

# 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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## DEATH OF DR. BANGS.

*"My father, my father, the chariot of Israel and the horsemen thereof."*

This will be the exclamation of thousands of the friends of missions in our Church as the news shall reach them that the venerable Dr. Nathan Bangs has been called home by the Lord God of Elijah.

From the time he entered the ministry of the Methodist Episcopal Church, in 1802, "he was clad with zeal as a cloak." Our melancholy province this day is to make a record of his relation to the Missionary Society, as the author of the constitution under which it was organized, on the 5th of April, 1819, in the old Forsyth-street (formerly Second-street) Church, as the author of the first address and circular which it issued to the Church, and as its steadfast friend and laborer until called to enter his Master's joy.

At the time of its organization he was elected the third vice-president, Bishops George and Roberts being the first and second. In the course of a year or two he succeeded Joshua Soule as the treasurer of the society. In April, 1836, he was elected the fourth vice-president and corresponding secretary; in 1838 the resident corresponding secretary. In 1840 he was one of three corresponding secretaries, Rev. Dr. Capers and Rev. E. R. Ames being associated with him, one for the South, the other for the West.

In 1841, removing temporarily from the city, his active connection was suspended. Up to this time it is probable he had written every one of the annual reports. In 1843 we find him again taking an active part in the doings of the society, which he continued to do down to the monthly meeting in February last. It is supposed that he never missed a meeting, when in the city, from the very first, except on account of sickness. Everything with him gave place to the missionary meeting, being, with his early associate, Rev. Joshua Soule, of opinion "that the time would come when every man who assisted in the organization of the society, and persevered in his undertaking, would consider it one of the most honorable periods of his life."

The receipts of the treasurer for the first year were \$823 04; the amount for the year 1861 was \$250,374 93; the total amount of receipts from the beginning to the day of his death was \$4,569,094 95.

No. 208.

In 1819 we had no missions to those of a foreign tongue, but now our general summary shows :

| FOREIGN MISSIONS IN 1861. |               |          |
|---------------------------|---------------|----------|
|                           | Missionaries. | Members. |
| Africa .....              | 20            | 1,473    |
| South America.....        | 1             | 94       |
| China.....                | 6             | 68       |
| Germany.....              | 19            | 2,181    |
| India.....                | 17            | 93       |
| Bulgaria.....             | 3             | ..       |
| Scandinavia.....          | 6             | 674      |
| Total.....                | 72            | 4,583    |

### DOMESTIC MISSIONS TO FOREIGN POPULATIONS.

|                   |     |        |
|-------------------|-----|--------|
| German.....       | 257 | 24,280 |
| Indian.....       | 14  | 1,463  |
| Scandinavian..... | 31  | 1,975  |
| French.....       | 2   | 50     |
| Welsh.....        | 12  | 690    |
| Total.....        | 316 | 28,458 |

Of the officers who were elected with him but three survive him, namely, Rev. Joshua Soule, Francis Hall, and Daniel Ayres; and but three of the first Board of Managers, namely, Samuel B. Harper, James B. Oakley, and William B. Skidmore. He commenced his course as a missionary himself to Canada, and was sent to Bay Quinte and Home Mission District, where there were but 1,500 members and nine ministers besides himself in that country, all of whom preceded him in the passage over Jordan. Now the Canada Wesleyans alone number 53,564 members and 476 ministers, and there are also 18,250 members and ministers of the Methodist Episcopal Church in Canada. The total number of members in the Methodist Episcopal Church in America when he entered the ministry was 72,874, and of ministers 358. The total number of members at his death is, including the probationers, (without any reference to those Churches which have gone out from us,) 988,523, and of ministers, effective and superannuated, 6,934. "What hath God wrought!" This prince and great man in our Israel not only started with our society, being one of its principal founders, but has ever been our missionary standard-bearer. No mission has been started but has either been originated by him or had his hearty approval and zealous support. No man could more properly, though no one would be less likely to say it of himself, "The zeal of thy house hath eaten me up." But he has passed away to the society of those he loved, and O what a host of them! Mis-

sionary friends will see in the goodly company his beloved Merwin, and Fisk, and Cookman, and Olin, those great missionary advocates; and there, too, William Case, Peter Jones, and James B. Finley; and Cox, and Ann Wilkins, of Africa; Lee, of Oregon; and Collins, of China, with others, their fellow-laborers, who loved him. The fruit of those missions, too, is before the great white throne: our aborigines, those of Ethiopia who stretched out their hands unto God, and from China the first-fruits have gone.

Before the great Three One  
They all exulting stand,  
And tell the wonders He hath done  
Through all their land.

**THE FUNERAL OBSEQUIES.**—*The Board of Managers of the Missionary Society assembled at the house of L. Bangs, Esq., (the estimable son with whom he had resided for many years,) and from thence followed his remains to the church and to their last resting-place. The family and friends had selected as pall-bearers Rev. Dr. Spring, of the Presbyterian Church; Rev. Dr. De Witt, of the Reformed Dutch Church; Rev. Dr. Tyng, of the Protestant Episcopal Church; Rev. Mr. Rainke, of the Moravian Church; and the following clergymen of our own, namely: Dr. L. Clark and Rev. E. E. Griswold, of New York East Conference; Drs. Richardson and Holdich, of the New York; Drs. Cooke and Kenney, of the Philadelphia; Dr. Cummings, of the New England; and Dr. Porter, of the New Jersey.*

The services at the church were attended by an overcrowded audience, and were conducted by Bishop Janes, assisted by Drs. Osbon, Abel Stevens, and Carlton. They were most solemn and affecting.

The presence of life-long associates, such as Rev. Laban Clark, D. D., who was associated with him in preparing the Constitution of our Missionary Society; of Messrs. Francis Hall, Daniel Ayres, J. B. Oakley, and William B. Skidmore, officers or members of the Board from its organization, with a great number of aged brethren and sisters of this and adjacent cities and villages, with their pastors, some of them coming from a great distance, served to heighten the interest of the occasion. There was nothing in all the scene that more tenderly affected us than to see an aged widow urging her way through every hinderance, and deliberately take her seat at the head of the coffin;

and turning our eyes toward the foot, we noticed there a man of silvered hair, an old friend and admirer of the doctor and true friend of the Saviour. Love had drawn them there, and we were touched with the thought that no parties to the obsequies were more truly in sympathy with them than they.

The removal of the remains from the church was much delayed, on account of the disposition of such numbers to linger over the remains of one whom they had known and revered from their youth to mature and even to old age. The interment was deeply affecting during the reading of the burial service, and the committing of "earth to earth, ashes to ashes, dust to dust."

**RESOLUTIONS OF THE MISSIONARY BOARD.**—At the regular monthly meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, held May 22, the Corresponding Secretary announced the death of the venerable ninth Vice-President of the Society, Rev. Dr. BANGS, and briefly traced the valuable services of the deceased to the Missionary Society from its organization until the close of his life. The following preamble and resolutions were then presented by Francis Hall, Esq., and unanimously adopted by a rising vote:

*Whereas* it has pleased Him, in whose hands our lives are, to remove from further earthly association with us our venerated friend and father, the Rev. Nathan Bangs, D. D., whose wise counsels and pure example it has been so long permitted us to enjoy; and whereas, while feeling devoutly thankful that the divine Master so long permitted him to tarry with us, we deeply lament that we must henceforth be deprived of his always profitable society and intercourse; therefore

*Resolved*, 1. That, while with sorrowing hearts we note the absence of our beloved friend and father from his accustomed seat in the councils of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, we nevertheless find our consolation in the knowledge that he rests from his labors in the presence of his Saviour, and in the full fruition of Christian hope. Our loss is his infinite gain. He has joined the family in heaven; the general assembly and Church of the first-born.

2. That this board will record upon its Minutes its lively sense of the obligations which the Missionary Society it represents is placed under to the late Rev. Dr. Nathan Bangs for the eminently useful and long-continued services he rendered to its organization.

3. That a copy of these resolutions be presented to the family of our deceased and beloved brother, accompanied, not so much by our Christian condolence, as by the expression of our Christian joy that he lived so long and so usefully, died so peacefully and triumphantly, and has at last entered into his abundant reward.

#### AFRICA.

**LIBERIA.**—The following letter breathes the spirit of a true Christian missionary, and we know it comes from a worthy and tried man. The writer, Rev. P. Coker, went from Baltimore to Africa about ten years ago, at the instance of the bishop and the board. He gave up a comfortable home and profitable employment in Baltimore, and left his friends, to go

to Africa as a missionary among the people from whom he had descended, and to preach to them the Gospel of Christ. He indicates in the letter below how, and under what circumstances, he has executed his high commission. The letter is addressed to the Corresponding Secretary, and is written at Monrovia, 1862. He says:

It is now about ten years, wanting a very few days, since I landed on this part of the coast, so distant from my native land; and although I am persuaded that there has never been a family that has suffered more than mine and yet live who came to this place, yet I have never regretted for one hour the step I have taken.

I verily believe that God called me to preach the Gospel, and this is to be my business until my strength so fails that I cannot follow it any longer.

My afflictions in Palmas make me feel that I am nearing the banks of Jordan; but I feel sometimes strongly inclined to believe that my arrival there would not be unpleasant, for my trust is in God, and to-day, after near forty years' trial, I record to his glory that he has never deceived me.

The last year has been a trying one in Palmas; the natives threatened the extermination of the Americans, on the one hand, and the Spaniards on the other; so that we felt ourselves as between two fires for several months, and knew not, when we lay down at night, whether we should wake up in Palmas or in another world; indeed, we were roused up one Sunday night by the guards, who stated that the colonel had advised that all the women and children should take shelter in the Methodist Episcopal Church, as the superintendent had been informed a few minutes before that the natives certainly intended to rise that night. This information was received from a friendly native.

I told my wife, who was quite a hero on the occasion, that it would look a little like presumption not to take advice, and she very reluctantly went to the church; meanwhile I walked the street in that vicinity with others, having shouldered a musket for our mutual safety and defense. Thanks to the great Shepherd of Israel, the sun shone upon us once more free from harm, except the alarm we suffered the previous night.

The excitement has since quieted down, and it is a little more pleasant living in Palmas; still the people have no confidence in the natives, and watch is still kept up at night.

I write this from Bishop Burns's, where I have sojourned very comfortably for about four days. I came up in the Liberia mail steamer from Palmas, and arrived here last Saturday. I came in hope of reaping some benefit from a short sea voyage. This is the first time, in ten years' residence in Africa, that I have left my charge for pleasure or profit, except at conference. I feel much on account of the troubles in America, my old home, but earnestly pray they may end to the glory of God, the promotion of liberty, and the spread of the Gospel of his Son.

I should have said that the native troubles have been a hinderance to us, though we have had a revival in which about twenty have joined the Church. Seven of these are Congos. They seem to be truly converted, being much more zealous than the Americans.

Yours in the Lord, etc. PHILIP COKER.

MISS F. CYRUS is the teacher of a school of native girls in the midst of a native tribe, and in reporting to the bishop she says: "I can have a

greater number than I can take care of. In the beginning several of them ran away; but those now with me, falling in love with some approaches to civilization, are getting not only to love their books, but to love the story of the cross, and to love Him who suffered upon it." She says that three have lately experienced a change of heart, and others are penitently seeking an interest in the Saviour's blood.

**MONROVIA ACADEMY, LIBERIA.**—Our academy in Monrovia is a very important and interesting part of our African Mission. The principal, W. F. Burns, was educated at Middletown, at the expense of the Missionary Society, in view of serving in our academies in Liberia. The following extracts are from a letter from the principal in regard to the public examination. Let the reader note the want of a library. We should be pleased to receive *valuable* books, and forward them for the library of the academy; but do not send ordinary or transient books. Send them by express, freight paid, to Rev. D. Terry, care of 200 Mulberry-street, and they will be forwarded.

The examination of the third term for 1861 took place on the 28th of November last. The students were examined in Latin Grammar and Reader, Hooker's Physiology, Algebra, Arithmetic, and Natural Philosophy (Johnston's.) We were favored with the presence of the Chairman of the Committee of Selection, Bishop Burns, Rev. Professor E. W. Blyden, Hons. J. J. Roberts and S. F. McGill, M. D. The examination passed off creditably, and was closed by speeches from the gentlemen present, all of whom, with two exceptions, had been present at the previous examinations, and could thus judge of the advancement made from July to November. The day following, or the 29th of November, the preparatory department held its first examination under Mrs. Lucinda I. Burns. This department numbers some forty, making with the number now in the higher department sixty-two. They were examined in Reading, Spelling, History, English Grammar, Writing, and Arithmetic to simple multiplication. It was attended by some of the members of the committee, Rev. Bishop Burns, Hon. J. J. Roberts, and other friends of the cause of education. The teacher of the primary department, Mrs. Burns, (wife of the bishop,) being obliged, on account of ill health, to resign her position, the post is now filled by Mr. James A. Tuning, a student of the academy last year. We are sadly in need of a library, and if it was known through the Methodist papers we should soon have one. There were some books once, and a few now, but they are mostly sermons. We need some histories. We have a fine room, and shelves, but no books. Will not Dr. Durbin interest himself in our behalf, resting assured they will be taken care of?

#### MADAGASCAR.

Some generous Christian has sent a donation of \$5,000 to the Directors of the London Missionary Society, in aid of the funds that will be necessary to send heralds of the Gospel anew to Madagascar. The expenses consequent upon the recommencement of the mis-

sion there will be very great, and some \$10,000 a year will be required to maintain it in efficiency.

The Rev. J. Le Brun has returned to Mauritius. Some extracts from a letter written by the Rev. William Ellis, at Mauritius, on the 5th February, are given in the London Missionary Society's *Chronicle*. We add a paragraph or two:

The Christians are active, energetic, and grateful for their wonderful deliverance, feeling their way in ecclesiastical matters. Their numbers have greatly increased since the accession of the king to the throne. Their desire after books is great: the neophytes for elementary books, the advanced Christians for the entire Bible.

The king seems to be walking in the steps of Radama I. as closely as he can. He has ordered schools to be established, as soon as teachers can be provided, in all the villages in which schools were opened by the late king. He has abolished the ordeal by Tangena. He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference.

### THE JEWS.

**SOCIAL POSITION OF JEWS IN EUROPE.**—They are beloved for the Father's sake, and all the friends of Jesus Christ take a deep interest in their well-being. When all Israel is brought in, then shall we realize what in desire we sing:

"His name like sweet perfume shall rise  
With every morning sacrifice."

In Austria, which, next to Russia, has the largest Jewish population of any of the European states, the Jews wield a great influence. Several of their prominent bankers have been raised to the rank of nobles, and one of them, Baron von Rothschild, has been called by the emperor into the senate of the empire. A large number of Jews have been elected members of town-councils and of provincial diets, and the province of Upper Austria has sent two Jews to the lower house of the legislature. The Czekhs, of Bohemia, who, like all the Slavi, have been noted as fanatical persecutors of the Jews, have now made the full equality of Jews and Christians a part of their programme. In Galicia, where until 1848 the Jews had to pay a disgraceful "Jews' tax," amounting to over a million thalers annually, the leaders of the National party have boldly opposed the strong national prejudice against the Jews, and three of the latter have been elected members of the Galician Diet. Strange to say, Hungary alone has been more slow than any other portion of Austria in meeting the just demands of the Jews, although Teleky, Pulsky, Klapka, Eotvos, Deak, and other leading patriots, warmly espoused their cause. In 1861 a Jew was for the first time appointed ordinary professor at an Austrian university, (Dr. Wessely at Prague,) and another (Dr. Eisel) was appointed extraordinary professor at the University of Vienna.

In Prussia a Jew (Dr. Veit) was a prominent and influential member of the House of Deputies. The Minister of Justice decided, in 1861, that Jews could be appointed as judges. The educational statistics of the kingdom

showed the remarkable fact that, in proportion to the aggregate population, the Jewish attendants of the colleges were five times the number of the Christian scholars.

In Bavaria an intolerant law, which restricted the settling of Jews to a number of places, was unanimously abolished by the three chambers, and the rights of the Jews warmly advocated by the Archbishop of Munich, the Bishop of Augsburg, and the President of the Protestant Supreme Consistory.

In England there are now five Israelites in the House of Commons. A Jewish mayor was elected at Rochester, and a Jewish high sheriff for Bucks. The Jewish Board of Deputies, under the presidency of Sir Moses Montefiore, continues to display a great activity in behalf of the general interests of Judaism.

In France a considerable number of Jews are professors of universities and colleges, and their influence on literature is great. They have, for a population of only about eighty thousand souls, four weekly and monthly papers, all of which are well edited. A society, established at Paris in 1860, under the name of "Alliance Israelite Universelle," bids fair to become, to a higher degree than any other association, a center for the common interests of Judaism. The able Jewish financier, (Mr. Fould,) to whom the emperor, in his financial embarrassments, has been compelled to apply for help, has been appointed Minister of Finance.

In the first National Parliament of Italy, which country has a Jewish population of only forty thousand souls, there are six Jewish members; and two Jews have been appointed, in 1861, ordinary professors at the Universities of Bologna and Pisa.

In the kingdom of Poland, where formerly the Jews were more bitterly hated than in any other country in Europe, the national movement seems to have put an end to all mutual animosity. The Jews have actively taken part in the patriotic demonstrations, and very recently seven Jewish students were exiled, together with eight Christians, to Siberia. On the other hand, the merchants and manufacturers of Warsaw adopted, by acclamation, a resolution which abolishes all distinction between Jews and Christians, and the Archbishop of Warsaw, in a circular, enjoins toleration toward the Jews.

In the Mohammedan countries of Northern Africa the Jews show themselves much more accessible to the Christian civilization than the Mohammedans, and their progress is likely to facilitate the success of Christian missions. In Morocco, where they were cruelly persecuted shortly before the war with Spain, they now number about one hundred and twenty thousand, and the emperor has recently given strict orders to protect the Jews in future from any attacks of the populace. In Tunis the Bey has appointed a Jewish brigadier-general, and the Italian residents have elected a Jew their president. The emancipation of the Jews from oppressive and cruel laws has improved their social position, and diminished their hostility to Christianity.—*Independent*.

### CHINA.

REV. S. L. BINKLEY.—We perceive by the late foreign arrivals that the "Jacob Bell" arrived at Hong Kong March 7, 1862. We trust to receive by an early mail a letter from Brother Binkley, who, with his family, sailed in the "Bell."

REV. R. S. MACLAY writes under date of February 5, 1862:

The members of the mission are all well. Our work goes forward encouragingly. We have just appointed a second native preacher or helper to the Kanchia circuit, twenty miles west of Fuhchau. The field there is opening before us, and we are trying to do all we can for its cultivation.

*Another Native Preacher.*—The brother just appointed to this field is Wong Kiu Taih, the artist or printer of whom I frequently spoke in my public addresses during my recent visit to the United States, and whose letter to me appears (translated) on pages 328-331 of my book, "Life Among the Chinese." He is one of our most devoted Christians; his mind has been long fixed on the Christian ministry, and he now enters with great zeal on his holy work.

*Liberality of Natives.*—You will be gratified to learn that the Chinese of this city contribute liberally for the support of our Foundling Asylum. This year they have subscribed toward its current expenses four hundred and twenty-eight dollars, (\$428,) and what is better, they have paid every dollar of their subscription.

*Liberality of Foreigners.*—I have also the pleasure to inform you that one of our friends here, a member of the Foreign Community, after subscribing liberally toward the current expenses of the asylum, sent me the other day as his "Christmas-box" his check for one thousand dollars (\$1,000) in aid of the institution. The asylum has now been in operation for three years, and has never drawn a cent from the funds of the Missionary Society. It is exerting a very salutary influence among the Chinese, and contributes very materially toward fostering and increasing the friendly feelings which so fortunately exist between the foreign and Chinese communities at this port.

REV. N. SITES writes under date of February 24: "We have now been at our field of future labor full five months. We have experienced the same rich and full blessings here that we did in our preparation and during our voyage. The only care or anxiety we now have is, How can we best do the work assigned us by the Lord our Master, and by his Church? We love our fellow-laborers, we love our field of labor, and rejoice that the Lord has counted us worthy by putting us into this ministry. All here are enjoying usual good health, each one pushing forward in their work hopefully, happily."

REV. R. S. MACLAY, our superintendent, writes under date of March 10:

I have been busy, very busy. It almost frightens me to think of what I am passing through. [Had just returned from a visit to the out-stations.] I try to be prudent, but there is so much to be done that I find it difficult to control myself. The warm weather, however, is approaching, and I shall be compelled to reduce my labors. Thank God! we are all well, and happy in our work. O how glad we are to hear of the zeal of the Church in the cause of missions! A few months since the political condition of our country filled us with intense anxiety. Thank God! the prospect is brightening. In China, too, rebellion is about receiving a check. It is probable the French and English at Shanghai will come into collision with the rebel hordes, and then I shall look for the end of this disastrous rebellion, which has wrought untold misery in China. Pray for us.

*Another Preacher.*—Another of our members on the Ngu-Kang circuit, under Brother Gibson's charge, has felt constrained to give himself to the work of preaching Christ crucified to his benighted countrymen, and the native members have pledged his support for a year.

*Native Support.*—We are greatly interested in the case of this brother. He is one of the "learned blacksmiths" of whom I spoke in America, and Brother Gibson speaks of him in the highest terms of praise. When he first spoke of his convictions with regard to preaching Brother Gibson spoke to the native brethren on the subject of our national troubles, and asked whether they could not, by their own contributions, support this brother as a helper, so that he might at once devote himself to preaching without drawing on the funds of the society. This suggestion was received with great favor, and in a few days the entire amount for his support during the year was pledged. Thus we now have two circuits westward from Fuhchau, with two native helpers on each circuit.

*Help from without.*—One Fuhchau man, not a member of the Church, to whom Brother Gibson spoke on the subject of supporting this brother, replied: "Well, I do not know anything about the person you speak of, but I know long Mi, (our native helper at Ngu-Kang,) and I'll give you five hundred cash a month (fifty cents) for one year toward his support."

*The Printing-press.*—You will be pleased to learn that our printing establishment is gradually coming into shape and action. The building designed for the office is now complete, and ready for use, our font of Chinese type has arrived from Hong Kong, and the Canton foreman has also arrived and entered on his duties. He is now arranging the type and setting up the press. We have engaged a very promising Fuhchau boy as an apprentice, and hope to engage another as soon as possible. We shall expect Brother Baldwin to superintend the press, and if anything should prevent his return to the mission, (which we do not expect,) then it will be necessary for you to send us a practical printer to work the establishment for a few years. For the present Brother Sites and myself are a committee to manage the establishment, and we hope to get on with the Chinese work.

**CHARACTER OF THE CHINESE INSURGENTS.**—This is set forth in the following letter of a Baptist missionary:

The character and conduct of the rebels thus far abundantly show that they were not dreaded too much. They have been called Christians. They are as deserving the name as the most desperate and cruel band of robbers that ever infested the earth. They are as a mass wholly destitute of Christian principle, and wholly destitute of Christian knowledge. I have been mixed up with them a good deal since they arrived at Ningpo, and have seen a good many of their leaders; but I have scarcely heard them refer to any religion, except when questioned on the subject; and then they could give no intelligent account, either of what they believe or what they practice. In regard to the latter, however, one needs not to ask many questions. They lie, they steal, they rob, they murder, and do everything wicked that one can think of. They are miserably murderous hordes of marauders. Their swarthy complexion, long, black flowing hair, fantastic dress and equipage, and barbarous murders, give them the appearance and character of North American savages. The mass of them

know nothing of Jesus or the true God beyond perhaps the name. Some of the better informed can repeat the Christian doxology, confession of sin, and praise to Jesus as the Saviour of the world, which Teen Wong, the rebel chief, learned of the Baptist missionaries at Canton. They have brought with them no books for distribution, but one of the generals informed me the other day that he intended to send for some soon.

## INDIA.

**INDIA BRIGHTENS.**—The following extracts are from a letter from Rev. J. L. Humphrey, dated at Shahjehanpore, India, March 4, and addressed to the Corresponding Secretary. It gives an account of the conversion of a Mohammedan of rank and of the spread of the work. Brother Humphrey says:

*Our Sabbath congregation* is steadily increasing in number and general interest. The same may be said of the school.

Three months ago we had but fifteen boys in attendance, we now have more than fifty. We have also secured a very commodious establishment, both for dwelling-house and school, in a good locality upon the opposite side of the city, about two miles distant from the mission house, where we intend to remove in a few days and open another school.

*Account of a Tour.*—But I must not follow this subject farther, as I commenced to write mainly to give you a short account of a *tour* of more than ordinary interest, which I was permitted to take into the Hurdia District, to the southeast of Shahjehanpore, within the boundaries of Oude.

*The main object* of the trip was to visit a zemindar, (proprietor of landed estate,) Dr. Karim Bakhs-Kahán, who lives upon his estate, about thirty miles distant, in the direction before mentioned. My attention was first directed to this man by Brother Gracey in Seetapore, about two months ago. From the short conversation I had with him at that time I learned that he had formerly been a surgeon in the employ of the East India Company, and in some regiment to which he had been posted he fell in with a pious officer, who gave him instruction in the principles of the Christian religion, and recommended him to study the Bible. He said that for many years he had been fully convinced of the truth of Christianity, and had been trying to obtain salvation through the merits of Christ alone; but that he had been deterred from making a public profession of his faith on account of his numerous and bigoted friends, who, in former days, would not have hesitated to take his life in the event of his becoming a Christian. But happily those days have passed away, and now the strong arm of law is pledged to protect the property and life of such persons, therefore he felt indisposed to delay longer, but desired with *his house* to serve the Lord. I also learned that he came to Seetapore with the hope of obtaining Christian baptism for some members of his family, and that he very much desired the establishment of a school in his village, most of the expense of which he signified his willingness to meet personally. Brother Gracey and myself engaged to visit him in his village, and recommended that the baptisms should be deferred until that time, to which he cordially assented. Brother Thomas having arrived, and engaged to look after the school and the work on this station, I set out, on the 14th of February, to fulfill the above

engagement. I traveled on horseback, and my tent and luggage were drawn by bullocks.

On our way we stopped under the shade of a large tree beside a village, and began to converse with a few men and boys who were standing near by. Soon we had a company of fifty or sixty persons about us, to whom we preached Christ crucified. They listened to us with a sort of stupid wonder. We found none among them who could read; they told us that there were only two or three persons in the whole village that could do so. They were mostly Rajpoots, a warlike class, from which the old Sepoy army was largely formed.

A little after mid-day we reached our destination, and were warmly received by our friend the doctor. I was disappointed in not meeting Brother Gracey from Seetapore; but, as I have since learned, he was absent from home until too late to meet me on the date I had fixed upon in my letter to him. Soon after my arrival I was pleased to learn, what I did not before understand, that the doctor had been baptized about two years ago by Rev. Mr. Mungee, of the Church Mission in Lucknow. After the journey and exposure to the sun I found myself so weary that I was unable to do much until evening, when the people of the village were called into my tent, and we spent a couple of hours in trying to show them their need of a Saviour, and that Christ is such a Saviour as their wants demanded.

*On the Sabbath* we again collected the people in and about the tent. Enoch preached, the doctor and myself followed him in a conversational way, calling forth their objections and answering them. Toward evening we went out to a village near by, where a market was being held, and preached to a crowd of intelligent but violent-appearing men. Most of them listened attentively, but did not incline to accept our books.

*In the evening* I baptized the doctor's mother, an old woman about eighty years of age, and a sick child two years old. A crowd of curious persons gathered about the entrance to the room while the ordinance was being administered. I shall not soon forget the fervor with which the doctor prayed for them, and the tears of joy he shed, in view of the fact that his old mother (a helpless paralytic) had been enabled to profess her faith in Christ by holy baptism. It was good to be there. I thank God for what we were permitted to see and feel on that occasion. I saw in this the commencement of a glorious work, that will go on, in spite of all opposition, until the kingdom of Jesus shall prevail over all that region.

*On Monday morning*, being unwell, I was unable to commence my day's march until near eight o'clock; but as I intended to camp at a large village only six miles distant, I was enabled to reach there in good time for preaching in the market in the evening. Here we had a very large congregation, and a most deeply interesting season of preaching to the people. We found many that could read, most of whom were eager to obtain a book or tract. We soon gave out all we had brought with us, and others were begging to be supplied, many of whom followed us to our tent, where we had a much larger stock, from which we cheerfully satisfied all reasonable demands. Several very intelligent men came and spent most of the evening in conversation with us, in the course of which the doctor gave them a detailed account of his progress from Mohammedanism to Christianity. Late in the evening our dear brother, Doctor Karim Bakhs-Kahán, bade us good-by, and turned back to his village, confirmed, I trust, in the faith of the Gospel, and determined more than ever to war a good warfare.

His position is a trying one. Standing as he does alone, surrounded by a multitude of bigoted and violent men, he needs great wisdom and grace. May the Lord bestow it upon him, and keep him firm to the end.

*Tuesday morning*, before the dawn of day, we had all under motion for Sháhábád, an old city of considerable importance, about sixteen miles from Shahjehanpore. Here we pitched our tent on Tuesday night, and preached in the market to a large crowd of people. On Wednesday we returned to Shahjehanpore.

Probably no missionary has ever before been over that section of country, and but comparatively few of the masses who people that portion of Oude have ever heard the Gospel. O what vast multitudes are perishing all about us! May the Church be inspired with a more earnest and importunate spirit of prayer for the heathen, and for those she has sent, and is sending, out to them with the message of life and salvation.

Yours very affectionately,

J. L. HUMPHREY.

REV. DR. BUTLER writes, under date of March 17, that the work continues to progress in his mission as heretofore, and that providential openings to an immense population are continuing to present themselves. In one of these new and great central positions they have raised some \$850, and propose making it \$1,500 if the doctor will commence a mission there. A noteworthy feature of the times with the mission is that the only Christian native prince in India has offered \$250 to help found a mission. The mission families are generally well.

REV. W. W. HICKS writes from India:

We are busy at present building a house. The house in which we now live will not withstand another rainy season, so Dr. Butler authorized us to build, and promised 500 rupees in the name of the Society toward it. The gentlemen in the place kindly stepped forward and gave us to understand that help was at hand. We are looking to the Lord for the balance. "The Lord will provide." Our work here is highly interesting; there is no such work in America. How glad I am that I consecrated my life to God for India! Hereafter, when I get settled and am somewhat familiar with things, I will write fully. Dear doctor, this is but a short letter, and is intended to assure you that you are affectionately remembered by us. Dear brother, the day brightens! Pray for us.

Again, in another place, he writes:

India is a fine place to try one's faith, and to teach one what faith is. And if any one doubts as to whether he loves God and souls let him come to India and he will decide at once. The day is drawing nigh when this charming country will echo with God's praises from souls now dark and dead! 'Tis coming, 'tis coming, the light of his presence is coming! Over the mountain barriers it leaps, flash after flash, betokening his appearing, and soon the rising morn will merge into blazing day. Pray on, pray more, and expect when you ask to receive.

The Edinburgh Medical Missionary Society has established hospitals and missionary physicians in Madras, Amoy, Shanghai, Canton, and Fuhchau, and the influence exerted through them has been highly salutary. Young phy-

sicians are educated in Edinburgh, and sent out by other societies. Of the five who completed their course last year, one is sent out by the London Missionary Society, one by the Scotch Presbyterians, one goes to Bengal, one to Syria, and the fifth is yet to be designated.

#### GERMANY.

ELBERFIELD ORPHAN CASE.—In some former number we gave an account of a powerful revival of religion among these orphans. This work so offended some of the authorities that they displaced the good superintendent in order to stop the work. He appealed to the Supreme Court in Berlin, which decided that the authorities must replace him in his former position; and, should the authorities in Elberfeld not do so, they must pay him his salary of four hundred thalers a year. The effects of this decision will be felt through all Germany like an electric shock. In the first place, it will stop the raging of the infidel press against those who seek and pray for a revival of earnest religion in the land. Secondly, the decision will confirm and extend the principle of the liberty of the subject. Lastly, the effect of the Berlin decision will be to encourage the earnest part of the community generally, and help on the tide of evangelical feeling till it flows over the land. This is of no small importance. The liberty of the subject is not to be violated with impunity, even in matters which the world calls enthusiasm and fanaticism.

#### BULGARIA.

BULGARIAN AND MOLAKAN CONVERTS.—The following letter from Brother Flocken gives sure and cheering indications of the progress of our Bulgarian Mission:

To the Corresponding Secretary:

DEAR BROTHER,—My last letters to you were of January 22d; your last received by me is of January 17th. Among the incidents which happened since I wrote last, I deem the following worthy to be brought to your knowledge.

The young Bulgarian brother, Nicolas Theodore, has left us, but fortunately not with the intention to return to the world or to the Church which he formerly called his. He went aboard a vessel by which he expects to reach England, and from there America. If God spares his life to see America he will most certainly present himself to you, and show you a letter of recommendation from me. The letter is short, and therefore does not contain all that I am able to say in favor of him above what you already know from my letter. He will relate to you and others, in his broken English, his experience, and what more you should deem interesting to you about our mission. But I fear in a strange country, and among strangers at first, his tongue might fail. I therefore will speak a little for him in advance of his arrival.

Some seventeen months before his departure Nicolas came to me with a French gentleman, and told me that he was very anxious to gain

an education. He had learned what he could in the Bulgarian school in town, but his father being unwilling to assist him to go to a higher school, he was thrown upon himself for means and ways for his education; so he took service with two English gentlemen here, whom he served several months, picking up the language as he could. But not finding spare time, for learning he left them and came to me, offering to do any work I would give him, in return for which I should give him his board and lessons in English and in whatever I should think proper for him. My young German had left me just a few days previous, and I being in need of a boy, not for my accommodation, but to do errands and work about the house, which would take too much of my time, which I can make more useful otherwise, I told him I would take him, instruct him to the extent of my ability, give him his board and so much monthly for his clothes, in return for which he would have to do the work which I would find for him, therein to be honest and true, and never to tell me a falsehood, otherwise he would have to leave my house. And now, to his praise, I must say, that to the last moment he was to us all we could have wished him to be.

Just before he came to me he had, according to the custom of the Bulgarian Church, been to confession, in which he told the priest frankly that during the last fast days he could not keep the fast prescribed, for he had been serving some English gentlemen, partly as cook, and consequently could not (especially as he is thrown upon himself for his support) comply with the prescription of the Church. The old priest, however, took his case to be a hard one, and told him that, according to the rule of the Church, he had to say a number of prayers and be deprived of the communion for two years. This troubled the young man very much; but as I did know nothing yet of the above, but know that the Bulgarians blame us if our servants do not attend church, I told him several times to go to church. But seeing his aversion to his Church, I asked him one day for the reason, and when I found it out pointed him to the word of God, recommended to him the reading of it, and after a little while he attended all our meetings and never went to his church again. At the first communion held in his presence he came forward to participate, "and who was I to refuse?" From that time forward he considered himself a probationer of our Church.

In the course of time I wrote to my brethren for advice concerning him, stating that I had neither time nor the capability to give to Nicola (in English) that instruction which he needs if he ever should be employed in the mission in Bulgaria. Brother Long kindly took notice of him, and stated that it would give him great pleasure to have Nicola with him; but the work he would have for him would not leave him time enough for study, and as just such a boy is offered him at Sistova, he expects, with a little help from the board, to be enabled to take and instruct them both next spring. Brother P. never answered my letter. So it happened that a captain, stopping near Tulcha, got acquainted with us and the boy, and offered to take him to England free; from there he hopes to reach New York with the money he saved while being in my service.

This opportunity he took to be sent him by God, and as his parents and friends gave him their blessing, he is in good hope of reaching you. Before he left for the vessel I had him, his father, and Iwanowich in my study. I asked the father for the last time whether he had any objection to his son's going. "No,"

said he; "God has taken care of him so far, and as the same God is everywhere he was sure his son was in God's hands, and that God would do the best for him." All that he could do for him he had done, and said he would never blame me for anything concerning his son, for he is assured that I would not let him go if I did not believe it would be for the best. We then kneeled down together and prayed. The father and son when getting up were all in tears, thanking me for what I had done for them, and so the father conveyed the son down to the vessel, which was about fifteen miles below Tulcha.

*In conclusion*, let me say that Nicola goes to the states perfectly resigned to the will of God. If God will point out to him some Christian brother who will assist him to get an education he will thankfully accept it, and is determined never to abuse such goodness. If the Lord will not point out some one he will take any work he may be able to find to support himself. In either case I would pray you to assist the young man, to find him employment with some true Christian. And as he is in fact the first-fruit of your Bulgarian mission—for he is a Bulgarian by birth, and got awakened under the labors of your missionary—I therefore pray you, dear brother, to do your best for him as long as he is yet like clay in your hands. Brother Long, who took special notice of Nicola, will agree with me that he is as smart and capable a Bulgarian as we, with but a few exceptions, can find, and that those who would make an exception lack just that which would fit them for the work before us. To God, you, and the Methodist Episcopal Church I commit this young man, and hope to live long enough to see him return to this country as a servant of Christ, to call his countrymen to repentance.

*Iwan Iwanowich*, the Molakan leader of one of their Churches in this town, has now for five months been in the service of the mission as an assistant in the school, and I am glad to inform you that he gives good satisfaction. He enjoys the work, and makes good progress himself; he uses every moment to increase his knowledge for the good of the school and the Molakan community. As a proof of his high standing in the opinion of the local government and community in general, he has been invited by the governor of this district to occupy the seat of a representative of the Protestants of the district in the board of councilmen. This board meeting but twice a week, unless for some special purpose, and as there can no better man be found, and the meetings taking place at hours in which we can spare him from the school, I did not object to his appointment, but was thankful to God for bringing it about.

*Iwanowich* relates to me that the other evening, after one of their sessions, the governor and the kady (Ulima) pointed to one person present belonging to another Russian sect, and said, "Iwanowich, tell us, why do these people have no kind of priests?" I answered, "They say of the original priests none are to be found, and of new ones we are not authorized to receive." Pointing to a Greek present, the kady said, "Now tell us what difference is there between the Protestants and the Greeks?" I said, "A very great one; but to tell you in short it is this: the Protestants have a pure Gospel for their foundation, while the Greeks have a false one." Here the Greek flew up against me, but I simply told him to show me where the Bible justifies and teaches image worship, and many other things practiced by the Greek Church. This small beginning may, according to Iwanowich's opinion, lead to more important controversies.

*In my last letter* to you I made mention of a small Molakan village about fifty miles from here. I will now say, that on my last visit to it I found quite a number of children running about, and no school nor means in the village for their instruction. I found the people and children willing to attend school if one would be opened; so, with the help of Iwanowich, we found one of the villagers capable of teaching the children, and as he has the reputation of being a pious and industrious man, we consulted him, and found him to be ready to instruct the children to the extent of his ability. We proposed the plan of our school to him, namely, daily to open the school with prayer and the reading of a chapter from the Bible; then to instruct the children to read, write, and cypher in their mother tongue, and to teach the children the questions which I shall send him, they being a written translation of our Sunday-school Bible question books. On Sunday afternoon (morning does not permit) he is to gather the children for an hour or two for exclusive religious instruction, similar to our Sabbath-school. Since my return from the village I received a letter from him, saying that he commenced the school with fifteen children, and that the parents and children like the school very much. This new proof of our concern for the Molakans has already induced several of the Molakans of the other Church to learn more about us, and to come in closer contact with us. May God grant that it would induce them here, and the Molakans in general, to an earnest seeking after that which the most of them lack yet.

Iwan Iwanowich is just now in the Molakan village. I expect him every moment, but fear he will not arrive before the mail closes.

*My father writes* to me, in a letter just received, that during the long winter several conversions have taken place in the German villages in Southern Russia; the principal means of it were our German publications. You may rest assured that my heart rejoices greatly over this news. O may God bless our publications to many hearts!

Please remember us in your prayers. With kind regards I remain yours in Christ,

F. W. FLOCKEN.

Tulcha, Turkey, March 25, 1862.

#### THANKS.

LET US GIVE THANKS that the great resources of the loyal states, and the confidence which their people have felt, even in the darkest hours, in the ultimate restoration of the Union and all its blessings, are shown in the financial reports of the religious, moral, and charitable institutions, whose anniversary meetings are now in progress. It is wonder enough that all those organizations are alive, depending as most of them do chiefly upon the collections of small coin which their agents are able to make through the country. Had some of them died for want of funds soon after the battle of Bull Run, and funeral obsequies been substituted for the joyful anniversary exercises peculiar to the month of May, everybody would have said that the result, though deplorable, was unavoidable, considering the general prostration of business by the war. But here we find all the old established societies, even those which have led a feeble existence in the most prosperous years, turning up again, most of them with balances in their treasury, and all of them with good stories to tell of the unexpected bounty which they have received during the past year from the hands of their old supporters. The paralysis in many branches of industry, and the anticipation of heavy taxes, have had the effect of di-

minishing contributions to religious and charitable objects in a far less proportion (probably) than the incomes of the givers are reduced. The American people have not begun to economize by withholding money from the Christian and civilizing organizations of the country. They have not only gladdened the agents of those societies on their annual or quarterly rounds with the customary chink of silver and copper, but they have given largely to all new associations which have been specially formed for the sanitary, educational, moral and religious care of the soldiers. If some of the funds, which have been habitually given to other societies, are temporarily diverted to these new ones, it cannot be said that the money is lost or misapplied.

#### SOUTH AMERICA.

THE TRUE LIGHT is penetrating this country, though slowly indeed. Only for the "long patience" we are called upon to exercise, it would at times seem that they are in the "outer darkness." But a careful survey of the field gives signs of hope. We have the best of reasons to know that our own mission, maintained so long at Buenos Ayres, increases steadily in its strength and luster, and is a star in the right hand of Him who walketh in the midst of the Churches. We notice that Mr. Blackford, of the Presbyterian Board, in giving an account of a late tour made by himself in Brazil, does not consider that field as very hopeful, but being a man of faith his language is:

Does any one ask, What are the prospects for the triumphs of the Gospel here? I answer, Dark as depravity, and sin, and the hatred of man can make them; but on the other hand, as Judson once said, "bright as the promises of God," and sure as his eternal counsels. True, this part of Brazil seems for the present to forbid open and active evangelical effort; but of this the Church must not complain till she has her men ready for that special work and field. In almost every part, no doubt, more or less opposition will have to be met and overcome, and he who goes in the vanguard may have a fierce conflict with priestly and satanic wrath. The Master does not teach us to expect less; but he does teach us to look for the final triumph in all.

#### YOUTH'S DEPARTMENT.

A HEAVY TONGUE.—A very old woman on the coast of Africa came regularly to hear the missionary preach, and listened with great attention. Now, if people have not learned when they are young, it is difficult to teach them when they are old. So the missionary tried to speak very simply, that all might understand. This poor woman seemed to be made very happy by hearing about Christ. She became a new creature. She left off worshipping idols, and served her Saviour with her whole heart.

One day the missionary was catechising her, and he said, "Do you understand the Gospel?" Tears rolled down her cheeks as she lifted up her hand and said, "O my minister, my head think, my tongue heavy; but" (pressing her hand upon her bosom) "my heart feels. Me poor Guinea woman, minister; me no able

to speak good; but what you say comes in here, (pointing to her ears,) and strikes me there," (pointing to her heart.) "Understand you, minister! How could all this change take place in our hearts, and conduct, and families if we did not understand you?" "Well," said the missionary, "what think you of Christ?" "O, massa, me love Jesus. He died for me. Me have nothing to think about but Jesus. Me give myself forever to Jesus."

Did not this African understand? Ay! and though she said her tongue was "heavy," I think it spoke very well.—*Missionary Present.*

**HOW TO ORGANIZE JUVENILE MISSIONARY SOCIETIES.**—You may see all about it on the third page of the April number of the *Missionary Advocate*; and reading up the Methodist papers, you will find almost every week some account of the formation and working of such societies. See the following note from a preacher in the New Jersey Conference. More and more of similar import are coming.

During the present conference year I intend to carry out the Disciplinary plan of raising missionary money. On last Sabbath evening we held the first of our missionary concerts. The attendance was very good. In a short time I intend to organize our Sabbath-schools (which will be three in number this year) into juvenile missionary societies. I hope that you will send me a number of copies of the *Missionary Advocate*, and thereby aid me in disseminating missionary knowledge and bringing my people up to the true missionary spirit. The collection last year was more than one hundred per cent. better than it was the year before, and I want to see the collections of *this year* one hundred per cent. in advance of the collections last year. I have just been looking over my charge, and I find that to do justice to the people and the cause of missions I shall need at least fifty *Advocates*. Send the papers as soon as possible.

**A MODEL JUVENILE SOCIETY.**—The superintendent of a Sunday-school at Cape Island, New Jersey, gives the following admirable account of a missionary class:

The Youth's Domestic Mission Class is composed of six little girls and four boys of our school, who formed themselves into a mission class. They meet every Monday evening, sing a hymn, read a chapter in the Bible, myself or some one meets with them for prayer, after which they drop their money into the box, sing again, and adjourn. Thus this little band have kept their little meetings up for two years. Last year they raised thirteen dollars, this year they raised a little over twelve, hoping to do more for the year to come.

**MISSIONARY CONCERT IN OREGON.**—The Juvenile Missionary Monthly Concert in Portland was held on a Sabbath afternoon, an oration was delivered by Mr. Watkins on the "Duty of Christians to the Heathen," and an address on the "Influence of the Bible on Civilization." The Juveniles have collected in eighteen months \$123 45. Before closing the meeting a lady was appointed to prepare an essay for the next month, a layman to prepare an oration, and a minister to make an address.

**LITTLE THINGS.**

"Look out upon the ocean,  
The deep and mighty sea;  
If it were not for its drops  
Where would its greatness be?"

Look out upon the sand,  
That checks the mighty deep;  
Say, if its grains were gone,  
Where would the billows sweep?"

Were little words despised,  
How could a book appear?  
How could the preacher preach?  
Or how his hearers hear?"

Despise not, then, the pence;  
They serve to make the pound;  
And each may help to spread abroad  
The Gospel's joyful sound."

*Miss. Recorder.*

**A CATECHISM; or, Information about the Missionary Society of the Methodist Episcopal Church:**

- Question.* When was the Missionary Society formed?  
*Answer.* In the month of April, 1819.
- Q. When were the missions to our Indian tribes begun?  
A. In 1814.
- Q. When was the mission to Africa commenced?  
A. In 1832.
- Q. When was the mission to China commenced?  
A. In 1847.
- Q. When was the mission to Germany commenced?  
A. In 1849.
- Q. When was the mission to India commenced?  
A. In 1856.
- Q. When was the mission to Scandinavia commenced?  
A. In 1854.
- Q. When was the mission to Bulgaria commenced?  
A. In 1857.
- Q. When were the French Domestic Missions commenced?  
A. In 1820.
- Q. When were the Welsh Domestic Missions commenced?  
A. In 1828.
- Q. When were the German Domestic Missions commenced?  
A. In 1836.
- Q. When were the Scandinavian Domestic Missions commenced?  
A. In 1845.
- Q. Who was our first missionary to the Indians?  
A. John Stewart.
- Q. What is the present number of members in our Indian Missions?  
A. One thousand four hundred and sixty-three.
- Q. Who was our first missionary to Africa?  
A. Melville B. Cox.
- Q. How many missionaries are there now in Africa?  
A. Twenty, namely: Rev. Francis Burns, missionary bishop; J. W. Roberts, T. E. Dillon, S. F. Williams, Thomas Fuller, Philip Gross, Daniel Ware, W. H. Tyler, N. D. Russ, W. P. Kennedy, Philip Coker, H. H. Whitfield, C. A. Pitman, J. M. Moore, sup., Othello Richards, sup., H. B. Mathews, sup., J. S. Payne, sup., B. R. Wilson, sup., James G. Thompson, John C. Lowrie.
- Q. What is the present membership in our African Mission?  
A. One thousand four hundred and seventy-three.
- Q. Who were our first missionaries to China?  
A. Judson D. Collins and Moses C. White.
- Q. Who are the present missionaries in China?  
A. There are six, namely: Rev. R. S. Maclay, superintendent; Otis Gibson, S. L. Baldwin, C. R. Martin,

Nathan Sites, S. L. Binkley, and two female teachers, the Misses Woolston.

Q. What is the present membership in our China Mission?

A. Sixty-eight.

Q. Who was our first missionary to Germany?

A. Ludwig S. Jacoby.

Q. How many missionaries are there now in Germany?

A. There are twenty, namely: Rev. L. S. Jacoby, superintendent; W. F. Warren, C. H. Doering, C. Dietrich, W. Schwarz, C. Achard, L. Nippert, F. Kluesner, G. Goss, E. Gebhard, A. Rodemeier, H. zur Jacobsmuhlen, A. Luhring, H. Nuelsen, E. Riemenschneider, A. Mann, G. Bruns, H. Gerdes, A. Pucklitsch, A. Sulzberger.

Q. What is our present membership in Germany?

A. Two thousand one hundred and eighty-one.

Q. Who was our first missionary to India?

A. William Butler.

Q. Who are the present missionaries in India?

A. There are seventeen, namely: William Butler, superintendent; R. Pierce, J. L. Humphrey, J. Baume, C. W. Judd, E. W. Parker, J. W. Waugh, J. M. Thornburn, H. Jackson, J. L. Hauser, J. H. Messmore, J. T. Gracey, D. W. Thomas, J. D. Brown, W. W. Hicks, S. Knowles.

Q. What is the present membership in India?

A. Ninety-three.

Q. Who was our first missionary to Scandinavia?

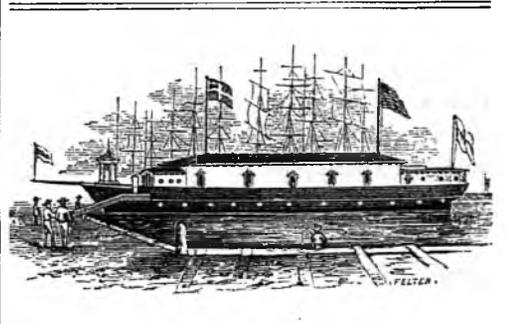
A. O. P. Peterson.

Q. Who are the present missionaries in Scandinavia?

A. There are six, namely: C. Willerup, superintendent; S. A. Steensen, A. Cederholm, E. Arvesen, L. Dobloug, J. P. Larsen.

Q. Who are the missionaries in Bulgaria?

A. W. Prettyman, M. D., A. L. Long, F. W. Flocken.



**Seamen's Department.**

**BETHEL SHIP.**—Conversions, the only end for which we maintain this mission, continue to be witnessed by the pastor and his people.

Officers of the national Scandinavian vessel, again in our port, have gladly availed themselves of an opportunity to hear the pastor.

**AMERICAN SEAMEN'S FRIEND SOCIETY.**—The annual sermon before this society was preached in Lafayette Avenue Presbyterian Church, (Rev. Mr. Cuyler's,) Brooklyn, by Rev. John Todd, D. D., of Pittsfield, from Luke v, 4: "Launch out into the deep and let down your nets for a draught." He spoke of the lesson taught by the sea, as illustrating the power and goodness of God in its productiveness; and of the dangers encountered by the 3,000,000 sailors who go down to the sea in ships, 7,500 of whom die annually; of their hardships and privations, and expressed the belief that an appeal to aid these men would not be in vain. At the close of the services a liberal collection was taken up.

The receipts into the treasury of the parent society the last year were \$23,657 62; this year, \$26,696 36. The total receipts into the treasuries of the society, branches, and auxiliaries last year, were \$54,652 46. We have as yet received only partial reports from auxiliaries. What we have received, however, show an increase. The floating debt last year was about \$7,700. This year it is \$6,814 75. A detailed statement will be found in the treasurer's printed report."

**SAILORS' HOME.**—The number of boarders entered during the year has been 2,161; total since the Home was opened, twenty years, 61,066; destitute men and boys relieved, 110; amount deposited in bank by boarders, or sent to friends, \$10,418 15.

**MARINE DISASTERS FOR APRIL.**—The number of American sea-going craft reported last month as totally lost or missing amounted to twenty-one, namely: One steamer, three ships, seven barks, two brigs, and eight schooners. Of these eleven were wrecked, four abandoned, two foundered, one capsized, one run down, and two are missing.

Including twenty foreign craft bound to or from a United States port, reported during the same period, making the whole number forty-one.

The total value of the above domestic craft (exclusive of cargoes) is estimated at \$310,000.

**PRACTICAL BENEVOLENCE.**—Mr. Robartes, M. P., has announced his intention of building and supporting at his own expense a hospital at Redruth, for the benefit of the working miners of the county. It is intended for miners who may be in the incipient or earliest stages of consumption, and for those who may be convalescent from injury or disease, and who, without such a refuge, might return prematurely to their labor.

**JAPAN.**—Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of 1,500,000 dwellings, and 5,000,000 of human souls. Many of the streets are nineteen japaneserls in length, which is equivalent to twenty-two English miles.

Statistics.

The **NEW YORK CITY SUNDAY-SCHOOL UNION** (under the control of the American Sunday-School Union) report shows the existence of 220 Sabbath-schools, attended by 48,000 children, under 5,500 teachers, and provided with libraries aggregating 92,000 volumes.

The number of Baptist ministers in England and Wales is 1,806; in Scotland, 89; in Ireland, 17. Churches, 1,232; members, 124,473. New Churches organized last year, 13. Pupils in Sabbath-schools, 154,316; teachers, 18,669. Added last year to 1,013 Churches, 4,518.

The population of Rome, in Italy, is 184,049, of whom 4,468 are Jews. The city contains 54 parish churches, 34 bishops, 1,417 priests, 2,390 monks and religious men, 9,031 nuns, 886 students in seminaries

and colleges, and 884 persons living in the apostolical palaces.

There are in Great Britain 1,019 Roman Catholic chapels and stations, 12 colleges, 50 monasteries, 162 convents, 1,388 bishops and priests, and 19 military chaplains. There has been a considerable increase, through various influences, during the last ten years.

During the year 1861 the British and Foreign Bible Society sold in Italy, through their agents and nearly thirty colporteurs, about 30,000 copies of the Scriptures, in whole or in part, many of them at reduced prices. The Edinburgh Bible Society, through its sixteen colporteurs, sold nearly 3,500 copies more.

The Edinburgh City Mission employed last year 70 agents, of whom 32 gave their whole time to the work. Of the entire number 50 were males and 20 females. By their labors 60,000 persons were brought under the influence of the Gospel, of whom two thirds never attended a place of worship.

The city of Paris contains a population of 1,700,000 souls, and 58 theaters, concert and ball rooms. The number of Roman Catholic places of worship is 65, furnishing in all accommodation for only 26,000 persons.

**NEW YORK FEMALE BIBLE SOCIETY.**—This excellent body of good women have inaugurated the work of sending female Bible readers from house to house, who, in addition to the work of supplying the destitute with the Scriptures, perform a great amount of missionary labor. Our city might be permeated with a delicate network of gentle and powerful influences. The British and Foreign Bible Society employs several hundred Bible women with marked success. Our collections during the year amount to \$5,147 33. \$1,203 83 have been expended in the purchase of Bibles and Testaments for distribution, \$2,759 93 have been paid to the American Bible Society, and \$1,183 52 to the Bible Readers' Fund. Among the officers and managers we see the names of Mrs. Dr. Olin, Mrs. Dr. Holdich, and Mrs. Dr. Purdy.

**PRINCETON THEOLOGICAL SEMINARY.**—An extract from the report presented at their late annual meeting: The Alumni of the Princeton Theological Seminary, assembled to celebrate its fiftieth anniversary, record with devout gratitude their sense of the great goodness of God to this institution. We especially recognize his beneficent providence in raising up two venerable men, Archibald Alexander and Samuel Miller, to become its first professors, and in sparing them to conduct its affairs, with pre-eminent wisdom and fidelity, for forty years.

In the general catalogue of the seminary, just issued, we find the following summary of its history:

|  |       |
|--|-------|
| Whole number of students since 1812 .....    | 2,422 |
| Dead.....                                    | 485   |
| Connected with the seminary the present year | 168   |
| Foreign missions .....                       | 127   |
| Appointed foreign missionaries.....          | 7     |
| Professors in theological seminaries.....    | 28    |
| Presidents of colleges .....                 | 36    |
| Professors in colleges.....                  | 94    |
| Directors of this seminary .....             | 17    |
| Moderators of the General Assembly.....      | 8     |

**THE SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS** held its forty-second annual meeting on May 5 at the Bible House. The total assets in the hands of the treasurer are \$7,350. Measures had been taken to preserve the legacy of \$10,000 made by Mr. Seth Grosvenor two years ago.

**THE AMERICAN FEMALE GUARDIAN SOCIETY**, now in its twenty-eighth year, met in Rev. Dr. Hague's Church, Madison Avenue, on Sunday evening, May 4.

An interesting part of the audience consisted of two hundred children belonging to the institution, who formed a choir of good singers. After prayer by the pastor, an abstract of the annual report was read by Dr. L. Ranney, of which the following is the substance: Receipts for the year ending December 31, 1861, \$21,068 50; disbursements, \$20,927 35; leaving a balance in the treasury of \$41 15. The receipts in the publishing department for the same time were \$17,997 65; disbursements, \$16,677 50; leaving a balance of \$1,320 15. The number of young women and children who have received aid from the institution during the year is 2,335.

**PRESBYTERIAN BOARD OF FOREIGN MISSIONS.**—Receipts, \$176,939 47; expenditures, \$177,892 82; 68 ministers, 83 teachers, and other assistant missionaries, and by a growing body of native missionary laborers of various grades, of whom there are now 82. Nearly 5,000 heathen youth are under daily Christian instruction and influence.

**ANNUAL RECEIPTS.**—We give herewith a tabular view of the receipts of several benevolent societies which have just held their anniversaries, by which our readers will see what the Church is doing or has left undone.

The reports of twelve of the most important associations make the following exhibit as compared with the reports of anniversary week last year:

|                                      | Rec'ts rep.<br>1861. | Rec'ts rep.<br>1862. | Dec.      |
|--------------------------------------|----------------------|----------------------|-----------|
| A. B. C. F. M. ....                  | \$370,000 8m.        | 193,702              | 176,208   |
| Am. Bible Society.                   | 389,551              | 378,131              | 11,420    |
| Am. Tract Society.                   | 358,735              | 204,721              | 154,014   |
| Am. H. Mis. Soc. .                   | 183,761              | 163,852              | 19,909    |
| Am. & F. Chr. Un'n                   | 60,569               | 55,000               | 5,569     |
| Seam. Friend Soc..                   | 72,977               | 54,652               | 18,325    |
| Fem. Guar'n Soc....                  | 42,295               | 21,068               | 21,227    |
| Am. Cong. Union .                    | 14,048               | 7,535                | 6,513     |
| Am. Temp. Union.                     | 6,000                | 1,373                | 4,627     |
| N. Y. S. S. Union'.                  | 18,000               | 18,000               | .....     |
|                                      |                      |                      | \$417,812 |
|                                      |                      |                      | Incr.     |
| Am. Tract Society<br>of Boston ..... | 75,042               | 88,054               | 13,012    |
| N. Y. State Col. Soc.                | 10,310               | 18,827               | 8,517     |
|                                      | \$1,601,288          | \$1,205,005          | \$396,283 |
| Total decrease .....                 |                      |                      | \$396,283 |

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