed the Sabbath school, and in the evening I preached again to a large congregation, and likewise on Monday evening. Tuesday morning I returned home, but Brother Petersen kept up the meeting several nights that week, and not without success. The building of the house in Fredericshald is in a forward state. We hope in a short time to be able to dedicate it to the service of our Lord. (Would that I could say, "We hope to be able to pay off the debt in a short time.") Here, too, the prospect before us is continually brightening. God has been with us and is with us, and our feeble efforts have been crowned with his blessing.

Our classes meet regularly every week, and once a month I meet all the classes together, on which occasion we generally have a blessed time in hearing the members relate their experience, and find the most of them full of hope for heaven; so that, although our class-meetings and prayer-meetings are much opposed, they are still very interesting to our friends, thanks be to God. But while we thus rejoice in the Lord, we mourn over men, men dying in their sins. The work is increasing beyond all calculation; and from all appearance will continue to increase much beyond our ability to supply it, unless we obtain more missionary help. The brethren in the mission are faithful and untiring in their efforts, but there are many points they cannot reach, where the people are crying out, "Come over and help us." I have lately had several pressing invitations from the surrounding country to come and preach to them. What shall I do? It is hard to deny them. While we are working early and late, our opposers are not a whit behind; they are very zealous in destroying our labor. It happens sometimes that our young converts get into doubt because of the many voices they hear. They are told by the people, and by some who should know better, that if they leave the State Church they are sure to go to hell. O that God may help us to be "instant in season and out of season," and that we may not faint, for this is a field that requires toil, sacrifice, and perseverance. Our colporteur is still doing the best he can.

Brother Smith, from the Bethel Ship, was here about a month ago, but he is gone back to Slesvig, where he had left his wife at his mother's house. I have just received letters from Brother Larsen. He is at present on the western coast of Sweden, and working successfully, considering existing circumstances. I send you some papers, from which you will see that there is not yet, alas! religious liberty in Sweden.

And now, sir, allow me to conclude, by expressing our gratitude to our heavenly Father for all his goodness to us, for his preserving power, and for his continued blessing upon our work; and by asking a continuance of prayer for us, that all sufficient grace may be given to us, that we may be enabled to hold up the light of the glorious Gospel of Christ to poor souls now in darkness.

AN ENEMY caused an article to be published in a secular paper in New-York, setting forth that the Norwegians were heretics and infidels. That article elicited the following reliable communication:

"The Kingdom of Norway has about a million and a quarter of inhabitants, all nominally Protestant, there being neither a Roman Catholic church nor priest in the whole land; nor is a Jesuit or a Jew allowed by the constitution to set his foot on its soil. Still more, I am ashamed to say, until some six or eight years ago, no other Protestant Church than the LUTHERAN (which is

established by law) was tolerated. There are four or five bishops and near four hundred pastors, all of that Church, in that country. As might be expected, formalism has prevailed for so long a time and to such an extent, that there was almost no vital religion left in the Churches of that land. This was especially the case some twenty-five or thirty years ago, when it pleased God to raise up some good men, who labored, and not in vain, to revive the spirit of true piety among the people. One of these excellent men was a simple farmer, of the name of Hans Houga, who resided near Christiania, the capital of the kingdom. This devoted and zealous man, who had some means, and consequently could command his time, spent many years of his life in traveling over the country, collecting the few pious people, and instituting meetings for reading the Scriptures and prayer; in other words, of edification, at which men might find that spiritual instruction and nourishment which they did not and could not find in the cold and formal, and, in many cases, unevangelical services of the churches. But Hans Houga did not attempt to form a sect. He advised his followers to remain connected with the Churches, to attend them, to receive the sacrament in them, and derive all the good they could from them, and to hold their meetings in the week, and at such times on the Sabbath as would not interfere with the public worship in the parish churches. In other words, his meetings were precisely like those of the "Readers" in the northern parts of Sweden, which I have myself attended, and I can freely say that more simple, Scriptural, decorous, or edifying meetings I have never seen in any land. And yet these meetings in the region of Huddiksboll, Hernosand, and other parts of Northern Sweden, have been as much vilified by the enemies of the truth in that country, as those of these excellent people in Norway.

"About the year 1843 or '44, the Storting of Norway took the first step toward religious liberty, greatly through the influence of the King of Sweden, an enlightened man, who, if he could have his own way, would soon cause the intolerance which still disgraces both Norway and Sweden to disappear. They passed an act by which any Norwegian, who has reached nineteen years of age, may quit the National Church, and have, in conjunction with others, such a form of public worship as he may prefer, at his own expense however, and on the condition that he is not to consider himself exempt from bearing his share in the support of the National Church. This law opened the way for the formation of dissenting bodies of worshippers, and a considerable number of such bodies has been formed. Their meetings are the 'conventicles' spoken of in the paragraph in *The Tribune*, to which I have called your attention.

"What is meant by a 'religious revolution in Norway,' I am at a loss to imagine; for the religious movement whose history I have just sketched, hardly deserves that title. That a good work is going on in that country is certain, and I bless God for it. It has even reached the poor drunken, debased, and ignorant Laplanders on the upper coast of Norway, among whom one of the best men I have ever known has labored for years, and has translated the New Testament into their old Asiatic language, and done much to establish schools among them, and effected a great reformation among them. I might say that this good work was even commenced by a Danish or German officer, about the year 1820, of the name of Von Bulow, who personally and for years traversed the fjords and the fjelds of that country, and distributed the word of God and religious tracts, giving the people something better than the wretched infidel publications—translations from Voltaire and Diderot, and others of the French school—which the 'arch enemy' had been putting into circulation by his emissaries, in that remote and dreary region."

SCANDINAVIAN MISSIONS.

"More and more it spreads and grows,
Ever mighty to prevail."

DENMARK.—From Brother Thomas Smith, who was for several years the sexton at the Bethel Ship, and who sailed for Denmark in the month of August, the 9th

day, 1857, we have a letter dated at Sierslif, October 29th, mentioning his visit to Brother Petersen. He says: "The meeting together was most joyful. Brother Petersen is building a pretty little church [see the cut in the November number of the *Missionary Advocate*] really in American style. It has two aisles, good, comfortable seats, and a pulpit much like the one in the Bethel Ship; it is carpeted, and the kneeling-board around the altar is cushioned; they have two stoves. The walls, windows, and ceiling are really beautiful. It will be dedicated the first of November.

"Brother Petersen is indeed a man of God, and the members, one hundred and fifty in number, are humble and faithful children of the Lord.

"Having abode with Brother Petersen several days, I went down to Brother Willerup's at Fredericshald, who received me like a brother and a true pastor of the Methodist Episcopal Church. He also is building a church, but it is not so costly as Brother Petersen's. His members number, I believe, between sixty and seventy; but in that place many are halting between two opinions; some who are in official positions cannot leave the State Church and retain their places. Several officers and soldiers of the army are truly converted men, but they are not allowed to leave the State Church. On my last Sabbath with Brother Willerup, he preached from the words, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin.' He preached a truly Methodist sermon, or, as we say in Danish, 'he did not put his fingers between.' The people all behaved respectfully, no interruption of any kind. In the evening, the local preacher, Brother Alverson, preached. I prayed at the close of the sermon, and then went into the altar, and spoke a few words. After which the brethren and sisters told what God had done for their souls, and we really had nearly a little camp-meeting. The large hall was crowded with people, many standing, and all well behaved.

"I am now in Denmark, as a colporteur in the service of Brother Willerup. The people in Denmark are entirely free to leave the State Church. The king himself is the only exception, he may not do it. Here is a great and effectual door open. Pray for me, dear pastor, and ask the brethren at the Ship to pray for me."

This truly good man sold out his household goods, being pressed in spirit, and paid the passage of himself and wife, that he might go and make known, in his native country, the riches and freeness of the grace of our Lord Jesus Christ.

MISSIONARY APPROPRIATIONS.

THE REV. WILLIAM REDDY, Presiding Elder in the Oneida Conference, and a member of the General Missionary Committee, by appointment of the General Conference, gave the results of his observations and inquiries at the late session of his committee in company with the bishops and the Board of Managers of the Missionary Society. We give some extracts from his article in the *Northern Christian Advocate*:

Our people have a right to understand our missionary enterprise in its internal workings, as well as in its results. We ask them for money, and they have a right to know how it is applied. And as a general thing, when they can see through the machinery, and trace the stream from its source to its terminus, they will give freely. There are exceptions, however. There are those who do not wish to understand the matter. I heard the other day of a brother, worth probably his twenty thousand dollars or more, who gave the whole of one dollar to the missionary cause, and quoted the recent defalcation in the American Sunday-School Union as indicative of perhaps general corruption. A few thoughts, therefore, in regard to the internal organ-

ization and management of the Missionary Society of the Methodist Episcopal Church, may not be out of place.

The Officers are few. President and Vice-Presidents, Corresponding Secretary, and Treasurer, and Assistant Treasurer, comprise the officers. Of these, only one is a salaried officer, to wit, the Corresponding Secretary. His allowance is fixed, like that of all other Methodist preachers, not by himself, but by the Board of Managers. He gives his whole time to the work. The British Wesleyan Missionary Society has some *four or more* secretaries, who give their whole time to the work. The treasurers do their work gratis, and it is not a small work either.

Board of Managers.—There are sixty-four in all; thirty-two of whom are laymen, resident in New-York and Brooklyn, eminently practical and business men. These give much time and labor in managing the funds and the affairs of the society, besides being among the most liberal contributors to its funds. These business men watch the expenditures of the society with strict vigilance, and all may rest assured that there is no room for deception or prodigality under such surveillance. The treasurer's account is audited, and vouchers required for every dollar. Their services are all gratuitous.

Clerk.—The Board of Managers employ a clerk for the office, whose services are invaluable, and whose whole soul seems devoted to the great missionary enterprise, and the duties of his office.

The General Missionary Committee.—The whole Church is divided into as many missionary districts as there are episcopal districts, and there is one member of the committee to each district. The committee is appointed by the bishops, in accordance with the constitution of the society, but they are accountable to the General Conference, to whom they are bound to make a report of their doings. They receive no compensation for their services. This committee, in conjunction with an equal number from the Board of Managers, determine what missions shall be established or continued, how many missionaries are to be employed, and what appropriation shall be made to each mission, and review the whole policy of the society. Of course it is their duty to be well advised of the views and wants of the conferences which they severally represent. Their estimates and appropriations are subjected to the approval of the Board of Managers, who meet in joint committee with themselves, and also subject to the approval of two or more of the bishops. Thus it will be seen the utmost precaution is used that no hasty or ill-advised action shall be taken, and that no waste or perversion of funds shall occur; and hence the Church has ground for the utmost confidence in the appropriation of her funds. It seems impossible that there should be collusion or defalcation; at least it is highly improbable.

Cost of Administration.—In further confidence it may be said, that there is no benevolent society in the land so economical in its expenses as this. The cost of running the missionary machinery is but *two and a half per cent.* on the whole amount received; while the lowest cost of administration in any other of the benevolent societies is fourteen per cent., and some go up as high as fifty per cent. The secret is, we have no *paid agents*, and hence *no leakage* in that direction.

Credit of the Society.—The drafts of the Missionary Society have always been taken at par, and cashed at the banks anywhere in the country or city; and on the foreign stations they have passed from hand to hand as currency. Captains of vessels and merchants abroad have been glad to get them as bills of exchange.

Domestic Missions.—Among the domestic missions, those among the foreign population in this country are of the greatest importance. Unless this class of the population shall be brought under Gospel influences, they will *heathenize* us. Our social improvement, security to life and property, the moral training of our children, as well as the salvation of these comers, all demand and justify the expenditure of the money appropriated to them. These appropriations, as well as those for the English work, are under the control and direction of the annual conferences where they are located.

The conclusion is, that the missionary appropriations are reduced to the lowest practicable point for successful operation; and the *faith* and the *honor* of the Church are pledged to sustain and carry forward the work, and *it can be done.* If ever ministers are called upon to obey the apostolic injunction found in 1 Tim. v, 17, 18, 19, it is *now.* The Macedonian cry, "Come over and help us," comes from every land.

"Shall we to men benighted,
The lamp of life deny?"

May the Lord of the harvest give a glorious issue to the present pressure, and "crown the year with his goodness, and may his paths drop fatness."

LETTER FROM OUR BULGARIAN MISSION.

THE CHURCH will hear with pleasure, that our brethren, Rev. W. Prettyman and Rev. A. L. Long, aided by the advice of our brethren of the American Board Mission at Constantinople, have determined on the location of our new mission in Bulgaria. They have selected Varna and Shumla. Brother Prettyman is to reside at Varna and Brother Long at Shumla. The following letter from Brother Long will explain the reasons and movements of our brethren, in reaching this conclusion, under the general instructions given to them.

CONSTANTINOPLE, Nov. 10, 1857.

To the Corresponding Secretary:

DEAR BROTHER: The brethren of the American Board authorized one of their number, Rev. E. Bliss, an experienced missionary traveler who speaks the Turkish very fluently, to accompany us and render us all the assistance in his power. To Mr. Bliss we are much indebted for his valuable services thus kindly and cheerfully rendered us.

We left Constantinople about noon, on Wednesday, October 21, in the Austrian steamer "Schild," and after quite an unpleasant night upon the Black Sea, we landed at the city of Varna about eight o'clock on Thursday morning. Here we were permitted, for the first time, to tread the soil of that province which is now *our home*, and is to be the scene of our labors. We were agreeably surprised with the appearance of Varna. In fact, it looked more "like home," as we sometimes say, than any other Turkish town we had seen. We were soon waited upon by Mr. Bennett, the English consul, to whom we had a letter, and very cordially welcomed. Mr. Bennett accompanied us in a walk round the city, giving us much valuable information, and in the evening we dined at his house.

In the afternoon we called upon the pasha, presenting our firman and post-order. We were very courteously received, and our request of horses for ourselves and an arabah (or wagon) for our luggage, was duly attended to.

Contrary to previous impressions, we found Varna to be a very *healthy* place; fever and ague unknown. It is a place of great business, and although there are comparatively but few Bulgarians, (one hundred and twenty-five families,) yet it is the point to which the merchants from all parts of the province come to trade and transact their business. A missionary there could thus form acquaintances throughout the whole province, and prepare their minds for the truth.

There can also be a congregation of fifteen or sixteen persons convened now in Varna for English services. Mr. Bennett seemed much interested in our work, and strongly recommended Varna as our location. We left there ourselves very favorably impressed with its advantages.

On Friday morning we started on our land journey for Shumla. Mr. Bennett, the consul, and Mr. McCullom, the English telegraphic operator, accompanied us some distance out on horses. Our road lay over a vast undulating plain, well watered and very fertile. We

were very much reminded of our Western prairies. Some idea of the produce of the country may be formed, when I say, that in eighteen hours' travel from Varna to Shumla, we met at least one thousand wagons loaded with grain, to be shipped at Varna.

Contrary to previous expectation, we found the Turkish language the prevailing one, and the Turkish population far outnumbering the Bulgarian. However, the distinction is very marked, not only in personal appearance, but in the appearance of their villages. An air of cleanliness, neatness, and simplicity characterizes the Bulgarian people and their houses. Late in the evening we arrived at the village of Yasteppi, where we found a room provided for us through the kindness of the French telegraphic operator, who had been informed of our coming by Mr. McCullom, of Varna.

After a refreshing sleep we started early upon our journey, passed through several villages, and about four P. M. reached Shumla, where we again found a room provided for us (thanks to Professor Morse) at the khan, by the operator, Mr. Fleischer.

Mr. Fleischer is a Pole, who has been educated in Germany, and spent several years in England. His wife is an English lady. We found an invitation for us to dine with Mr. Fleischer. He had even mounted his horse and ridden out about two hours' distance to meet us, but unfortunately missed us on the plain. We spent the evening very pleasantly at his house. He is a very agreeable gentleman, and appeared interested in the object of our visit.

Shumla is beautifully situated on a spur of the Balkan Mountains, is strongly fortified, and is very healthy. Population nearly 40,000, of whom about 8,000 are Bulgarians, 1,000 Armenians, 1,000 Jews, and 30,000 Turks.

There are three good *Bulgarian* schools, seven hundred scholars in all; one reading room, one gymnasium. Considerable spirit of literature and education among them.

We formed the acquaintance of Mr. Milanovics, the principal of the gymnasium, a Servian by birth, but educated in Germany, and now identified with the Bulgarian people in their efforts to restore and improve their literature. He is quite an enthusiast in the study of languages, speaks English a little, and would make an excellent teacher of the Bulgarian language. He received us very kindly, and I believe was really anxious for us to select Shumla.

We also visited Mr. Styanovics, a rich Bulgarian merchant, the burgomaster of Shumla, and one of the most influential men of the province, to whom we had a letter of introduction from Mr. Bennett, of Varna. He treated us very cordially, invited and *advised* us to settle at *Shumla*, and promised us any assistance in his power. He also gave us a letter to his brother, a man of influence in Rustchuk. We remained in Shumla until Tuesday morning, when we left for Rustchuk. We stopped Tuesday night at the beautiful little town of Razgrade, where we were well entertained in a Bulgarian khan, and Wednesday evening found us in Rustchuk, which is the largest place of the three. There are about twelve hundred Bulgarian families in Rustchuk. Facilities for acquiring the language rather poor; the Bulgarian but little spoken.

We called upon the Prussian consul, Monsieur Kalische, the only Protestant in the place, to whom we had a letter from Mr. Bennett, and, although interested in our mission, he did not advise Rustchuk as a place in which to commence operations. We made the necessary inquiries concerning the place, delivered our letters of introduction to two or three Bulgarian merchants, and about noon crossed the River Danube, and went down about two miles to get on the steamer, as it would not land at Rustchuk by reason of a quarrel concerning quarantine. We thus had an opportunity

of seeing a little of Wallachia. After several hours' delay, we started down the river in the Austrian steamer "Albrecht," arrived at Galatz next morning, at Varna on Sunday morning, and Constantinople on Monday morning.

We had thus completed our tour, and after much deliberation and prayer these two places, Varna and Shumla, presented themselves to us in such a light that we could not feel justified in setting either one aside, both presenting essential advantages. As the communication between them is easy, we concluded to occupy them both, Brother Prettyman settling at Varna and I at Shumla. We look forward with confidence, hoping to see a reinforcement of our brethren in this field before many months. We are well convinced that the Church has no other mission of equal importance, if we may except the German. It is the call of God, and I believe that our Church will respond. However, we have now done our best in the way of selection, and enter upon our work feeling that God will bless our labors. We leave this city to-morrow, and hope to be in Shumla on Saturday.

FRANCE.

THE REV. DR. KIRK, having returned from Paris, gave an account, in the Mercer-street Church, New-York, of the result of his mission to the capital of France, which was to erect an American Protestant Chapel in that city for residents and travelers. His report was received with satisfaction. The service is to be conducted after the pattern of the Wesleyan Methodist Chapel in the same city, where the reading of a portion of the ritual is a part of every morning service.

RELIGIOUS PUBLICATIONS.—Of these in France, the Catholics have this year twenty-eight, the Protestants eleven, the Jews four. The Catholic publications are many of them of a class designed merely for the learned or the clergy, while the Protestant books "suit all classes, being in the form of attractive narratives or lessons in Christian morals, within the reach of all minds." The quotation is from a Catholic print, the *Revue des Deux Mondes*. Bitter complaints are made by Romish bishops about the activity of heretics in proselyting, and "the fearful plague of tracts flying in at the windows when the doors are shut against them." A Protestant banker has purchased a chapel in a very fashionable quarter of Paris, once belonging to Cardinal Fesch, and converted it into a Protestant church. A new Protestant church has lately been consecrated at Camarade.

Napoleon holds a strong hand over public journals. Four have lately ceased to appear; one has been fined fifty francs for false news, and the *Spectateur* has received a "warning."—*N. C. Advocate*.

MISSIONS AMONG THE INDIANS.

INDIAN MISSIONS in Oneida Conference. Rev. D. W. Bristol, superintendent, under date of Dec. 18, 1857, says:

This mission is composed of two tribes, the Oneidas and the Onondagas, residing some twenty-five miles apart. They are served by one white missionary, assisted by two native local preachers, one acting as preacher the other as interpreter.

At Oneida we have two day schools, which are supported by the state; two teachers and sixty scholars in attendance. Two Sunday schools, two teachers, forty-two scholars, and eighty volumes in the library.

We have here two good churches in good repair. During the year there have been a few conversions. One prominent member has died. Five children have been bap-

tized. There are forty-two members in full connection and five on trial. Two local preachers. In all, forty-nine.

At Onondaga we have one day school under the direction of the state, having in attendance sixty scholars under the direction of two competent teachers. Connected with the mission there is one Sunday school, one superintendent, two teachers, thirty-eight scholars, and twenty-five volumes in their library. There are thirty-nine members of the Church in full connection, fifteen on trial, with two local preachers; in all, fifty-six. Whole number at the two reservations, one hundred and five. Then we have a good church, which is in good repair, with the exception that the outside needs painting.

On the whole our mission is prosperous and encouraging.

DISTINGUISHED VISITORS.—A party, six in number, of the race of men who only are really worthy to be called native Americans, arrived in Chicago on Wednesday, Dec. 16th, from their homes in the valley of the Niobrara River in Nebraska. They are chiefs of the Poncas tribe, an independent nation, though formerly connected with the Omahas.

The Poncas tribe, of which these are the head men, number about nine hundred souls, of which about two hundred are warriors. Wah-gah-sah-pi is the oldest of the chiefs, being about fifty years of years. He is a man of superior intellect, a deep thinker, and a fine orator, with deep sonorous voice. It is anticipated that he will make a fine speech to the president on their reception at Washington.

THE AMERICAN INDIAN AID ASSOCIATION are putting forth certain statements of a terrible character as to the conduct of General Harney, in relation to some one hundred or more Sioux Indians, in the years 1853 and 1854. The Association, it is reported, have brought this and other alleged outrages to the attention of Congress, and intend to urge an early investigation.

SUPREME COURT OF THE INDIAN NATION.—A correspondent of the Van Buren (Ark.) Intelligencer, writing from Tahlequah, the capital of the Cherokee Nation, gives a very interesting account of the judges of its Supreme Court, some of whom are full-blooded Indians. He gives the following description of the Hall of Justice:

As one walks into the room when the Supreme Court is in session, he is at once impressed with a feeling of respect and awe. The room scrupulously clean, the long list of rules tacked to a post, the grave and sage appearance of the five judges, and the respectful demeanor of the attorneys, reminds one of the higher courts of justice in the States. A cautious man on entering the court-room will at once read the rules, that he may conform to them while he remains. The most important to strangers are those making it penal to spit upon the floor or walls of the room, to enter without first taking off the hat, to smoke in the presence of the court, or come inside of the bar. While the rule of most consequence to practising attorneys seems to be that which directs the language of address to the court, which must be in the following words: "May it please the court." There are five judges, namely, Chief Justice Riley Keys, and Associate Justices David Carter, Jesse Russell, John T. Adair, and Daniel. Judge Carter is the only one who ever practised law. Judge Russell is a pure-blooded Indian, and speaks English imperfectly.

THE TREASURY.

A PREACHER, AND A PEOPLE LIKE HIM.—"The Circular" reached me on Thursday. I showed it to some of the brethren, and then left the matter to take its own course, feeling that God would direct. On the Sabbath evening following, being the regular monthly prayer-meeting for missions, the brethren referred to the subject in such a manner as I thought would justify

me in presenting the subject directly, and asking for an extra collection of fifty dollars as our part of the deficiency. They gave it in five minutes, and with the best of feeling. Soon after this financial matters began to be embarrassed; but, to my surprise, the collection at the next monthly meeting was reported to me as being larger than any one ever taken in this church, at the missionary prayer-meeting, unless by special effort. The commercial crisis is upon us, and we feel it most sensibly. I questioned in my own mind whether it was best to ask for a collection at all this month, but concluded to go on in the usual course, but not make money at all prominent. But, sir, judge of my surprise, when the treasurer informed me that the collection exceeded even that of last month. I beg you, doctor, to prevent such a calamity to the cause of God as the curtailment of the missions. Give us a little more time, and the whole thing shall be righted. Rather than see such a great step backward, I would sell every book in my library, and give the whole, and that would be my all. The Society must go on, and the Church will sanction the course and provide the funds."

YOUTH'S DEPARTMENT.

POOR DAVID.—There is a wicked and cruel sect in India called the Kunds, who think it highly pleasing to their gods to offer them human sacrifices, particularly children. On the day of sacrifice they dress themselves in gay, fantastic clothing, and dance, with wild, extravagant gestures, to the sound of drums and pipes. A priest fastens the victim to a stake, and the Kunds rush upon him with knives, each eager to cut the first piece of flesh from his body. They think there is a peculiar virtue in this first piece, and it is buried in the earth before sunset. Many children have been rescued from these murderers, and there is a school kept by some missionaries on purpose for them. A letter of the late Dr. Scudder relates some interesting facts about some of the rescued children, which we give below:

Children rescued from cruel Death.—A few years ago some of these rescued children arrived at the gate of the mission-house. The children of the schools went out to see them. In a few minutes a little girl was seen coming forward, leading a little boy by the hand, exclaiming, "I have found my brother!" Mr. Wilkinson said to her, "How do you know that he is your brother? Perhaps you are mistaken." "O, no, papa," said she, "I am not mistaken. I thought, when I saw him at the gate, that he looked like a little brother of mine. So I said to myself, 'If he is my brother, he will know his own name.' So I called out, 'Pod, Pod!' and he lifted up his head, and came running to my arms." And this sister wept over her little brother, and kissed him, and at last, catching him up, she bore him away to her school-room.

The Rev. Mr. Sutton relates the case of two brothers who met under similar circumstances. They had both been sold, at different times, to the Kunds for sacrifices, by their unnatural uncle.

Poor David.—Among the victims formerly rescued was a very awkward lad who was called David. Great pains were taken to instruct him, but he was so stupid that at last he was devoted to the work of sweeping the mission-house. At this time our school was very full, and many of the young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David. He seemed possessed of new faculties. All were astonished at his understanding and answers. He now applied himself so diligently, and profited so much by instruction, that he was received into the Church. Soon he was taken into the printing office, and as he made rapid advances in his new business, he was made a compositor. While thus engaged there appeared on his skin numerous white spots, the first indication of leprosy, a very common and fatal disease in India. We sent him to the hospital, and every care was taken of him, but each of the white spots became a putrid ulcer, and his limbs were much eaten away. Nothing could arrest the progress of his malady or save his life, and as there was danger that he might give his disease to others, a tent was provided for him, from which he would creep, at service time, to the door of the meeting-room, and join in the service. A more interested listener I never beheld. One day I went, with my wife, to pay him a visit. He was stretched on his mat. His Testament was close to his

side. His Hymn Book was in his hand, and we saw that his attention was riveted on the following verses :

"Of all that decks the field or bower,
Thou art the fairest, sweetest flower;
Then, blessed Jesus, let not me
In thy kind heart forgotten be.

"Day after day youth's joys decay,
Death waits to seize the trembling prey;
Then, blessed Jesus, let not me
In thy kind heart forgotten be."

When we left his tent, my wife said, with great emphasis, "There lies an heir of glory, for though, like Lazarus, he is full of sores, like Lazarus, also, he is rich in assured hope."

Soon after this the spirit of this afflicted but happy youth took its flight, as we have every reason to believe, to the bosom of his Saviour, rescued by British hands from the cruel Kunds, and rescued from eternal torment in consequence of his having been sold to them for the purpose of being sacrificed.—*The Carrier Dove.*

GERMANY.

REV. L. JACOBY writes to the Corresponding Secretary :

DEAR BROTHER: Though the time of our annual report is at hand, I thought you would be glad to hear that the work of the Lord is prospering among us.

Since the session of our conference I have visited different missions, namely, Hamburg, Saxony, and Oldenburg.

Hamburg is continuing to make very slow progress, but we have a very interesting and faithful class there, and our meetings are well attended. Brother Dietrich is laboring faithfully, and is well beloved.

Oldenburg.—We had our quarterly meeting in the center of the circuit, and the brethren and sisters walked as far as fifteen miles to attend and enjoy the meeting. The Lord was with us. Though in the city of Oldenburg itself there is little hope, in the country the work of the Lord is prospering. I am fully convinced that our work has got a sure foundation in this duchy, and if we only had the men we could soon get large societies. Wherever we have commenced in the country, the Lord has given us souls as wages, that we soon could commence a class.

Saxony.—There is no part in the work where the brethren have to go through so many trials as here, and still the Lord is blessing and prospering them. I had here a very good quarterly conference, and we licensed a young brother to preach, who promises to become very useful. Brother Wunderlich labors here with great self-denial, and is very self-sacrificing. May the Lord strengthen him.

Switzerland.—We have from Zurich the best news. The clergy had induced the stadtholder to deny Brother Jacobsmuhlen the permission to stay in Zurich. *By the kind and prompt attention that our minister resident, Hon. T. S. Fay, paid to the matter, and through his intervention, Brother Jacobsmuhlen was permitted to remain there.* The meetings are well attended, classes have been commenced, but our brethren can hold only one meeting in the place they rented, and they are not able to find another one. If the Church wishes that Methodism shall get a foundation in Zurich, we must be able to buy a house for a chapel and a book concern. A brother in Germany has given two thousand thaler gold for this purpose, and I doubt not that if this subject is brought up rightly before our Church, we will be enabled to buy a house. A door would be opened to us for all Switzerland, if we first had laid a sure foundation in Zurich, and now is the most suitable time. I believe that we would be able to buy this winter a cheap property, if we had the money. Let a few wealthy brethren connect themselves in a movement in the beautiful city of Zurich.

South Germany.—We received from Brother Nuelsen a very interesting letter. The Lord is blessing his la-

bors. We have finally got the right man for Alsace, who is wise enough to keep the *gens d'armes* far from him, and the Lord is with him. In one place of Brother Nuelsen's field of labor "they are dead," as he writes, "which sought the young child's life," and the brethren breathe more freely. In another place a class has been commenced of persons who have been awakened by religious letters from their relatives (members of our Church) from America, and converted in the open-air meetings of our brethren of F., held in the summer. So you see the Lord is doing his work. I am only sorry to say that Brother Nuelsen's health is not as strong this winter as his wide and important work requires. May the Lord strengthen him.

The work on the different fields of labor continues to prosper. Next Sunday I attend my quarterly meeting in Bremerhaven.

We have been very sorry to hear that the treasury of our society is in so great embarrassment. The M. E. Church has always been a missionary Church. As such a one it has received great and abundant blessings from the Lord, and I am fully convinced that she can only exist in an aggressive and advancing state. May we never forget that, and as we send up our prayers for the welfare of our beloved Zion, we should also pay our debts to the Lord, to the Church, and to our fellow-creatures.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above *my chief joy.*"

May the Lord comfort you, my dear brother, who are exposed to so much suffering under this great calamity, and may you see thousands coming into the treasury, and hear of thousands being brought by the missionaries to Christ.

MISSIONS TO FOREIGN POPULATIONS.

WELSH MISSION.—Rev. J. Ellis, the missionary, reports accessions to his charge, and increase of spirituality, quite apparent in increased attention to class-meetings and every other means of grace.

GERMAN DEPARTMENT.—Rev. W. Kuhl, presiding elder of Beardstown German District, writes to the *Western Advocate* :

"When I was appointed to the Quincy district three years ago, it comprised 11 missions, with 873 members. During my stay they increased to 23 fields of labor, and to 1,707 members. Three missions and 290 members of these were transferred to the Rock River Conference by action of the last General Conference, and now there remain in our conference 20 charges with 1,417 members, which are now divided in two districts, each of 10 charges. Our increase last year was 385 members. In those three years we built 11 churches and 6 parsonages, and purchased two of the latter. Of the 20 charges there are 11 that support their preachers without any aid from the Missionary Board. It was hard work for me, especially last year; but God gave me strength of body and soul: to him be all the glory."

MISCELLANEOUS.

A GOOD BEGINNING FOR A YOUNG CHRISTIAN.—Rev. Dr. Porter was preaching in one of our city churches, when, at the close of the preaching, and at the beginning of the prayer-meeting, a stalwart-looking man came up to the altar, and deliberately laying aside his overcoat and umbrella, approached the doctor, asking him if he had anything to do with the *Advocate*. The reply was "Yes," when the man asked further if he could put some missionary money into his hands to

go into the treasury; and being informed that he might, he put five ten-dollar gold pieces into his hand, requesting that his name might not be mentioned, further than to say it was from a friend to the missionary cause, who could not be present at the time the missionary collection was taken up. We call this "a good beginning" for a young convert, who, we understand, has been but a few months in possession of the "pearl of great price."

MISSIONARY CARE AND IMPROVEMENT.—One of our preachers writes us: "I have been attending to our missionary interests, and will realize, notwithstanding the 'hard times,' at least *three* times as much as we raised here last year."

"ANOTHER LIFE MEMBERSHIP".—Well, we hope our friends of the Genesee College and Seminary will keep on; perhaps they have adopted the plan of some other societies we know of, which is first to make every member of their church a life-member, and then begin with the children of the Sabbath school.

CHINA.—Our latest dates are Sept. 30, Oct. 3-6. The families were in health, and Brother Wentworth was absent in Shanghai at the last date, Oct. 6th, very much recruited and encouraged with respect to his health and his work.

NORWAY.—The latest information from this field came to hand as we were going to press. It is under date of November 25th, 1857.

The great financial pressure upon us seems to be felt by every one of the Christian nations. Brother Petersen, whose church was dedicated on the first of November, seems much to fear that a brother, who bears the principal burden of the debt remaining on the house, is likely, or rather is in much danger of being obliged to sacrifice every cent he is worth in this world, in order to save the church edifice.

THE RICHEST MAN IN ENGLAND is the Marquis of Westminster. His property is estimated to be worth \$150,000,000. His annual income is \$3,500,000. His ancestors owned immense tracts of unoccupied land in Westminster, which, since London has increased so largely, has become of great value as part of the city. His former title was Lord Grosvenor.

DEATH OF A MISSIONARY.—We deeply regret to announce the death of the Rev. Daniel Whitaker, a missionary of the American Baptist Missionary Union to Birmah. Mr. Whitaker graduated with the first theological class from the Rochester Seminary, and has been cut down in the midst of his years and usefulness. He died at Maulmain, Aug. 18th, of fever, after an illness of six days.—*Rochester Democrat.*

NEW-YORK CITY TRACT SOCIETY.—The thirty-first anniversary of this society and the thirty-fifth of the Female Branch were celebrated lately at Rev. Dr. Adams's Church in Madison Avenue, in the presence of an immense audience. Rev. Dr. Adams presided. After prayer by Rev. Dr. Lathrop, and singing, the Treasurer's Report was read, by which it appears that \$17,406 63 were received during the past year, all of which was expended but \$964 69. The Female Branch had collected \$1,626 60, and secured seven life-members. The Society during the year has employed 21 ward missionaries, 3 missionaries among the Germans, and 1 each among the Swiss, French, Jews, and Seamen, and 2 among the emigrants. The number of visitors who have called on families is 1,011, and they have distributed 1,257,458 tracts, containing 5,829,311 pages, 907 Bibles, and 1,114 Testaments. During the same period 2,931 children have been gathered into Sabbath schools, and 512 into other schools, and 384 persons have been, it is trusted, hopefully converted to God. After the reception of the Reports, addresses were delivered by Rev. Dr. John M'Clintock, Rev. H. D. Ganse, and Rev. Dr. Wm. Adams. The audience were dismissed with the benediction by Rev. Dr. M'Clintock.

LARGE LIBERALITY.—*Seth Grosvenor*, late of the city of New-York, where he was for many years engaged in mercantile pursuits and in a generous support of every benevolent enterprise, left handsome bequests. His donations in this city alone are reported at \$170,000. Here is a list of some of his charities :

The Lying-in Asylum	\$10,000
Asylum for Old Ladies.....	10,000
American Bible Society	10,000
American Society for Ameliorating the Condition of the Jews	10,000
American Home Missionary Society.....	10,000
American Sunday-School Union.....	10,000
Colonization Society	10,000
American Tract Society	10,000
Presbyterian Board of Education.....	10,000
Mercantile Library Association	10,000
New-York Historical Society.....	10,000
Institution for the Blind	10,000
Deaf and Dumb Asylum	10,000
New-York Hospital	10,000

He gives to the Board of Education of this city the sum of \$30,000, to be invested forever, and the income expended in books to form a library for the Free Academy. The Board of Education are allowed, however, should they think it more beneficial, to give some portion of the income, not exceeding \$500 a year, for the purchase of books for any of the ward schools. Mr. Grosvenor has also donated to the corporation of the city of Buffalo the sum of \$40,000 for a public library.

Mr. High, of Chicago, made several bequests, by will. To the Boards of the Presbyterian Church he gave to the

Board of Missions	\$5,000
Board of Education	6,000
Board of Foreign Missions.....	5,000

In all

.....	\$16,000
To other benevolent enterprises :	
Protestant Orphan Asylum, Chicago	\$1,000
American Home Missionary Society	1,000
American Board Com. Foreign Missions.....	1,000
American Tract Society	1,000
.....	\$4,000

The *Christian Witness* states that *Mrs. Mary J. Smith*, recently deceased at Newburyport, Mass., has left, among others, the following legacies :

Jubilee College, in Illinois	\$1,000
Massachusetts Colonization Society	1,000
Widows and Orphans of Deceased Clergymen of Massachusetts.....	1,000
Home for Aged Females in Newburyport	500
Bethesda Society in Boston	500

Total

NEW-ZEALAND WORSHIP.—The New-Zealanders frequently worshiped idols, before the Gospel was preached to them, in a very curious way. Holding a string in their hands, which they had previously tied around the image, they would give it a jerk occasionally. Why? To make their dumb god listen to their prayers! They supposed that he might be asleep, or thinking about something else; hence his attention must be drawn to their requests by a pull of the string.

STATISTICS.

PROGRESS OF THE GOSPEL.—The *Foreign Missionary* publishes a most interesting calculation, which it says may be relied on as substantially accurate, showing the relative progress of Christianity in the United States from 1832 to 1854, so far as indicated by the proportion of ministers and Church members to the whole population. The figures are cheering, as they indicate, in these two respects at least, a slight advance :

	1832.	1848.	1854.
Population	13,713,342	18,768,822	29,953,000
Ministers	9,537	17,073	25,427
Or, one in	1,437	1,098	1,020
Communicants	1,342,476	2,544,768	3,337,822
Or, one in*	7½	5	5½

* Leaving out the juvenile population under ten years.

PROTESTANT DENOMINATIONAL STATISTICS.

GREAT BRITAIN.

CHURCH OF ENGLAND.—Formally emancipated from the See of Rome, by Acts of Parliament, in 1534.

ARCHBISHOPS.

Canterbury, Dr. J. B. Sumner.
York, Dr. Thomas Musgrave.

BISHOPS.

Bangor, Dr. Christopher Bethell.
Bath and Wells, Right Hon. Lord Auckland.
Carlisle, Hon. Dr. M. Villiers.
Chester, Dr. John Graham.
Chichester, Dr. A. T. Gilbert.
Durham, Dr. Charles Thomas Longley.
Ely, Dr. Thomas Turton.
Exeter, Dr. Henry Phillpotts.
Gloucester and Bristol, Dr. C. Baring.
Hereford, Dr. R. D. Hampden.
Lichfield, Dr. John Lonsdale.
Lincoln, Dr. John Jackson.
Llandaff, Dr. A. Ollivant.
London, Dr. A. C. Tait.
Manchester, Dr. James Prince Lee.
Norwich, Hon. Dr. J. T. Pelham.
Oxford, Dr. S. Wilberforce.
Peterborough, Dr. George Davys.
Ripon, Dr. Robert Bickersteth.
Rochester, Dr. George Murray.
St. Asaph, Dr. T. V. Short.
St. David's, Dr. C. Thirlwall.
Salisbury, Dr. W. K. Hamilton.
Sodor and Man, Hon. Dr. Horatio Powys.
Winchester, Dr. C. R. Sumner.
Worcester, Dr. Henry Pepys.

Of the 11,728 benefices in England and Wales, 1,144 are in the gift of the crown; 1,853 in that of the bishops; 938 in that of the cathedral chapters; 770 in that of colleges; 931 in that of clergy of mother Churches; and 6,092 in that of private persons. Revenue of the Church amounted in 1831 to £4,292,885. Since 1831, 2,029 new churches have been built. Present number of churches, 14,077; of sittings, 5,317,915; of ministers, about 17,950. In Ireland there are 2 archbishops, 10 bishops, and 2,248 ministers. In the British colonies and dependencies 26 bishops, and about 1,250 ministers.

CHURCH OF SCOTLAND.—Became entirely Presbyterian in 1638. *Lord High Commissioner*, Lord Belhaven. *Moderator*, Rev. James Robertson, D.D., Edinburgh. *Procurator*, Robert Bell. *Clerk*, John Lee, D.D. *Deputy Clerk*, Alexander L. Simpson, D.D. *Law Agent*, J. Beatson Bell, W.S. Has 16 synods, 83 presbyteries, and 1,183 congregations (including parish churches and *Quoad Sacra* chapels.)

THE FREE CHURCH OF SCOTLAND.—Originated in the disruption from the Church of Scotland, in 1843. *Moderator*, Rev. J. J. Wood, D.D., Dumfries. *Legal Adviser*, Alexander Dunlop, Esq., Advocate, M. P. *Principal Clerks*, Rev. Patrick Clason, D.D., Rev. Sir Henry Moncrief, Bart., Edinburgh. *Deputy Clerk*, James Crawford, jun. Has 17 synods, 71 presbyteries, and 889 churches. It has 3 colleges for the education of students for the ministry: Edinburgh, under the care of 7 professors; Aberdeen, with 3 professors; and Glasgow, with 4 professors. The number of theological students is about 200. Funds raised 1856-57; sustentation of ministers, £110,201 7s. 7d.; building fund, £43,433 2s. 9d.; Congregational fund, £87,870 19s. 2d.; missions and education, £48,858 2s. 11d. Total, (including the above sums, and other miscellaneous collections of £18,511 7s. 10d.!) £308,875 0s. 3d. Total raised from 1843 to 1857, £4,212,150 2s. 6d.

UNITED PRESBYTERIAN CHURCH.—Composed of a Union, constituted in 1847, of the Secession (formed in 1732) and Relief (originated in 1752) Churches. Has 31 presbyteries in England and Scotland, and 495 ministers. It has a Theological Hall in Edinburgh, under 5 professors.

THE REFORMED PRESBYTERIAN SYNOD.—Originated in 1706. Sometimes called *Cameronians*, after the Rev. Richard Cameron; and sometimes *Covenanters*, from their adhesion to the *Covenant* afterward. Has 6 presbyteries, 41 churches, 1 professor of divinity, and 34 ministers.

THE SYNOD OF UNITED ORIGINAL SECEDERS was dissolved in 1852, and united to the Free Church; 25 congregations, however, refused to join that Church, and still continue a separated body, divided into 4 presbyteries.

THE SCOTTISH EPISCOPAL CHURCH.—Has 7 bishops, and 130 churches. There are 12 English Episcopal chapels in Scotland not in connection with the Scottish Episcopal Church.

PRESBYTERIAN CHURCH IN ENGLAND.—Instituted in 1836. There are now 7 presbyteries, and 87

churches. Their theological college, in London, is under the charge of 3 professors. There are also 18 Presbyterian Churches in the North, West, and South of England, in connection with the Church of Scotland, which are to be formed into 3 presbyteries and 1 synod.

CONGREGATIONALISM.—Supposed to have been founded in England about 1580. At first its adherents were called *Brownists*, from Robert Brown, a founder of the sect; afterwards, Independents. Latterly, by some, the term "Congregationalists" has been preferred. From the official returns for 1856, it appears that there were then in England 1,645, in Scotland 101, in Ireland 24, Independent ministers; but of these 332 were without a pastoral charge. There had been 50 deaths; 202 resignations and removals, 45 of whom remain without a charge; 63 new settlements. In 11 colleges and theological academics, conducted by 32 professors and tutors, there were 223 students. 57 chapels had been built, or enlarged.

BAPTISTS.—The first General (Arminian) Baptist Church is said to have been formed in London, in 1607; the first Particular (Calvinistic) Baptist Church, in 1616. In the Baptist Manual, for 1857, there are the names given of 1,133 pastors in England, and of 13 in Ireland; but many of these are engaged in secular business. During the year there had been 95 settlements, and 24 ministers had died; 14 new chapels had been erected, and 4 enlarged.

LADY HUNTINGDON'S CONNECTION.—The college at Trevecca was founded in 1768, and in 1792 it was transferred to Cheshunt. The list revised at the last Conference, held in 1857, contained the names of 72 ministers.

FRIENDS, OR QUAKERS.—This sect rose about the middle of the 17th century. Numbers about 15,000.

UNITED BROTHERN (Moravians).—First assumed the form of a distinct ecclesiastical body in 1457. The first settlements in England were made about 1742. The number of communicants between 2,000 and 3,000.

NEW CONNECTION.—Formed in August, 1797, of about 5,000 members. At the last conference there were in England 10 districts, 52 circuits, and 4 missions, 112 preachers, and 19,247 members; in Ireland, 6 circuits and stations, 7 missionaries, and 570 members; and in Canada 57 circuit preachers, and 4,405 members. There has been an increase of 867 members in England, and a decrease of 24 in Ireland. The next conference will be held in Hull, on Whitmonday, 1858.

BIBLE CHRISTIANS.—1818. Consists of 28 circuits, and 65 missions; with 157 itinerant preachers; 1,280 local preachers; 17,536 members; 21,630 scholars; and 4,642 teachers.

PRIMITIVE METHODIST CONNECTION.—The Minutes of the 38th Annual Conference of this body state that there are 598 traveling preachers, male and female, 2,010 connectional chapels, 3,171 rented chapels, etc., and 110,683 members, including the home and foreign missions. Increase, 2,126. The next conference will be held in Doncaster, June 4, 1858.

THE ASSOCIATION.—Formed in 1835, by the secession headed by Dr. Warren, and some who seceded, principally at Leeds, in 1829. At the second assembly of this body, their numbers were stated to amount together to 20,275. In 1857 there were in England 93 preachers. The members in England and Scotland were 20,873, being an increase on the numbers returned last year of 2,865; in Wales 250, being an increase of 22; in Ireland 34, being an increase of 14; and on foreign stations 1,185, being a decrease of 60. The next conference will be held in London, July 30, 1858.

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

CORRESPONDING SECRETARY OF THE SOCIETY.

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

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