

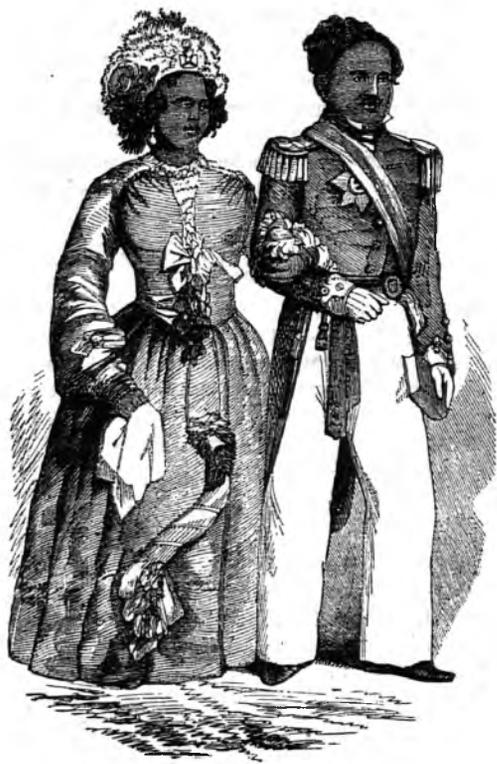
MISSIONARY ADVOCATE.

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

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RADAMA II, KING OF MADAGASCAR, AND HIS QUEEN.

MADAGASCAR.

THE FOLLOWING FACTS are now clearly ascertained. The number of native Christians in Madagascar has not been exaggerated in the representations of their friends, but actually exceeds their largest calculations; the suffering captives were all set free, they returned to their homes, and, under the auspices of the new government, enjoy unrestricted religious liberty. The Christians are importunately requesting the earliest visit of Mr. Ellis at the capital, and through him they entreat the London Missionary Society to send missionaries and teachers forthwith; with equal urgency they beg for Bibles and other books, from which they may acquire Scriptural and useful knowledge; and in all these measures they have the sanction and cordial concurrence of the new sovereign.

AFRICA.

AN APPEAL FROM BISHOP BURNS.

BY J. P. DURBIN, D. D.

Liberia, December 27, 1861, is our latest date from Africa. It is a letter from Bishop Burns, in which he very earnestly sets forth the necessity of young, energetic, and pious men in the conference. Liberia has given two or

three lately to the conference, but the supply is looked for from America. Although the administration of our missions in Liberia is in the hands of the bishop and the conference, we will find means to enable persons to go forward to Liberia if they are well attested to us as suitable persons as preachers, to join the conference, or well qualified as teachers. We do not encourage or aid any to go to Liberia from curiosity or love of adventure, but only such as are qualified, and are ready to devote their lives to the missions in Africa.

Bishop Burns pleads for such men from America, and urges as one reason the promise of great usefulness and a large harvest. He says:

We have said that our field is one of *promise*. We have the largest church accommodations by far of any denomination in the republic. The houses are mostly of brick or stone. We gather into them, from Sabbath to Sabbath, the largest congregations. Our educational agencies and influence are proportionably in the lead. Our Sabbath-schools swarm with children, Americo-Liberian and native. A brother, writing from Cape Mount a few days since, says: "Our Sunday-school numbers one hundred and forty-six, of whom one hundred are natives and forty-six Americans." This is by no means an exception. It rather indicates the rule, and yet we ought to be breaking forth on every side; and if we had the men and women we need in sufficient number for the most important points we should have nothing to arrest our progress. To supervise and carry forward these educational interests to complete success; to fill the pulpits and train these growing congregations, not only in the knowledge and love of God, but in habits of self-reliance and Gospel extension, we require men, and women too, that know where to begin, what to do, and who are not afraid to do—men "*full of the Holy Ghost and faith*." In the hands of inferior men this promising field, so suited to the genius and aspirations of holy, persistent servants of God, will wither, droop out an ineffectual existence, and finally its signs of promise fail, or pass into other hands.

Bishop Burns's plea ought to have great weight, even with white men and women who are ready to lay down their lives, perhaps early, in Africa if they go there to serve; but it ought to have overwhelming influence with the sons and daughters of the African race born and raised as Christians in America. The cultivated and pious among them owe themselves to the work of redeeming Africa from heathenism and the lowest of savage states. The missionary board, years ago, abandoned the practice of sending white men and women

to Africa because they cannot live there, and looked to a supply of preachers and teachers raised up among themselves or obtained from the free colored people of America. Each of these sources has yielded but a scanty supply. Every colored man that has come to our knowledge, or that has applied to us for aid to go to Liberia to serve in our missions, and has produced satisfactory testimonials, we have granted aid to go forward. The truth is, nearly every one of such colored people have heretofore been unwilling to go, and have been supported in their unwillingness by the advice of their friends among the white population. In all our applications, and they have not been few, to intelligent, pious, and active colored men, to go to our missions in Africa, but one has succeeded, and this one was in Baltimore. We have aided in sending forward three or four who applied to us for aid and furnished testimonials. And one of these we had applied to years before, and he then declined, afterward offered to go, and was sent out.

We say so much to show the descendants of Africans in the United States what seems to us to be their duty, and to say, if they are worthy, and fit, and devoted, they can have aid to go to Liberia to serve in our well-organized and promising mission conference. Only such persons need offer; and such, too, must be well supported by written testimonials from suitable persons who have personal knowledge of them. Where are the colored young men of piety, promise, and action, born and raised in America, in the light and with the knowledge of Christianity, who are ready and willing to go to Africa and give their lives to the work of Christianizing that dark land? We should be glad to know them and help them forward.

INDIA.

THE QUARTERLY REPORT of the Superintendent of the India Mission for the quarter ending December 31, 1861.

To the Corresponding Secretary:

DEAR BROTHER,—We are permitted to see the close of the year 1861 with the lives and health of all the members of this mission still preserved by a merciful Providence. The "famine" has been followed by "the pestilence which walketh in darkness," but we still live. So far it has pleased God to say in our behalf, though thousands have "fallen on our right hand" during this eventful year "it

shall not come nigh thee." So we "sing of mercy as well as of judgment," blessed be God.

In the Bareilly Mission, during the past quarter, they have had indications of the Lord's presence and power which have cheered the brethren laboring there. One case in particular has attracted much attention and created a deep excitement. A young man, son-in-law of the native postmaster, had become acquainted with Christianity by our books and preaching; and, so deeply did he become interested in his soul's welfare, that his visits to our missionaries and his attendance on our services became more frequent and open. This soon attracted attention. He was questioned by his friends, and owned his convictions and determination to forsake all for Christ. A keen persecution was brought to bear upon him. He was reasoned with, persuaded, and at length threatened with violence if he would not give up Christianity. He tried to maintain his ground, but the trial was beyond endurance, and he was forced to leave his home. He took refuge with our native preachers, who encouraged him all they could. But his friends were resolved not to give him up so easily. His father-in-law followed him, and finding him firm in his resolve he became quite violent, so that the missionary had to be sent for to protect him. This bigoted Hindoo then seemed to calm down, and declared he had no intention of injuring him. He went into the city and brought a rajah in his carriage to reason with him. "His highness" came and talked with the young man, but seemed to make no impression. His offers of "a good salary" and other favors were all insufficient to shake his resolve. The father-in-law then tried to induce him to return home with him. This he feared to do, and the missionary refused to see him forced to it. The rajah then requested him to go home with him, even for that one night, that they might have the pundits to reason with him. Ambica Church still seemed afraid to trust himself with them. But on the rajah giving his "word of honor" that no violence should be attempted, and that he would return him safe and sound in the morning, it was agreed that he should pass through this additional test. The mission had many an anxiety on his behalf that night, and earnest were the prayers offered that God might bring him through the trial in safety.

All the inducements they could bring to bear upon him that night and next morning were tried, and it is said that incantations and offerings were imposed; but the youth passed through them all unmoved, and seeing him decided, they returned him in safety to the Mission House.

His father-in-law then came again and besought him to abandon Christ and return to their gods. Finding him immovable, and while the missionary's back was turned for a moment, he exclaimed, "I am ready to be hanged on your account," and with a fearful blow with a heavy stick on his face he felled him to the earth. Though stunned, he was not seriously injured; and when the missionary, attracted by the sound of the blow and the fall, rushed out, the poor misguided father-in-law was flying across the inclosure, probably thinking he had killed Ambica Church.

As the law affords our converts, in common with all other persons, protection from violence like this, it was considered proper that the case should not be passed over. Accordingly the magistrate of Bareilly was applied to, and the man was summoned to appear before him and answer to the charge of assault. It will illustrate the deep depravity of those people

when it is stated, that on the trial a man was found who swore that the father-in-law did not strike him, and, when asked to account for the mutilated face before him, he said the young man "had accidentally struck himself against a beam," though there was no beam within five or six feet of the top of his head where he then stood!

The magistrate fined the father-in-law fifty rupees. The penalty seems inadequate, but the law was vindicated, and people have been taught by it that there is justice for Christians, and that they cannot be injured with impunity.

A situation has been found for Ambica Church in one of our mission schools, where he bids fair to be useful. He is diligently studying, and we entertain good hope of him. He carries a heavy cross, which bespeaks for him the sympathy and prayers of our people. His wife and child have been wrested from him. She tried when he left to escape with him, but her father prevented it, and holds her with an iron grasp, and whether she will ever join her husband is doubtful. Meanwhile all possible means, we fear, are employed to poison her affection for her husband, and it seems probable they will succeed in utterly alienating her from him. Such is the condition of many a Christian convert in India.

Shahjehanpore.—Brother Humphrey is laboring hopefully to establish our mission in this great city. He is looking earnestly for the arrival of the brother who is to aid him in his plans of usefulness.

Seetapore.—Brother Gracey, in Seetapore, has begun his work with a brave heart and under good prospects. He has an efficient native helper, and already they have a little congregation and a school, both very interesting indeed. We look upon Brother and Sister Gracey as a very decided acquisition to our mission, and are very grateful for them.

Luckempore and Wesleyppore.—Brother Parker is faithfully laboring, aided by his excellent wife, to improve the providential opening for our mission near Luckempore. Our "Christian Village" contains over one hundred souls, each of whom is a worshiper of the Christian's God and Saviour. They are agriculturists, each man earning his own living. We are establishing a good school for their children, and all seems very hopeful. I trust to be able, in my next annual report, to give all requisite details about this interesting work. We have named the place "Wesleyppore," and are building a place of worship for them, the funds being kindly provided by friends in India.

Lucknow.—The chief point of interest in our Lucknow Mission, during the quarter, has been the great increase secured to our *Female Orphanage*.

All who know anything of India are aware how degraded are the female sex here; and those who know India best are impressed with the conviction that our progress must be very slow unless we can obtain access to the female mind. For some time it seemed very doubtful how this could be done. The jealousy of the natives about allowing their girls to come to school is very great, and I well recollect what rejoicing there was among our missionary ladies when we obtained the first three female orphans to educate. By diligent search we kept on till, at the beginning of this year, we had about thirty female orphans collected and placed under Sister Pierce's efficient training. We all looked upon that little female school as one of the chief hopes of our mission, expecting that from it would come the educated and Christian wives of the native teachers and preachers whom we look for from

our boys' orphanage in Bareilly. The fewness of the number of girls, however, was a cause of anxiety. But God was taking care of this also, and arranging for the increase of that orphanage by ways we had then little idea of. "The famine became sore in the land," and large numbers perished in the western part of our mission field. Government stepped in, and ordered arrangements to be made to save the children of those who had died. They were collected, to the number of over one hundred, in one of our cities; and hereby is introduced a singular story. I need not mention any name, though the facts are now notorious enough through this province, and I wish to leave the man who did what I am about to relate to his own conscience and to God. Probably he may regret his course at a future day.

The magistrate who collected those children was no friend of missions. He has on more than one occasion shown himself hostile to us and our objects. Persons at a distance can hardly imagine how any man, professing to be a *Christian* at all, could act thus. It ought to strike terror into the consciences of such men to think that there is a day coming when the blasphemy of Mohammedanism and the dishonoring idolatry of Hindooism will be confronted in person by the indignant Son of God in judgment; a day when the favor shown such systems to the prejudice of Christianity, under the hollow profession of "neutrality," will be condemned by Him who has declared beforehand to all such men, "*He that is not with me is against me.*" His holy word assures us there is no "concord between Christ and Belial," or "fellowship between light and darkness," and they "labor in vain" who try to institute it. The very natives around us have sense enough to know and acknowledge, that if a man have a religion he ought not to be ashamed of it, but own and aid it as they do their systems. This they can understand; but it is utterly beyond their comprehension to see a professed Christian frowning on his own religion and favoring theirs. Though they may flatter, they doubt the sincerity of such a man, and well they may doubt it. Cases enough could be quoted to show that they have no objection to any man's zeal for his own creed, if he will but allow them liberty freely to follow their views and usages. This done they wont complain. But they must think it an odd sight indeed to see a Christian practically persecuting his own faith, and putting impediments in the way of its progress.

There are a few such men still left in India, and the gentleman in question was somewhat of this class. The government could only interpose to save these children from death, but were indisposed to take the burden of their permanent support; so that benevolent individuals, and Christian missionaries especially, all over the Northwest were offering to take up some of the wretched orphans collected and feed, and clothe, and educate them.

It was a common charity. If a Mohammedan took any of them, it was understood he was at perfect liberty to educate them in his own faith; a Hindoo might do the same; and certainly a Christian could not well be denied the equal liberty granted to the other two.

Now it was known to this worthy magistrate that our mission was willing to take a number of these orphans off the hands of the government and provide for them. But he resolved, it seems, that we should not have the opportunity. Any one else might obtain them, but *we* should not. His intentions were publicly talked of. Other magistrates might send orphans to us, or even the natives themselves might bring them, as they did; but *he*

was not going to let us have any of those that had been collected by him!

We quietly waited upon the providence of God to see what would come of all this talk, and, just at the critical moment, public duties called off this person to a distance; another magistrate was appointed, whose views of duty to God and these children were very different from those of his predecessor. We made our application, offering to take such children as could not otherwise be provided for, and our offer was entertained in a manner at once gentlemanly and humane.

We have reason to think that the former incumbent, hearing of our application, set himself to prevent our success. Distant though he was, probably a correspondence ensued, and it may be that the matter even went up to the government. This would seem likely, as the issue shows that the right of the present magistrate to act on his own views and convictions was vindicated.

He informed us, after some weeks of delay, that we could have the children for which we had applied, and he directed our missionary to go to the poor-house next morning and take them.

But our enemies were more wide awake than we had supposed. They were not thus easily to be defeated. Their plans were laid and carried out, and when the missionary went next morning to obtain the children there were none to be seen, and the native official, a man in high office and a bigoted Mohammedan, informed him, in no courteous style, that there were no orphans for us. The missionary inquired where they had been removed to, but could obtain no satisfaction whatever. Bewildered at this high-handed contempt of the wishes and orders of a British magistrate by one of his own subordinates, the missionary returned and reported the facts.

The native official was called to account, and after vain attempts to hide the whereabouts of the children, he had to confess what had been done with them.

Will it be credited by the Christian people of England and America to what a hell these children had been consigned to prevent their coming into our hands! These wretched men had actually taken the little girls (numbering probably sixty or seventy) and had divided them among the houses of public prostitution in the city, to be educated to a life of sin and shame! To them it was nothing that disease and an early death would become their doom.

It surely cannot be that the deputed magistrate had any hand in, or any responsibility for, a deed so diabolic as this. But whosoever made this arrangement, and all who aided in carrying it out, have a fearful account to answer for before the just Judge of heaven and earth.

The worthy magistrate ordered the police immediately to recover those children and it was done. They were rescued and made over to us; the boys, to the number of thirteen, being now in the Bareilly orphanage, and the girls, forty-seven in number, under the motherly care of Sister Pierce, in Lucknow. A few more girls are still to be sent to us.

Was there ever such an escape as this? They were "saved with fear, pulling them out of the fire."

Ah, in the days to come these girls, then intelligent and virtuous women, and we trust "joyful mothers of children" in their own happy homes, will have reason to bless God for the firmness of that magistrate and the mercy of the Christian mission by which they were thus rescued and saved!

This large accession brings up our number of orphans to one hundred and sixty, of whom

ninety are girls; so that already our mission has probably one of the largest female orphanages in India. Had we done nothing more than collect this number of the females of India, and placed them under Christian culture, we should have effected a work of the utmost importance, and one that would have more than compensated for all the money and toil which our society has expended on this mission.

I commend this most precious institution to the warmest sympathies and prayers of the ministry and membership of our Church, and remain yours, very sincerely,

W. BUTLER, Superintendent.

BRETHREN ARRIVED IN INDIA.—Under date of January 17, 1862, we have a letter from Brother Hicks, from which we give the following extracts. The three families are all well. Brother Hicks says to the Secretary:

Weather.—We have everything to be thankful for in respect of the weather during the whole voyage. Ships that followed in our track, and that preceded us only a few hours and days, were met by terrible gales, tearing their canvas, shivering their masts, and even hurling their guides into eternity.

Since we came into the river we heard of a ship, just a little in advance of us, that was struck by a gale, dismasting her, and carrying away the captain and one or two of his men, and they were heard of no more! See, if you will, the hand of your God and mine in the gentleness of the winds that filled our sails. We had several blows, but nothing harsh, nothing that we could not easily manage.

We call ours a long passage; but there are ships, due in Calcutta from English ports, one hundred and eighty days out, and yet at sea. I may say that we were drenched with rain, which with this monsoon is unusual to a marvel, and coming up the bay we had adverse winds; but God was in the rain and in the breeze, for the one enabled us to fill up all our casks and wash some soiled clothing, and the other held us back from danger.

Religious Services.—In the morning watch of our first Sabbath at sea the sailors were requested by the second officer to come aft to worship God. They readily came, and paid proper attention to what was said by the ministers present. This was our introduction to them. The captain then assured us that it would be his greatest pleasure to have service every Sabbath when the weather would permit, and family prayer every evening.

Among ourselves our religious intercourse was sweet and profitable. On points of difference we "agreed to differ," while we all with waiting hearts bowed together before the Lord our Maker. We did not forget the 26th of September, the day set apart by the President of the United States for prayer and fasting. The Lord was with us on the deep and poured upon us his grace. We felt for our country as we never felt before. As the honest and patriotic Greek in a distant land, or before his own desolate fireplace, weeps to see darkness and chains where was once freedom and glory, so did we when, on the 26th of September, far, far at sea, we remembered our beloved country, the beacon of liberty, the refuge for the oppressed of all nations, where our loved ones were opposing the trained bands of misguided men, who, led by the enemies of liberty, were marching upon her strongholds, and causing wholesale inhuman butchery.

"O say, does the star-spangled yet wave
O'er the land of the free and the home of the brave?"

Arrival.—We are now within forty miles of Calcutta, and will, God willing, reach it tomorrow. A few of us, with our pilot, went on shore this afternoon and visited a native village. O sir! could I have taken you by the hand and led you to the spot where I this day stood, surrounded by half-clad natives, whose very looks were sufficient to melt the heart of any man; could you have laid your hand on the heads of their innocent and handsome children, as I did this day, and watched their anxious looks, you would have thanked God that you were engaged so deeply in the missionary cause.

Calcutta, January 17.—Our agent, Mr. Young, sent for us as soon as we arrived in the harbor, and yesterday we left the "Compeer" and came to this place, (Mrs. Weston's,) where we have good lodgings. We expect to start up country next Thursday, 23d. We received letters from Dr. Butler and other brethren giving us all needful information. We also received letters from home and the Mission Rooms, which added greatly to our comfort. We find our money affairs all right, and send you our hearty thanks.

BULGARIA.

THE MOLAKANS.—The Church has been advised of the existence of these remarkable people in large numbers in the South of Russia, and that they were Protestants as it regards the Greek Church, but were Quakers as it regards baptism and the Lord's Supper. Through Brother Flocken, our missionary at Tulcha, Bulgaria, we got increased and more accurate information in regard to this interesting people. It appears, from the following letter from Brother Flocken, that the Molakans are not all Quakers as it regards the sacraments; but a large party exists among them who use the bread and the wine in the sacraments of baptism and the Lord's Supper, as Christian Churches generally do. They are practically Protestant Christians. These are, to some extent, in communion with the German Protestants in the South of Russia. But having received information of our mission to the Bulgarians at Tulcha, they have sought a more intimate knowledge of us, and desire a closer communion. Not immediately, but at no very distant day, our mission may be extended into Southern Russia to these people, and to the Protestant Germans. The following is the letter:

TULCHA, Bulgaria, January 22, 1862.

To the Corresponding Secretary:

DEAR BROTHER,—As the post does not leave at its usual time I make use of the opportunity, and send you herewith extracts from letters received from Russians in Russia proper. I must, however, say, that during the month of September we had a visit from two young Molakans from Russia, of whom I learned that among the great body of Molakans there are also such that practice the sacraments of baptism and the Lord's Supper in the same form as other Protestants. I therefore addressed a letter to their leader, which he

promptly answered, and requested me to write again to him. Judging from the style, spirit, and handwriting of this leader, he appears to be a man not often to be found among the Molakans, yet I know of none equal to him among those that live here. In answer to my first letter he says:

"Dear Brother,—That the Church of Christ should be found all over the world, and yet compose one body through faith in the Gospel, (Mark i, 15,) and that all believers should be related to God and one to another, (Eph. ii, 19,) does not at all astonish me, but I am astonished and wonder to know who told you that we are brothers. Your letter of September 6 was handed to me by a Russian who was a stranger to me, and in delivering it he simply said, 'Here is a present for you.' I took up my spectacles, read the letter, and said to myself, this letter is from Tulcha, but who wrote it I do not know, but I believe it is from some foreign missionary. This was on Saturday. On the next morning after meeting I read the letter to all the brethren and sisters present, and we rejoiced greatly to hear that even in Turkey we are known. We are not aware of any brethren of ours traveling in Turkey, for among us all that come not to Christ by the door into the sheepfold, (John x, 1,) and who do not go forth without the camp bearing his reproach, (Heb. xiii, 13,) are not counted as brothers, and we would also advise you to try all such as come to you from here.

"We all with one accord acknowledge your words for the truth as it is in Christ; but as you appear to be of the same belief as we are, therefore are we anxious to know to what denomination of Christians you belong. How do you practice baptism, and at what age do you baptize children? How do you practice the Lord's Supper, and how often in the year? Is it preceded by confession? If any among you are sick, are the elders called? Do they pray over the sick and anoint them with oil, which is all ordered, (John iii, 5; vi, 53; Matt. xxvi, 26; 2 Cor. xi, 23-27; James v, 14-16,) and all of which we hold as necessary, for which the great mass of Molakans despise and persecute us, so that we would almost like to live separate from them, but faith commands us to suffer all. (Phil. ii, 27.) We all very much wish to get personally acquainted with you, and to have conversation with you. And so, my dear brother, although far from you, yet in my spirit I am pressing you to my heart and kissing you; and in the name of the Church of which I am leader I wish you the grace of our Lord Jesus Christ, and also pray you to write us soon again. Let us also know who and from where you are. I remain your brother in Christ."

In accordance with the above request I wrote again a letter on the 15th of November to this brother, giving him as plain explanations as was possible for me to make from the sources I have at hand. That the letter might reach its destination soon I found it necessary to send it first to Odessa, in care of a Russian gentleman of high standing. He also read the letter and my reply, and writes me:

"Dear Brother,—We have read your reply to our Russian Protestants at — with great pleasure. Your communicating with persons strangers to you, and who live far away from you, bring back to our minds the commencement of Christianity, when love to God and our fellow-men was raised to a dogma, and

formed, so to say, the basis of the best religion. If you have faith as a grain of mustard-seed, then you will, according to the words of Jesus, yet see mountains removed. The sense of these words I have always considered as a great truth, and as love is the foundation of faith, so I doubt not that with this power you will be able to do much good to many of our darkened Christians. Without rain seed can bring no fruit, so also without love the good seed sown can bring no fruit. With all my heart do I wish you success in your labor of love. With love and regard, I remain your brother."

On the aforesaid letter I received an answer on the 13th instant, in which he says:

"Your precious letter of November 15th I have the pleasure to acknowledge, and now write you an answer to it. In the first place I would thank you with all my heart for your indefatigable exertion for the enlightenment of the unfortunate community of Molakans, which, in a religious aspect, has sunk so deep and went astray from the Gospel path, so that they are almost as hard as a rock for better impressions, and also to thank you that you have counted me worthy of an answer to my last letter.

"Secondly, I am happy to tell you that it became some time ago my precious privilege to be a voice crying in the Molakan wilderness, but am sorry to say that I am so unsuccessful, for they are a people that resemble those described in Acts xxviii, 27; even those of them that in times past have turned to Christ have grown cold as ice. May God grant that you, at least in Turkey, would succeed in sowing into their hearts the true seed of the Gospel, and to bring them in the right way leading to endless happiness. Of your success in turning the Molakans to Christ, and their becoming Christians, I shall always be happy to hear.

"Thirdly, I will now say that we have no outward ceremonies in the administration of baptism and the Lord's Supper, except a prayer for each; the administerer wears no other but plain clothes like all the rest. In the beginning we administered baptism by pouring; but now, according to the words of the apostle, (Rom. vi, 3, 4,) we hold that it must be by immersion, which we have lately commenced to practice, except in case of sickness. We hold, however, in every case, that except a man be born again of water and of the Spirit he cannot enter into the kingdom of Christ. (John iii, 5.) We administer the baptism six weeks after the birth of the child, at which time we also use a cleansing prayer for the mother of the child; but in case of danger baptism is also administered soon after the child's birth. The breaking of bread, or the Lord's Supper, (cases of sickness excepted,) we administer three times a year, namely, on the day of its installation by Christ, on the day of Pentecost, and on Christmas, because at these times all the people are free from labor, and therefore can attend the meetings. We also make use of nothing else but a prayer, in which we ask for the transformation of the bread and wine into the body and blood of Christ, and while we sing the 34th Psalm we distribute the bread and then the wine. The love-feasts we have not, but instead of them we have a preparatory fasting. It appears from Scripture that these love-feasts have existed, not for every one, but only for the poor of the Church. (1 Cor. xi, 22, 34.)

"Fourthly, I have a newspaper at hand, in which I find a statistical report of 1857 of the different sects in England, and among them I find Wesleyan Methodists, two sects, the one

Methodists, with 11,007 churches, and accommodation for 2,194,298; the other Calvinistic Methodists, 937 churches, with accommodation for 250,678 persons. I now wish very much to know to which of the two you, dear brother, belong, as also to know if you can tell me wherein the one and the other differ from the Established Church of England.

"Fifthly, We hold that the anointing of the sick with oil must take place; for as the prayer in connection with baptism and the Lord's Supper alone is not sufficient, it needs the application of water in the one and the use of bread and wine in the other to make it complete, so also is the prayer without the use of oil not complete. We see that the apostles practiced it even without prayer, and have not been rebuked by Christ. (Mark vi, 13.) When, however, delivered to be practiced among believers, (James v, 14,) prayer is connected with it; and although in the fifteenth verse it is said that the prayer of faith shall save the sick, yet anointing is not revoked, the forgiveness of sins is added, and it appears that this forgiveness is conditioned upon the confession of faults one to another. Now we hold that the sick has to confess his faults to one of the elders, certainly before God, and we find that it is a comparatively easy thing to confess in silence before God; but to confess before God that a fellow-man should hear it is quite hard, and causes blushing and shame. (1 John ii, 27.) We wish very much that older brethren in Christ would give us their opinion and instruction on this subject.

"We are a new sect, and in comparison but few. The Molakans, from whom we have separated through baptism, the Lord's Supper, and the anointing, have rejected all this, and without being born of water and of the Spirit call themselves the children of God. There are living in our vicinity German Mennonites who also do not agree with us, and are divided among themselves like the Molakans. In conclusion, I will only inform you somewhat of myself. I was born on the river Don, trained and raised for military service; but it pleased God, amid bloody battles, to show me his grace and mercy, and so among others I left the Russo-Greek Church under the name of Molakan, and consequently was sent here, where I live now, in the year 1823. Here I am trying to lift up my voice to the glory of God, among the Molakans the most, but as I said before my labors are bringing but little fruit. I am unspeakably glad that the Lord has pointed you out to me, and given me the means to express my views and heart's desire, which perhaps is burdensome to you; but I pray you to pardon me, and to write me soon again how you find our Molakans, who in words pretend to be spiritual Christians, but in fact do not come near the requirements of the Gospel; but especially give me farther instructions in the way of life. With all my brethren I wish you the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost. I remain your sincere brother of sixty-eight years."

Dearly beloved brother, I have written the foregoing for your information; you may do with it what you please. I have just to add, that since I wrote the last our governor has done all in his power, and promised to remove all the grievances on account of which the people want to leave this country, so that I believe the emigration next spring will not amount to much. You see from this and the accompanying report that our work seems as

though it was just commencing. When I wrote to you last, and said that there would hardly be any necessity of my remaining here, I had in that event nothing else in view than the return to the exclusive Bulgarian work.

I do not think that the time has arrived in which a missionary among the Molakans in Russia would be tolerated; but you see from the above that there must have been travelers among these people, who also left their foot-prints after them. I communicated the request of the Germans in Odessa for a preacher from us to Brother Jacoby, who in due time gave his opinion that some one should guide these people. But the question is, In what capacity should such a one live there? The British and Foreign Bible Society have had for many years an agent at Odessa, who once or twice a year travels among all these dissenters, but he is no preacher. Should the Germans at Odessa receive permission to call one of our Church as their pastor for the Germans and English in Odessa, then I think that such an opportunity or field would be far more important than here; but if no such permission is granted, then I think Tulcha should be kept as long as there are a few Molakans here, even if we should not succeed among them, for the opportunity to communicate with Russia is highly important. I hope Brother Jacoby will soon again write something. A visit to Russia, in the course of this year, for the purpose of getting acquainted with the Molakans there I think highly important; and if you think so too, then I would ask you to secure the permission of the Board, and through my friends at Odessa I think I will be able to secure the liberty to go among them, at least for a short time. O may the good Ruler on high guide us to his glory! Amen. F. W. FLOCKEN.

Rev. F. W. FLOCKEN writes us from Tulcha, on the Black Sea:

I have held during the last year every Sabbath, except those on which the German pastor from the neighboring village was in town, a German meeting at our school-house between the hours of two and three o'clock. Our Sabbath-school is in a prosperous condition; the children like it and visit gladly; they are much pleased with the German and Russian tracts they receive, and I hear that those who can read do also read them to their parents at home. We have now formed a German and a Russian Sunday-school Bible-class. I received lately by chance a few numbers of the *Sunday-School Advocate*, which I showed to the children at our monthly missionary meeting. I made also some extracts and told them to the children, all of which pleased them much, and they said they hoped the time would come soon in which they would all see such a paper in their mother tongue, or be enabled to read these. I may say that we have now some boys and girls that can sufficiently read German; would not some one of the friends favor these little ones with a half dozen of our German *Sunday-School Bell* or Brother Jacoby's *Kinderfreund*? We divide our monthly Sun-

day-school missionary collections with the Sunday-School Union. Our day-school is also well attended; the children make good progress. As the German Catholic priest has opened a school for the German children, so we have but a very few German children left; our scholars are Russians and Bulgarians; the last, I am sorry to say, are so eager for money that they leave their children only so long in the school until they can read, write, and cipher, then they bind them to trades. Finding several Molakan children in the Molakan village some fifty miles from here, I am about to make an arrangement with one of the Molakans residing there to instruct the children, according to his ability, in reading, writing, etc.

The expenses for the day and Sunday-school from its commencement until January 1, 1862, including assistant's salary, and half of the sum for which the school-house was bought, amount to \$569 58
Of this my friends, mostly in Russia, contributed..... \$306 32
Of the school appropriation made by the Board 187 64 493 96
School indebted to me at present..... \$75 62

TULCHA STATION.

One missionary, one female assistant missionary. Three probationers.
One school-house, value, \$350. Debt on it, \$140.
One day-school.
One Russian assistant.
Regular attendance fifty to fifty-five children.
Baptisms during the year, three children.
One Sunday-school; regular scholars, thirty to thirty-five. Four teachers.
Two Sunday-school Bible classes.
Sixty-three volumes in library, including the Bibles and Testaments granted by the Bible Society through the agents at Constantinople.

Missionary collection..... \$14 96
Sunday-school missionary collection. 6 05
Sunday-school Union collection..... 6 05

CHINA.

The following communications indicate the hopeful growth of the native Church in China. They were made by Brother Gibson to Brother Maclay, the superintendent, who forwarded them to the Corresponding Secretary:

Boys' SCHOOL.—The Boys' Boarding-school has been conducted as usual. It is with much gratitude to God that I report the baptism of four of the boys of the school during the past quarter. Three of these youths have Christian parents, and the other is an orphan. I have confidence to believe they are sincere, and their daily life corresponds with their profession. During the last quarter the two oldest boys, Ing Kuang and Ing Sing, finished their full time in the school. They are the first and only two whose term of five years has expired, and it is truly gratifying to be able to report these, the first-fruits of the school, as faithful, intelligent, active, and growing Christians. For a long time Ing Kuang was alone in the school as a confessor of Christ. Then Ing Sing came to Jesus through Ing Kuang's influence. Then these two alone confessed Christ in the school for a whole year or more, when, greatly to our encouragement, a few months before these two youths were to leave the school the Lord was pleased to answer prayer and lead four more of the boys to Christ. These four were baptized and received into the Church only a few days before the first two left, thus continuing the good seed in the school, and we look not without confidence for a harvest of souls won to Christ through their influence, example, and instructions. Sister J., of New York, will thank God and take courage when she learns that her boy, George Rowland Howe, is a fol-

lower of Jesus, and promises fair for usefulness in the future.

NGU K'ANG AND KOI HUNG CIRCUIT.—The penny collections for the quarter ending December 8, 1861, are: Ngu K'ang, 590; Koi Hung, 585, equal to \$1, which will be paid to you by the native helper, Hu Iong Ma. Collections for the poor, 385. Sister Li, of Koi Hung, Sister Ting, and Brother Te Sing, of Ngu K'ang, have died during the quarter. These all died in the faith of Christ, and in their death have left telling examples of the power of Christ's love to conquer the fear of death. Reference to the Church records will show the ages of these deceased sisters and of Brother Ti Sing. Sister Li was the wife of Father Tai Chii, of Koi Hung, and Sister Ting was the wife of Brother Ting Kong Me, of Ngu K'ang. There are at present six inquirers on this circuit, four of whom are females. The church and parsonage building has been completed and dedicated during the last quarter, and, we trust, is having a good influence in giving character and an appearance of stability to the blessed doctrines we preach.

GERMANY.

Good News.—The following passages are extracted from a letter from Rev. L. S. Jacoby to the Secretary, dated January 29, 1862:

From South Germany and Switzerland I have received very interesting news. Brother Nippert writes:

"Our work is still progressing. More than thirty persons have requested to be received on trial. Our chapel is filled with attentive hearers on Sunday, and in the week evenings the attendance is from one hundred and fifty to two hundred persons. Preparation is made for taking up again the building of our chapel in the spring. The stone and wood work is prepared, and everything is done in a substantial way."

There is another matter which will make you rejoice. In one of the darkest countries a dear brother, who had been sent there by a Missionary Society for the benefit of the Jews, and to teach a school there that is mostly attended by Jewish children, established a Reformed Church, and introduced into the society the Methodist General Rules and the class-meetings. He requested me to send him one of our young men as an assistant, but we are not able to do so.

My dear doctor, our work here looks small; but much has been done, as can be seen. We rejoice in the Lord, thank God, and take courage. L. S. JACOBY.

FRANCE.

THE SCANDALOUS AFFAIR OF ELIZA BLUTH, Sarah Mayer, and others of the same kind, which I have frequently brought under the notice of your readers, have at length excited the just solicitude of the government. Louis Napoleon and his counselors felt that it was time to give some guaranty to the heads of families against cases of abduction and concealment of children, by which the provisions of the law are violated.

M. Rouland, Minister of Worship, has addressed to the prefects of the various departments a circular, in which he regrets that he has ascertained that several religious communities transgress the regulations laid down by law by admitting minors into their establishments. "These communities seem to think," says the minister, "that their responsibility is sufficiently covered by pious motives, or by

the license granted by superior ecclesiastics, and they do not attach sufficient importance to the feelings or the authority of families. Quite recently, and before the courts of justice, directors and chaplains of [Romish] associations have gone still further, and have asserted that the promptings of a spirit of proselytism ought to prevail over the observance of the laws of the land. According to them, when children, having arrived at a certain degree of discernment, are willing to abandon the belief of their parents for the [Roman] Catholic religion, conscience requires that they should be encouraged in that course, though it should lead to the estrangement of the children thus withdrawn from paternal superintendence. If such a principle were reduced to practice by the members of every religious body recognized or tolerated in France, it would be the cause of the most deplorable disturbances. Therefore our legislation . . . allows no one, priest or layman, the privilege of pleading his religion as a reason for withdrawing a child from the custody and direction of its parents." The Minister of Worship consequently requested the prefects to make known to the religious associations that, if they received children without the formal consent of their parents or guardians, they would subject themselves to judicial proceedings, or be deprived of a legal existence.

This official document has been warmly approved by public opinion and the liberal press. It is evident that the rights of the domestic hearth—of *home*—must be protected against the encroachments of the priests. To withdraw youths and girls from the authority of their fathers and mothers, under the pretext of saving their souls, by instructing them in the Romish faith, is to repeat the crime committed in the Mortara affair. An odious outrage of this kind is allowed to take place in the Pontifical states; but, thank God! it is not legal in France. The Ultramontane journals maintain that M. Rouland's circular raises the authority of the father *above the authority of God!* [Roman] "Catholicism, which puts everything in its place," says the *Monde*, the organ of the Jesuits, "wishes that *God* should be obeyed rather than man." Yes; but it remains to be shown that the abduction of children, with all the violence, fraud, and lying which accompanies such deeds, are the expression of the will of God! In truth, the clerical faction, with gross impudence, identifies God with the priests, the divine cause with human passions! This astonishing line of argument only excites the deepest disgust.

PROGRESS OF THE GOSPEL IN FRANCE.—The statistics of Protestant schools, published by the Society of St. Francis de Sales, has suggested to Dr. Frederic Monod an article contrasting the condition of French Protestantism at the present time with what it was fifty years ago. Dr. Monod shows that in 1807 there were but three pastors of the Reformed Church in Paris, and but two places of worship, in each of which there was one sermon every Sunday! Two sermons each Sunday then comprised all the Protestant worship celebrated in Paris; for, as regards the Lutheran Church, we learn that, although an imperial decree had established a place of Lutheran worship, under the direction of the General Consistory of Strasburg, the pastor had not yet been appointed. In 1819 an assistant pastor was accorded to the Reformed Church. The Lutheran Church had by that time two pastors, one place of worship, and one consistory. Thus six pastors, three places of worship, and three sermons on Sunday, constituted the whole of the outward means and appliances of Protestantism at Paris! What is its state in these respects now? There are 48 pastors of different denominations, 31 places of worship, 83 sermons weekly, (49 in French, 12 in German, 22 in English,) of which 59 are on Sundays and 24 on week-day evenings. Independently of these there are numerous meetings for prayer, for the study of the word of God, and for mutual edification, which may be estimated at about fifty weekly. Let us add that the first Sunday-school was opened at

Paris on the 23d of September, 1822, with from fifteen to twenty scholars, and that there are now from twenty-five to thirty of these schools, with a number of scholars estimated at from 2,500 to 3,000.

So much for Paris. Dr. Monod then glances at the whole of France. In 1807 there were throughout the country 651 pastors in the Reformed Church, and 480 in the Lutheran. Of these, however, a large proportion belonged to departments now no longer French territory. Deducting these, the numbers were: Reformed, 227; Lutheran, 224; total number of pastors, 451. According to the "Protestant Year-Book for 1861," the present numbers are: Of the Reformed Church, 653 pastors; of the Lutheran Church, 405; total, 1,058 pastors. Finally, the first Protestant religious journal was established in 1818; there are now twenty-one such journals published, not including those which come from Switzerland, Belgium, and elsewhere. Well may Dr. Monod express his gratitude to God in the view of changes so great and momentous, and his firm confidence that what the Lord hath done is a sure pledge of that which he will yet accomplish.

SOUTH AMERICA.

REV. W. GOODFELLOW writes from Buenos Ayres, South America, December 27, 1861:

To the Corresponding Secretary:

DEAR BROTHER,—We are approaching the end of the year with signs of prosperity. Thus far in this quarter we have gained in attendance upon all our religious services. On some days the house is quite filled with attentive hearers, and at the half-hour prayer-meeting after the evening sermon there have remained lately about sixty persons. The Wednesday night prayer-meeting is also well attended, usually about fifty persons are present. We are preparing for the week of prayer, and shall have two prayer-meetings each day during the week.

Yesterday the Sunday-school enjoyed a most delightful excursion. We went out about ten miles along the line of the railroad, and spent the day in a willow grove. We numbered in all, including the friends and visitors, nearly three hundred persons.

I hope that, as the result of our watch-night, and quarterly meeting, and week of prayer, all of which will occur in less than two weeks, I shall be able to send you still more cheering news.

I am, very truly, your brother,
W. GOODFELLOW.

BUENOS AYRES, S. A., January 20, 1862.

To the Corresponding Secretary:

DEAR BROTHER,—The Buenos Ayres Mission closes its ecclesiastical year with the calendar year, but we usually extend the old year into the first half of January. At this date then we close the year and review a quarter.

The year 1861 began with promise of good. Our prosperity has not been rapid, but gradual and sure. This will appear in a more detailed review.

In our Sunday-school we have a host of faithful workers, numbering twenty-two officers and teachers, and there are one hundred and seventy-eight pupils. Among these we have had four conversions during the year. The number within the reach of Sunday-school influence has absolute limits in this city, hence we have but little gain. The increase in the year has only been about twenty scholars. We make it a point to teach our Catechisms Nos. 1, 2, and 3. We spend half an hour each Sabbath in vocal music, and we recite every Sabbath, in unison, the Creed and the Lord's Prayer.

Those who can, assemble for prayer-meeting on Wednesday night. We also have a prayer-meeting of half an hour after Sunday night service. At the former of these prayer-meetings we usually see about fifty persons, and at the latter about eighty.

The class-meetings also are well attended. Of these the first one in each month is a meeting for prayer.

A watch-night closed the old year and opened the new. We had preaching, a few prayers, and then the sacrament of the Lord's Supper. The solemn hour of twelve found fifteen persons at the table, and while they remained all the people knelt with them in silent consecratory prayer. Among those who a few minutes afterward publicly professed penitence was one who has since found peace, and who has become quite useful among us.

The week of prayer began with us January 6th and continued till the 13th. We held a meeting for prayer and relation of religious experience at half past six A. M. and at eight P. M. each day. The most impressive meeting of all was the last one, at which the house was filled. For some days afterward we continued similar meetings with much profit, and we count five or six conversions as the result, besides a much improved spiritual state in the Church.

Our communion occurred on the morning of Sunday, January 13, and we met at the Lord's Table seventy-three, the largest number of communicants ever seen in this church. It was a day of much comfort and promise.

The love-feast which followed on Monday night was attended by about sixty persons, and the tone of the speaking was healthful and hopeful. Among those present was Senor Don Antonio Ferrer y Fernandez, whose story was one of persecution and exile for the Gospel's sake. He had just arrived from Spain, whence he brought a letter from his pastor, a clergyman of the Church of Scotland, who has gathered a Church at Gibraltar.

In 1861 we gained somewhat numerically. The year began with seventy-two members and twenty-one probationers; we see the end of the year with eighty members and nineteen probationers; total, ninety-nine.

At the last quarterly conference the stewards reported the salary fully paid, or only lacking a few dollars, which were fully within reach.

We enter upon the year 1862 with every prospect of a good year. Never before have the stewards let so many seats, and never was our house of worship so filled with hearers. In the past year we have gained many regular and attentive hearers.

The amount raised for the treasury of our Missionary Society is \$86, (Spanish,) and for the Methodist Episcopal Sunday-School Union \$16, (Spanish.)

In periodicals we have an increase of five for the *Advocate and Journal* and five for the *Repository*, so that we now receive of our religious periodicals as follows: *Advocate and Journal*, thirty-two copies; *Repository*, nineteen; *Missionary Advocate*, sixty; *Good News*, one hundred and ten; *Quarterly Review*, two; *Sunday-School Teachers' Journal*, eighteen; Sunday-school papers, two hundred copies. Total, four hundred and forty-one copies.

Surely you will join us in gratitude for the past, and in prayer and faith for the time to come.

I am, as ever, your brother,
W. GOODFELLOW.

INDIAN MISSIONS.

QUARTERLY MEETING WITH THE INDIANS.—We find the following in the *Northwestern Christian Advocate*:

It was my privilege to attend a quarterly meeting for the presiding elder of Appleton District, at the Oneida Indian Mission, Janua-

ry 11th and 12th. I was agreeably disappointed at what our Missionary Board and the self-sacrificing missionaries have been doing for the Oneidas for about thirty years past. Had you witnessed and felt the melting testimony of these sons and daughters of the forest, and heard them, in their own tongue, declare the wonderful works of God, you would have been vividly reminded of the angel in the apocalyptic vision, flying, "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Chiefs, warriors, and the head men of the nation wept profusely at the utterances of a sister whose late husband, it is said, was the first of the nation who united "with the people called Methodists" between thirty and forty years ago. Old gray-headed chiefs gave in their testimonies, choked with emotions caused by gratitude and love to God, and then quietly resumed their places amid the singing of appropriate hymns and suppressed utterances of those waiting to stand up for Jesus. The singing was most superb, the praying was earnest, and, I trust, effectual; while the truly orderly behavior manifested all through exhibited a high state of improvement, and will not suffer by comparison with any ordinary white congregation.

The Oneida Indian Mission is a perfect success. The membership, I am told, is not far from one hundred and fifty. There are several local preachers and exhorters. During the past quarter twelve were received into full membership, twenty-one on trial, and your correspondent baptized six children on the occasion. Here we see they have been not only Methodistically but scripturally educated by the indefatigable missionaries, that the promise is unto them and to their children. While they give themselves to Christ by faith, and also carry their little ones in their arms to the Saviour for his blessing, forbid them not.

But few know the excessive labors of the missionary in this interesting field of labor. Year after year, isolated from his brethren, his kinsmen according to the flesh, he is expected to teach the science of agriculture, practically interest himself in all matters pertaining to the social and political interests of the nation, teach school, as well as minister to their spiritual wants. Thus for years some of our brethren and sisters have labored, but not without success. Many have gone to the better land, others are following hard after them.

"Part of his host have crossed the flood,
And part are crossing now."

I left the mission with a stronger faith than ever in the Gospel of Christ, an increased conviction of the economy and discretion of our Missionary Board, and a more abiding attachment to my brethren who have here labored and

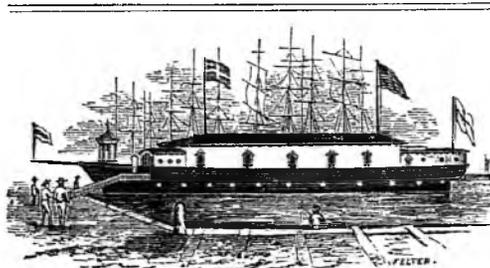
"Spent their sweat, and blood, and pains
To cultivate Immanuel's lands."

God bless the mission, the missionaries, and all such as give their means and prayers for the final conquest of the Gospel in all lands.

FOREIGN POPULATIONS.

"ENTERING INTO LIFE MAIMED."—Last August my heart was cheered by a conversion attended with painful circumstances. A few miles from me lives a Swede, a noble old man, who had been for some time a secretary in the king's cabinet, and for six years a speaker in one branch of the Swedish parliament. He sought a voluntary exile here on account of hatred raised against him for energetic

measures against the established and in favor of free religion, as the State Church was too exacting. The old man was reduced to poverty, so that he was obliged to take a gold medal, which he received in Sweden as a reward of his patriotism, to purchase a plow with. Last summer, while at work in the saw-mill here, he was caught on the saw and his left arm almost torn from his body. As soon as I heard of the accident I hastened to his house and aided in dressing his wounds and attending him, while we sent sixty miles for a surgeon. His fond wife was frantic with grief; yet in calm heroism lay the old hero with his mangled member resting on his side. We feared he would die before the surgeon came, and I was anxious to do something for his soul. I could not talk fluently with him myself, so I rode in haste eight miles for a good Scandinavian brother, who labored with him faithfully all night, and in the morning the stern fortitude of this strong man softened into the calm serenity of the Christian's hope. It was a sublime spectacle, a great man lying on his lowly couch. He had no tears for his own bitter anguish; he wept not at the agony of his loved companion; but when the love of God flooded his soul, with streaming eyes and touching eloquence he spoke in broken language of his new-found joys. It was the most eloquent sermon I ever heard. His neighbors were assembled, and there was hardly one who did not weep with him. At length, after over thirty hours' waiting, the surgeon came; his arm was amputated, and he lives, praising God's mercy in afflicting him, and quoting that passage which speaks of "entering into life maimed." It was indeed a wonderful providence, sent on purpose for his soul's salvation. The saw on which he fell was checked or he would have been sawn asunder. When the amputation was performed he said, "Now, how shall I pay for this?" Next day I headed a paper with a dollar, and raised the whole amount of \$25, much to the joy of the old man.—*Home Missionary.*



Seamen's Department.

THE BETHEL SHIP continues to receive the favor of the Lord. Four men on board a Norwegian vessel, which left our port March 11th, received a joyful sense of sin forgiven. These, like all new-born Christians, felt a great anxiety to have the company of some well-established Christian sailor in their crew. This became a matter of earnest, child-like prayer with them, and it so came about in the providence of God that one of our most valuable brethren, being suddenly called home by news of his wife's decease, shipped on board their vessel, and as he has already proved a valuable class-leader at sea, we feel great confidence that, under God, those new-born souls will be well cared for.

MARINE LOSSES FOR JANUARY.—The marine losses for January show an aggregate of eighty-two vessels. This number includes two steamers, ten ships, fifteen barks, eighteen brigs, and thirty-seven schooners. Of this number thirty were abandoned at sea, eighteen of those abandoned being grain-laden, having cleared with some four hundred and twenty thousand bushels of wheat and corn.

Total losses for January, eighty-two vessels, valued at \$1,642,400.

Same period last year, forty-two vessels, valued at \$1,565,000.

A WISE USE OF MONEY.—Another legacy of £10,000 has been left to the Wesleyan Missionary Society. H. B. Pool, Esq., an old bachelor, is the donor. His brother Thomas bequeathed the same amount two years ago. Two maiden sisters of a great age survive, and similar, if not larger, bequests are expected when they die.

Statistics.

RECEIPTS of American B. C. F. Missions for January were \$24,223 58, and the total from September 1 to February 1, \$102,426 83.

FORTY-THIRD ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.—We are indebted for this carefully prepared synopsis of our Annual Report to Francis Hall, Esq., one of the vice-presidents of our Board of Managers. His paper, the *Commercial Advertiser*, has a most valuable summary of our entire report.

This Missionary Society was formed in 1819, and the report says that of the managers, etc., then elected "there are only three remaining this side the flood."

The receipts for 1861 were..... \$250,374 93
Expenditures 251,486 00

Leaving a balance due the treasurer of \$1,111 07

THE INDIA MISSION was commenced in 1856, under the superintendence of the Rev. William Butler, D. D. That gentleman seems eminently adapted for the important office that he fills with so much credit to himself and benefit to the mission. The statistics for the year 1861 are as follows:

Missionaries	17
Native preachers	12
School teachers	21
Communicants	93
Average Sabbath congregations.....	371
Sabbath scholars	223
Native orphans.....	102
Schools	18
Day scholars, male.....	371
Day scholars, female.....	86
Baptisms during the year	57
Chapels.....	10
School-houses.....	7

The friends of the mission resident in India have been very liberal in their donations during the past year, which amounted to 14,612 rupees. [A rupee is equal to half a dollar.] The entire amount contributed to India since the commencement of the mission in 1858 is as follows:

Rupees.	
Contributed in 1858	4,250 0 0
Contributed in 1859	12,456 0 0
Contributed in 1860	13,843 0 0
Contributed in 1861	14,612 11 10

Total..... (\$22,580) 46,161 11 10

THE CHINA MISSION is under the superintendence of Rev. Mr. Maclay, and was commenced in 1847. In this mission there are seven missionaries, eight assistant missionaries, and six native helpers. It has several regular preaching places. At Fuhchau, the seat of the missions, there are six: 1st, Ching Sing Tong; 2d, Tienang Tong; 3d, Ato and Kuaninchang; 4th, Boys' Boarding school; 5th, Female school; 6th, Mission House Press; 7th, Foundling Asylum. In the country around Fuhchau, two circuits; at Ching Sing Tong, two circuits; at Tienang Tong, a church and society; at Ato and Kuaninchang, two chapels. At the mission press the New Testament is printing in the language of the country.

THE AFRICAN MISSION was established in 1832, and from a very small beginning it has increased to a regular mission conference, at the head of which is the Rev. Bishop Burns, a gentleman well qualified for the office. Under him are nineteen ordained preachers and thirty-four local preachers. The statistics are as follows:

Members.....	1,383 ^o
Probationers.....	90
Local preachers.....	36
Sunday schools.....	23
Officers and teachers.....	151
Scholars.....	927
Volumes in library.....	413

^o Of this number 64 are natives.

THE FOREIGN GERMAN MISSIONS.—The seat of this mission is at Bremen, and its labors extend into Switzerland. The superintendent is the Rev. L. S. Jacoby, assisted by eleven ordained ministers, eight assistants, twelve local preachers, and five colporteurs. This mission has an institute for students intended for the ministry, with a printing office and book concern. The tracts and other publications from this concern find their way into most parts of Germany, Switzerland, Bulgaria, and even into the Russian dominions. The statistics are thus stated:

Missionaries, members in conference.....	11
" probationers.....	8
Helpers, not yet admitted.....	12
Colporteurs.....	5
Students preaching occasionally.....	3
Members in communion.....	1,354
Last year, 1,051; increase, 303.	
Probationers.....	827
Last year, 586; increase, 241.	
Contributions for the Missionary Society.....	\$804
Contributions for the Missionary Institute in cash.....	517
Church property, real worth after payment of debts about.....	\$30,000

THE SCANDINAVIAN MISSIONS in Denmark, Norway, and Sweden were established in 1854. The Rev. C. Willerup is the superintendent, assisted by five ordained preachers, three colporteurs, and one helper. The greatest want of these missions is a suitable house for worship at Copenhagen, the present place being too small, and not in a good situation. We give the statistics:

Churches.	Members.	Class-leaders.	Local Preachers.	Exhorters.	Sunday-Schools.	S. S. Teachers.	Children.
Frederikshald... 1	209	10	3	6	1	4	32
Sarpsborg..... 1	280	15	2	4	1	5	37
Porsgrund..... 1	117	3	...	1	1	2	59
Copenhagen.....	81	3	1	...	1	2	22
Frederikstad.....	44	2	...	1	...	...	...
Edsberg, Holand, etc..... 1	41	2	1	1	1	1	17
Enningdalen.....	16	1	...	...	...	...	...
Veile.....	19	1	1	...	...	...	...
Total..... 4	807	37	8	13	5	14	167

THE BULGARIAN MISSION was formed in 1857, at the suggestion of the American Board. The Rev.

Mr. Flocken, one of the missionaries, is a native of Russia, and has been instrumental in doing much good to natives of that country. There is a large German population in the south of Russia, among whom Mr. Flocken has circulated the German publications from the Bremen press. This mission was visited last year by the Rev. J. P. Newman, of this city, who speaks in high terms of commendation of the work in Bulgaria.

THE SOUTH AMERICAN MISSION operates chiefly in Buenos Ayres, and is under the charge of Rev. Mr. Goodfellow. It is in a prosperous condition, with excellent Sabbath-schools, Bible classes, etc.

THE AMERICAN DOMESTIC MISSIONS are briefly alluded to by the following tables:

THE STATE OF THE FIELD IN 1857.

	Effective Preachers.	Members.	Churches.	Par'ges.
California.....	67	3,112	58	29
Oregon.....	53	2,486	21	6
Nebraska and Kansas	29	1,182	4	1
Iowa.....	232	31,804	187	75
Michigan.....	220	24,479	189	110
Wisconsin.....	190	16,159	106	70
Minnesota.....	58	2,864	17	3
Total.....	849	81,906	582	294

THE STATE OF THE FIELD JANUARY, 1862.

	Effective Preachers.	Members.	Churches.	Par'ges.
California.....	90	4,252	79	53
Oregon.....	45	2,861	40	13
Nebraska and Kansas	100	6,681	47	10
Iowa.....	285	40,353	255	99
Michigan.....	255	32,479	206	148
Wisconsin.....	239	21,362	165	117
Minnesota.....	100	5,841	42	20
Total this year.....	1,114	113,834	834	460
" five years ago.....	849	81,906	582	294
Increase.....	265	31,928	252	166

THE FRENCH DOMESTIC MISSIONS are the Franklin Mission and Alexander La Clair Mission.

INDIAN MISSIONS.—We have only room for the statistics of these missions, which were commenced in 1814:

Conferences.	Missionaries.	Members.	Churches.	Value.	Parsonages.	Value.	Missionary Collections.
Oneida..... 2	134	3	\$2,600	2	\$1,300	\$13 00	
Black River 1	34	1	1,500	1	800		
Genesee..... 1	202	2	4,000	...	...	5 76	
Michigan..... 4	579	...	...	1	100	15 00	
Detroit..... 2	175	2	1,400	2	1,000		
Missouri..... 1	138	1	1,500	1	600	10 00	
Oregon..... 1	19	...	...	...	...	73 00	
Kansas and Nebraska. 2	182	2	500	...	...
Total..... 14	1,463	11	\$12,500	7	\$3,800	\$116 76	
Increase... ..	392	2	2,500	...	...

THE GERMAN DOMESTIC MISSIONS were commenced in 1836. They are located in the several conferences as given below:

Conferences.	Missionaries.	Members.	Local Prechs.	Churches.	Value.	Parsonages.	Value.
New York..... 27	2,453	17	22	\$87,550	9	\$10,500	
Rock River 30	2,874	14	39	47,650	16	6,050	
Up. Iowa... 22	1,606	15	31	28,200	8	3,000	
Cincinnati. 27	5,737	23	44	74,867	13	9,275	
North Ohio 28	2,573	18	40	59,708	15	7,500	
S. E. Ind'a 26	3,190	32	47	57,300	17	7,100	
Illinois.... 22	1,766	28	24	40,300	9	5,500	
S. Illinois.. 25	2,119	24	34	49,700	13	5,900	
California.. 5	103	1	5	31,000	3	1,325	
Kansas.... 22	770	9	19	19,400	5	1,600	
Minnesota.. 23	1,089	7	18	8,323	7	2,075	
Total... 257	24,280	188	323	\$603,998	115	\$59,825	
Increase... ..	3,290	...	12	...	...	...

Missionary collections, \$7,970 63, an increase of \$1,910 95.

THE DOMESTIC SCANDINAVIAN MISSIONS may be seen by the following statistics:

Conferences.	Missionaries.	Members.	Local Prechs.	Churches.	Value.	Parsonages.	Value.
New York..... 1	84	2	1	\$11,250	...	...
Erie..... 1	115	...	1	1,600	...	...
W. Wisconsin 3	117	...	...	...	...	...
Minnesota.... 11	437	7	3	2,900	3	\$850	
Wisconsin.... 3	135	...	2	5,000	1	500	
Gen'l Illinois. 12	1,087	8	15	20,300	3	1,200	
Total..... 31	1,975	17	22	\$41,050	7	\$2,550	

Missionary collections, \$116 76.

FREE CHURCH STATISTICS.—The Free Church possesses 800 places of worship, erected at a cost of £734,641. She has laid out £339,000 on 565 manses for her ministers. She has built 620 schools at an outlay of £207,700. Besides these there are churches, manses, and schools to the estimated value of £50,000, erected at the expense of private individuals, and not appearing in the public accounts. The three colleges of the Free Church cost her £52,459, her normal schools cost £22,564, her Assembly Hall £8,500, her offices in Mound Place £7,500. The total cost of buildings has been £1,422,364. Besides these the Church is possessed of properties in connection with her various mission stations in India and Africa, a chapel and a mission-house at Malta, and a church at Gibraltar. Finally, she is possessed of investments in securities of various kinds, belonging to the widows' fund, the aged and infirm ministers' fund, and the several schemes, amounting in all to £226,754. All these properties and values may be called the fixed capital of the Free Church. To give life and motion to the whole she has acquired a yearly income, most remarkable for its steadiness and constancy, which may be stated in round numbers, but quite within the mark, at £264,000. Of this annual revenue the sum of £112,000 belongs to the sustentation fund, £100,000 to the local congregational fund, £14,000 to the purposes of education in schools and colleges, and £38,000 to missions.—*Record of the Free Church.*

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