

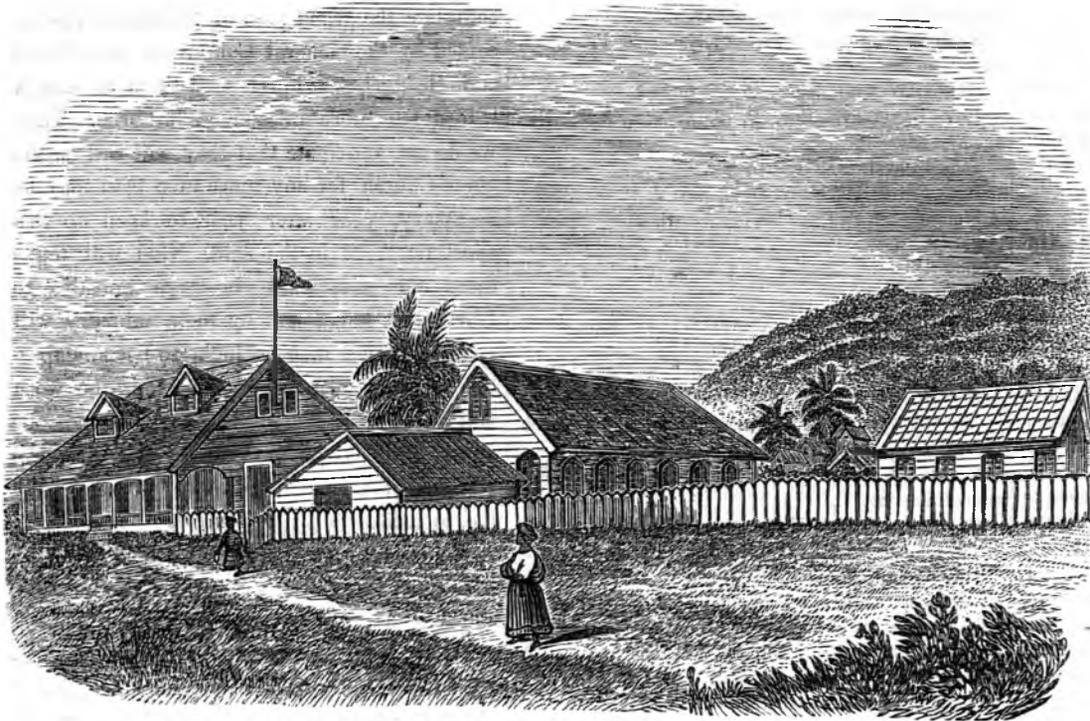
MISSIONARY ADVOCATE.

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

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WESLEYAN MISSION PREMISES, PUERTO PLATA, ST. DOMINGO.

ISLANDS.

St. Domingo.—The friends of missions have recently been pained to learn, that by Spanish authority, or by the abuse of it, the Wesleyan Mission premises at Puerto Plata, St. Domingo, have been destroyed.

But St. Domingo is nominally a Christian country, and the Spanish people profess to believe in Christ. And yet the unoffending missionary has been driven away; the chapels and schools have been closed, the congregations scattered; and, finally, the mission property seized as spoils of war, and the mission premises wantonly and entirely destroyed. When you look at the view above, supplied by the Rev. Joseph Webster, one of the missionaries, you will see the state of completion and comfort to which the mission property at Puerto Plata had arrived in the course of years; you will sympathize with the missionary and his scattered flock; and you will grieve at the loss which the society and Christianity itself has sustained.

The mission in St. Domingo was commenced in 1834, when the Rev. John Tindall was appointed to Puerto Plata, a town in the Spanish part of the island of Hayti. Several free blacks and people of color, emigrants from the United States of America, settled there, and desired to have a Protestant minister: this gave occasion to the mission, which it was hoped would extend its benefits to the natives of the island. In the year 1835, on the anniversary of the arrival of the missionary, the chapel was opened for divine worship. The congregation was large; many of them were spiritual worshippers; and all appeared to be

delighted, and thankful that the ordinary means of grace were once more within their reach. Since that important event the mission has been carried on by a succession of faithful men in the English, French, and Spanish languages; schools have been established; a master was sent over to Westminster, to be trained in the excellent system adopted in the Normal School; and great were the benefits the mission was diffusing by the labors and example of the agents employed, while some hundreds of adult persons and children were under direct missionary teaching.

More recently the dwelling house was erected. It was thus described by the late Rev. Edward Towler in the year 1840:

We have resided at the new mission-house, close by the chapel, for the last few weeks, and find it a very pleasant situation. On the north of us, immediately in front of the house, is the ocean rolling over the rocks, occasioning a surf and breakers. It is about three hundred yards from us, at the bottom of a sloping lawn nearly covered with thick shrubs. On the south, behind the house, is a range of mountains, one of which is very high, and covered with trees; and in the space between the house and mountains several little cottages are seen, surrounded by a little patch of cultivated ground. On the east is a plain, reaching several miles along the sea-side, covered with trees and shrubs, and ending in mountains in the distant view. On the west, down the hill upon which the chapel and house stand, is seen the town of Puerto Plata, and the bay coming into the land a considerable distance, the view ending in mountains and sea; the country all over covered with trees, some of which, such as the plantain, cocoa-nut, and palmiste,

are very beautiful. While sitting in my study I can see every vessel that enters the harbor, and, from the west, a long time before they enter.

The scenery is altogether grand and beautiful, and I am constantly reminded of that passage of Scripture, "The voice of many waters." Rev. xix, 6. By the continual roar of the sea over the rocky coast day and night, "the voice of many waters" is sounding in our ears.

Of this whole establishment nothing now remains.

FRIENDLY ISLAND MISSIONS AND MISSIONARY MEETINGS.—*The Wesleyan Notices* give account of a collection taken up in one place in "foreigners" style, by handing round the plate, when above \$50 was raised from a congregation of one hundred and sixty persons. The entire amount, less \$2 50, was contributed in cash. Every one gave something, and absentees were not forgotten. At another island precisely the same amount was collected. In a third \$110 was given. A good spirit pervaded the whole meeting, and the people had a mind to give. The chief

of the island, known to most of the Friendly Island missionaries, took the chair, and did his best to infuse a good spirit into the meeting. I have been in many missionary meetings, but I think I never was at one that surpassed this in true missionary tone and effort. The series of missionary meetings on the district yielded \$620.

THE FIJI ISLANDS DISTRICT.—The natives feel the importance of having missionaries to instruct them, and are largely contributing to the funds of the society. A letter says:

In Lakemba our missionary meeting was held in March last, and we were favored with the presence and able services of our esteemed chairman, the Rev. James Calvert, who, as you are aware, labored so long in this circuit. I thought that he and his excellent wife must have been greatly delighted at seeing some of the fruit of their hallowed toil here, in the presence and noble contributions of so many who were gladdened by the sight of their much-loved pastor and his wife. 1,810 gallons of oil were contributed, being nearly 1,000 gallons in excess of last year; and more would have been given, but we had no vessels in which to put it. Muala also had done well. I attended their missionary meeting just before the "Wesley" arrived, and 2,000 gallons of oil were promised, just about double the quantity given last year; and Vanua Balavu Branch has increased its contributions this year by four tons and a half. And we are still hearing of increase. Our great difficulty has been the few tanks and drums we have had. We had not expected such a large increase in the contributions, and of course were not pre-

pared to receive all the people were willing to give.

MADAGASCAR.—CHRISTIANITY ON THE ADVANCE.—Extracts of a letter from Rev. W. Ellis, dated October 25, 1863:

Amid the unsettlement resulting from a change of government, the Christians continue to increase in a manner truly gratifying, almost astonishing. Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism, eighteen at one place and twenty-two at the other; and last night, at our church-meeting at Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol worshippers. During the meeting I learned that, at the village of Amparafaravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and met to worship the true God; that when the queen heard of it she said, "If any of the people are Christians and wish to leave the village they may do so. It is nothing, (meaning, there is no blame,) let them go. Let those who wish to stay, stay; for there is no impediment to the following the idols or to uniting with the Christians." And some of those admitted to our Church had acted on this word of the queen and had joined with us. I must get their history as soon as I can. The conduct of the queen often makes me think her attachment to the idols is not very deep or strong, but is in a measure used as a means of preserving the prestige of her ancestry, perhaps the most powerful influence over the mind of the Malagasy, and thus keeping all the old conservative party attached to her government. At any rate the Christians rejoice, and feel, as some said last night, "Great is the power of God! He will conquer all."

INDIA.

Mission Stations of the Methodist Episcopal Church, U. S. A., with the names and residences of the missionaries and native helpers, for the year commencing February, 1864:

REV. WILLIAM BUTLER, D.D., Superintendent.

BAREILLY and PILLIBHEET.—Rev. J. W. Waugh, A.M., Manager of the Printing Press; Rev. D. W. and Mrs. Thomas, in charge of the Girls' Orphanage; and a third missionary to be supplied, Missionaries.

Joel and William, Native Preachers; John Chum-pah, Exhorter; Peggy, Matron in the Orphanage; with six teachers in the Orphanage and Sudder Bazar Schools.

BUDAON.—Rev. T. J. Scott, A.M., Missionary.

Yaqub, Native Preacher; Chimmon, Exhorter, and three teachers in the schools.

MORADABAD.—Rev. E. W. Parker, and Rev. H. Mansell, A.M., Missionaries.

Ambica Churn, and Andriás, Exhorters; John L. Cawood, John F. Judd, and four teachers in the City School.

AMROAH AND THE SIKH VILLAGES.—Rev. J. A. Cawdell, Missionary, (who will work under the direction of the missionary in charge of Moradabad.)

Zahoor-ul-Haqq, Native Preacher; Ummed Singh, Exhorter; with two teachers in the schools.

BIJNOUR AND NUGEENAH.—Rev. I. L. Hauser, A.M., Missionary.

Thomas Cullen, Native Preacher; Prem Dás, Exhorter; Benjamin Luke, and six teachers in the Bijnour School, and three teachers in the Nujibábád School.

NYNEE TAL.—Rev. J. Baume, Missionary.

John Barker and Masih Prakash, Exhorters; and four teachers in the Nynce Tal, Kotah, Bheem Tal, and Huldwanee Schools.

SHAHJEHANPORE.—Rev. J. D. Brown, and Rev. T. S. Johnson, M.D., Principal of the Boys' Orphanage, Missionaries.

H. M. Daniel, Native Preacher and Head Master of the Orphanage School; Samuel, Native Preacher; Sunder Láil, Exhorter; James S. Gowan and Thomas Gowan, Teachers in Orphanage School, and seven teachers in the City School.

SEETAPORE AND LUKHEEMPORE.—Rev. J. T. Gracey and Rev. H. Jackson, Missionaries.

Bakhtáwur Singh, Exhorter; Henry D. Presgrave, and three teachers in the schools.

GONDAL.—A missionary to be supplied.

ROY BAREILLY.—Rev. P. T. Wilson, A.B., Missionary.

James David, Native Preacher.

LUCKNOW.—Rev. C. W. Judd, Rev. J. H. Messmore, A.M., and Rev. S. Knowles, Missionaries.

Joseph, Native Preacher; Abdoolah, Exhorter; Mahomed Hoosain, Teacher, and three teachers in the Bazar School.

Rev. D. W. Thomas, Treasurer, and Rev. J. T. Gracey, Secretary of the Mission.

Rev. J. M. Thoburn and Rev. J. L. and Mrs. Humphrey, on sick leave to America.

Rev. R. Pierce, left in the hands of the superintendent.

Rev. J. Baume, to preach the sermon at the next annual meeting.

STATISTICS OF THE MISSION FOR THE YEAR ENDING DECEMBER, 1863.—Missionaries 17, native preachers 9, exhorters 11, school teachers 48, total agents 85; communicants 135; average Sabbath congregations 511; Sabbath-scholars 407; native orphans, boys 74, girls 134, total 208; schools 28; day scholars, male 1,033, female 86, total 1,119; baptisms during the year 108, chapels 10, school-houses 15.

MORE LABORERS.—Not only do we begin to feel the pressure of a necessity for more laborers in India, but other Churches are calling for them; among them the Presbyterian Board is calling for more men. They admit that much more help is to be derived from the native converts, still they say: "But in the mean time the foreign laborer is for many reasons indispensable, especially in countries like Africa, China, India, and other large heathen populations."

THE ANNUAL MEETING of our missions in India was held for a week, commencing Feb. 5th, in Bareilly. We have received voluminous documents touching the proceedings at the meeting, and learn from them that it was very harmonious and profitable, and that a large amount of important business was transacted, in a manner that indicates the rapid development and consolidation of the mission. The method and ability manifested in the proceedings give sure evidence of their success as an annual conference when they shall be organized. The opening address of Dr. Butler, the superintendent, was comprehensive and candid, and was very kindly received, and its several subjects for consideration were referred to appropriate committees, each of which made a judicious and luminous report, copies of which are forwarded to the Corresponding Secretary with the Minutes of the meeting. The manner in which the Minutes are kept, both as it re-

spects their order and perspicuity, and the neat hand in which they are written, are worthy of all praise, and we give Brother J. T. Gracey our most hearty thanks for the same.

At the call of the roll eighteen missionaries answered and ten native brethren, making twenty-eight in all. This gives promise of an annual conference of, say, thirty members, when they shall be organized at the close of this year or the beginning of the next. To complete the grand plan of the mission, as accepted by the General Committee and Board and Bishops, we must send them at least a half dozen more missionary brethren. Then we do not anticipate that they will call on the home Church for any more men than may be necessary, year after year, to keep up this apostolic force in the field. God will make these our missionary brethren apostles to North-west India, and by their ministry will raise up native men in India to become apostles to their own people, and thus the work will go on as it did in the primitive apostolic days. This is the true theory and practical working of Christian missions, as we already see, in India.

We were very much impressed with the passage in Dr. Butler's address to the meeting, showing the field which, by common consent, is given to our mission to cultivate. It comprehends strictly Rohilkund and Oude, and is about four hundred miles long and one hundred and fifty wide, and has a population of over fourteen millions. This population must receive the Gospel from our mission or not receive it at all. A fairer or more promising mission-field has not been offered to the Church in modern times. She will not be true to God if she is not true to this great missionary interest.

We have carefully read over the voluminous reports of the several committees, of which there are eleven, and our confidence in the success of the mission is increased. We took particular interest in the reports from our two orphan asylums, the one for girls and the other for boys. An asylum or school for girls was never heard of in India previous to the introduction of modern Christian missions. The recent famine and mutiny made many orphans, and the Christian missions came nobly forward to receive and educate these orphans as Christian youth. The missions of the Methodist Episcopal Church have done well in this respect.

These orphans are not only given the usual elementary instructions in letters, but the girls are taught practical housework, such as sewing, knitting, sweeping, cooking, etc. The boys' orphanage is not as far advanced in this respect as the girls', according to the reports. Of the religious training the reports speak encouragingly. Brother and Sister Thomas, who have charge of the girls' orphanage, say:

Six of the oldest girls have been received into the Church and nineteen on probation, and most of them give good evidence that they have been born of the Spirit, and made new creatures in Christ Jesus. In the prayer and class meetings they show a fair knowledge of the glorious plan of salvation.

Of the boys' orphanage Brother Messmore says in his report:

In the domestic management all are treated as children of one family, eating at one table, clothed alike, and all meeting together for morning and evening worship.

It may excite a smile at first, but will afterward give rise to serious and encouraging reflections, to learn that this girls' orphan asylum furnishes Christian wives to the native youth and men who become Christians. Brother Thomas says in his report: "Of the one hundred and thirty-five girls in the beginning of 1863, five have been happily married to members of the mission;" and he adds, "we take pleasure in saying that we have five or six more good Christian girls whom we consider marriageable." Brother Messmore says that four of the larger boys from his orphanage have been placed in the families of missionaries, that they may the better be prepared for life, particularly in view of marriage, which they now desire. But the missionaries are not yet satisfied to intrust them with the responsibilities of married life. We believe the government is pledged to give the famine orphan girls a small outfit on their marriage and settlement in life.

Of the department of the boys in their asylum Brother Messmore says: "It has been very good, much better than is usually seen among Anglo-Saxon boys under like circumstances. The larger boys are nearly all Church members or probationers. Some of these appear to be really converted; but it is very difficult for a European to form a reliable judgment of the morals of native youth."

These orphan asylums, and the various schools under the care of Christian missions in India, as auxiliaries to the preaching of the Gospel, are giving rise to a native Christian community, in which the foundations of the Church are being laid; and the time will come, and it may be much quicker than is generally supposed, when the Christian religion shall be the basis of the interior life and of the civilization of the country.

We have taken a great interest in reading the report of Brother Waugh on our printing establishment in India. It is tending to accomplish in India what our press in China is accomplishing there; that is, to give to the common people the Holy Scriptures in their own vernacular language. Brother Waugh reports that portions of the Scriptures are now passing through the press. We noted particularly the strength of the staff in the printing establishment. Fifteen persons are employed. It was new to us that the Urdu

and Hindoo languages could be better printed in lithograph than in type. So says Brother Waugh, who pleads earnestly for means to accomplish his great work of publishing the holy Scriptures in the common language of the people. We look with confidence for aid from the American Bible Society in this important matter.

CHINA.

MONTHLY CONCERTS FOR 1864.—The missionaries abroad are very attentive to this world-wide observance. We have before us a copy of the scheme to be observed among the foreign missionaries in Fuhchau, China:

Date.	Place.	Leader.
Jan. 4..	Rev. J. Doolittle's . . .	Rev. L. B. Peet.
Feb. 1..	" J. R. Wolfe's . . .	" J. R. Wolfe.
March 7..	" S. F. Woodin's . . .	" S. F. Woodin.
April 4..	" J. Doolittle's . . .	" C. C. Baldwin.
May 2..	American M. E. Church.	" S. L. Baldwin.
June 6..	Rev. J. Doolittle's . . .	" J. Doolittle.
July 4..	American M. E. Church.	" O. Gibson.
Aug. 4..	Rev. C. Hartwell.	" C. Hartwell.
Sept. 5..	American M. E. Church.	" R. S. Maclay.
Oct. 3..	Rev. C. R. Martin's . . .	" C. R. Martin.
Nov. 7..	" J. Doolittle's . . .	" L. B. Peet.
Dec. 5..	" J. R. Wolfe's . . .	" J. R. Wolfe.

THE WEEK OF PRAYER.—This too was observed in Fuhchau, China, by the foreign missionaries. The missionaries issued the following circular, showing the "arrangement of meetings." The subjects for each day to be the same as throughout Christendom:

Monday, January 4th, 3 o'clock P. M. Meeting conducted by Rev. L. B. Peet, at the house of Rev. J. Doolittle.

Tuesday, 5th, 3 o'clock P. M. Meeting conducted by Rev. R. S. Maclay, at his house.

Wednesday, 6th, 3 o'clock P. M. Meeting conducted by Rev. C. C. Baldwin, at the house of Rev. J. Doolittle.

Thursday, 7th, 3 o'clock P. M. Meeting conducted by Rev. C. Hartwell, at his house.

Friday, 8th, 3 o'clock P. M. Meeting conducted by Rev. J. Doolittle, at his house.

Saturday, 9th, 3 o'clock P. M. Meeting conducted by Rev. O. Gibson, at the American Methodist Episcopal Church.

GERMANY.

REV. L. S. JACOBY writes under date of March 12 concerning our mission in Manheim, near Heidelberg, under the care of Brother Hauser, as follows:

This young missionary is just closing his second year in the German Mission Conference. Brother Jacoby quotes from his letter: "Thanks be to God, the work goes well. My congregation grows with every Sunday, and I have a class of fourteen souls either converted or earnestly seeking. Our prayer-meetings are seasons of special blessings. It is a great joy for me that my own brother is powerfully awakened, and is seeking the Lord. We have already one hundred children in the Sunday-school: it is a pity I have not enough teachers. The Lord has also opened a door in the country. In Swetingen, three hours from Manheim, I preached in a dancing saloon to more than one hundred hearers; the collections will pay the expenses. At another place I pay a farmer fifteen gulden a year for his room, but I hope he will get converted and take nothing at all. It is all one to me; wherever an open

door is set before me I make a beginning. After a while the Lord will send us more suitable and convenient preaching places."

GERMAN MISSION CONFERENCE.—The following extract indicates steady and permanent progress in our foreign German work: "Brother Warren is now, with the assistance of Brother Paulus, preparing a German dogmatic, and I doubt not that he will be requested to translate it into English. We will also prepare by and by a Church history, and I am translating Baker's Guide to the Discipline, and in a short time we will have all the necessary books for the study of our brethren. I hope the German preachers in America will support us therein."

RUSSIA.

MISSIONS IN THE RUSSIAN CHURCH.—We have often referred to the work our missionary Flocken, of Tultcha, on the Black Sea, is doing, and we now avail ourselves of an article of much worth, to show what is doing in Russia:

The most efficient of the Russian missionaries is Priest Benjamin, who commenced laboring in 1823 on the peninsula of Alaska in Russian America. His main efforts at first were for the natives of the Aleutian Islands. He established himself, at length, on one of them, (Unalaska,) learned their language, translated for them part of the Scriptures and several religious books, and taught them to read and write. It is said that, from 1830 onward, these islands rapidly turned from heathenism to Christianity, and to this day remain among the most prosperous of the Russian missions. Priest Benjamin after a time removed to New Archangel, on the Island of Sitka, south-east of the Aleutian Isles, and near the part of Russian America which runs down the side of British America. From this point he labored especially for the tribes on the southern extremity of Russian America. Not much fruit was gathered by him, but foundations were laid on which other missionaries have built with success, having translated the Gospel of Matthew and some religious books for the natives. In 1845 one missionary, Sitziazen, baptized 530 of one tribe, the Kolustres. The number baptized here annually since that time has been about 40. The whole number of converts among them up to 1860 was estimated at 4,700. But on the whole this mission is not regarded as very satisfactory. Greater success attended the work on Cook's Sound, further north and west, among the tribe of the Kenaiz. It is said that nearly all the tribe have embraced Christianity. The missionary, Nezvetoft, labored with good fruits among tribes on the rivers Kvickpack, Kooskovim, and Nushayack, near Behring's Straits. The extreme northern tribe of Russian America have manifested a strong tendency toward Christianity, and as no missionary has yet penetrated those wilds, small bands of them often come to the southern coast for baptism. In all these colonies of Russian America, including the Aleutian Islands, there were, in 1860, 7 parish churches and 35 chapels, served by 27 priests. Of all the Russian missionaries, Priest Benjamin is the most eminent. After laboring for years in Russian America, he was made Archbishop of Kamschatka and Superintendent of all the Polar Churches, with the title "Innocent I." His diocese is one of the largest in

the world; but he still, though very aged, visits all parts of it. Dean Stanley, in his Eastern Church, says:

"Innocent, Archbishop of Kamschatka, is to the Russian Church as the Bishop of New Zealand is to our own, an example of the revived missionary spirit in their vast colonial empire. Not in canoes or steamers, but in reindeer sledges, he traverses to and fro the long chain of pagan islands which unite the northern frontiers of the Asiatic and American continents, and has, it is said, brought many to the Christian faith."

This good archbishop resides in Kamschatka, surrounded by a number of zealous assistants, among whom some natives have won distinction. By their labors the Kamschatkades were almost wholly Christianized as early as 1847. Giving up nomadic life they had settled in small villages, and 3,000 were attending the ten churches erected for them in different parts of the peninsula.

The tribe of Lamutes, on the Gulf of Okotsk, have also been almost wholly Christianized. They have three chapels in the towns of Okotsk and Ajan. Among the people of the Amoor country a mission has been established which bids fair to extend its operations into China.

The Christianization of Northern Asia is making rapid progress, and paganism is fast disappearing. Nearly all the tribes are furnishing their contingent to the native priesthood, for the training of which a seminary has been established at Jakutsk. As Russia is pushing her border rapidly into the central regions of Asia, the Russian Church has before her a most inviting and extensive missionary field, all within her own country. How much is here properly signified by "conversion" and "Christianization" beyond giving a new name, and substituting one form of idolatry for another, we have not the means of deciding. But, while in some cases it is nothing more, we hope in many it will be found a real change to a better life. This hope is inspired by the character of the great instrument in the work, Priest Benjamin, and especially by the fact that in several localities, if not in all, the Bible has been translated and the natives taught to read it. This makes a heaven-wide difference between these missions of the Greek Church and those of the Roman Catholics, where the holy word is not only not translated but studiously excluded. The Spirit goes in the word, and we doubt not in the above fields has to a greater or less extent wrought in a saving manner.

We give these beginnings of Russian missions with deep interest, and with much hope for the future in regard to Russian evangelization from within her own resources. This hope is inspired by the one fact that the Bible is allowed, translated, and distributed by their missionaries. This forms a connecting link between the Greek and Protestant Churches, and makes it possible for them to work together, as they did under Alexander I., and we trust will again under Alexander II., who has ordered their universities to make a new and correct translation of the Bible into the spoken language of the Russians. The New Testament is already finished and freely scattered. While it was coming from the press, single Gospels and single Epistles were struck off and distributed by the 10,000. It is to be noted that Alexander II. did this not at the suggestion of the Holy Synod, but apparently in opposition to their wishes.

When Rev. Dr. Baird was sent by the American Bible Society to Russia, for the purpose of promoting the translating and dis-

tributing of the sacred oracles in Russia, the emperor took him at once into the Holy Synod, then in session, and had the case laid fully before them. On the point of the suppression of the edition which was issued in the time of Alexander I., the priests or bishops said, "You know, Dr. Baird, that that was a bad translation." "Yes, gentlemen, but has there not been time to make a better?" The result was what I have stated. There is much hope for Russia under her present liberal emperor. Let all Christians pray for him and for her, that those 70,000,000 may be brought to the Saviour.

ITALY.

ITALY AND THE ITALIANS.—The Wesleyan Methodists are zealously propagating sound doctrine in Italy, and other evangelical Churches of Great Britain are doing the same. That our American Methodist Church should be doing something in this great work of bringing the Italians into the fold of Christ has been the prayer of many of our intelligent and devoted members. Knowing of the existence of such a feeling, we were much gratified to learn recently of the presence of an Italian student in one of our Western colleges, who has it in his heart to preach the Gospel to his countrymen. Since hearing of this young man a letter has reached our office from one of the Churches whose late missionary offering exceeded \$1,500, and they say it is their earnest desire that this gift of theirs may be regarded as the basis of a fund for the opening of a mission in Italy.

SOUTH AMERICA.

We have word from the Reverend Thomas Carter, dated at Buenos Ayres, February 24, that his voyage was short and pleasant. He writes: "I hope to be the means of doing some good." Through Rev. W. Goodfellow we learn that Divine Providence is putting other laborers also within his reach.

REV. W. GOODFELLOW.—We clip from a late paper of Buenos Ayres the following note:

"The American clergyman here, Rev. Mr. Goodfellow, has entirely recovered his health, and is now assisted in his extending work by Rev. Mr. Carter, just arrived from New York. Last Sunday evening an Indian cacique, named Pedron, attended the services in the American church, and at the close addressed the people in Spanish, which all present could understand, asking the people to send to his people a missionary. He spoke calmly and clearly, urging them to consider the destitution of the Araucanian tribes, without schools and without bibles or churches, and declared that he would not go home without a missionary. He preferred the Protestant forms, but if Protestants would not go he would apply to the Roman Catholic authorities. It was a novel thing for a pagan to stand up in a Christian assembly asking for teachers in religion, and still more strange if he should ask in vain."

BRAZIL AS A MISSION FIELD.—*The Christian World* affords us some matter of moment in relation to this field:

Dom Pedro II., Emperor of Brazil, is one of the remarkable men of this age; the more extraordinary, that being a monarch he owes nothing of his distinction to military prowess and the destruction of his fellow-men. He is eminently a man of peace, of thrift, of literature, of science.

Such a country as Brazil, with such a constitution and such laws, administered by such an emperor as Dom Pedro II., is indeed an inviting and promising field of missionary labor for the purpose of spreading the simple truths of the Gospel of Christ where, for centuries, vain superstitions and senseless mummeries have amused and degraded the people.

PERU.—In Lima, the capital of this country, there are some encouraging features for missionary work. A correspondent of the *Christian World* says:

On one occasion I was distributing the leaves among a crowd of market-women, and having nearly exhausted the supply on hand, I passed by one old woman, who called after me, saying, "Give me one, give me one. I am a fellow-creature." I always found the soldiers, who are all negroes and Cholos, very ready to receive the tracts, and many educated men to whom I presented them expressed their decided approval of them.

You can judge from the above how reasonable it is to expect success for God's simple truth in Lima.

CHILI.—As transitions in entire communities are going on, so in Chili at the present time there is going on a transition in public opinion on the subject of religion.

When on the altar of the awful night of the 8th of December their worship was found allied with death, then, as if God spoke to them of his providence, and as if new light was shed upon the moral waste by the burning church, society has seen, has felt, has dared to speak, and has dared to act. The press denounce some of the abuses of the Church. The *block press*, as it is called, that is, the few papers under the direct control of the priests, are rabid. This party shows its weakness and malignant spirit by calling upon the people to defend the rights of the Church by the sword, and by heaping unmerited abuse upon all who oppose them.

The people are still too ignorant to expect of them important religious reforms in a day; but the soil is being broken up, and every day the way is preparing for a more favorable hearing of the evangelical truth. It is to be hoped that the Christian Church will not be slow to discern the signs of the times.

Next Sunday we again celebrate the Lord's supper. There are nine professing Christians connected with our little congregation.

DOMESTIC MISSIONS.

MICHIGAN CONFERENCE.—Rev. J. Boynton, superintendent of domestic missions within the bounds of the Manistee District, takes occasion in his late quarterly report to write:

So far as the domestic missions are concerned, I am happy to say they are all in a flourishing condition.

The preachers were early on the ground, and have labored untiringly since their arrival.

God is blessing them in their work. We are blessed with some revivals, and we are securing a more perfect organization of our work. We are also securing church and parsonage lots, and in two of the charges we are securing parsonages. This is a large and interesting field of labor.

But we are now pursuing a bad policy. We are sending men into this new country, where the people are able to do but little for the support of the Gospel, with very small appropriations, and they must compete with preachers of other communions who receive from three to five hundred dollars from their Home Missionary Society.

If we could have such help from the Missionary Society for the next two or three years, we as a Church can take all this country, and in ten years we could pay back all the money advanced to us, with interest.

FOREIGN POPULATIONS.

TROY GERMAN MISSION.—This mission had a proud day on Sabbath, March 20. Brother Julius Seidel, the missionary, by his indefatigable labors has succeeded in building a suitable church, the lower part of which was dedicated to the service of the Lord on that day by Rev. C. Jost, of New York, who preached in the morning to a crowded congregation. Three hundred dollars, asked for by the missionary on that occasion, were immediately and most cheerfully contributed. At night the Rev. F. W. Dinger, of New York, who had commenced this mission about nine years ago, held forth the truth of life with blessed effect. The brethren felt grateful indeed for what the Lord has done for them; the more so as they now have the best of prospects of doing still greater things in this part of the moral vineyard of the Lord.

INDIAN MISSIONS.

SELLING THEMSELVES AS SLAVES TO PREACH THE GOSPEL.—"He humbled himself and became obedient unto death." "God also hath highly exalted him."

Leonard Dober and Tobias Leupold, two young Moravians, so deeply impressed with the love of Christ, and desiring to benefit the negro slaves on the island of St. Thomas, requested the brethren for permission to sell themselves as slaves, that they might have the opportunity of preaching the Gospel to the negroes.

What led to this was, Count Zinzendorf, in the year 1731, going on a visit to be present at Copenhagen when Christian VI. should be crowned king of Denmark, some of his servants became acquainted with a negro named Anthony, who told them of the misery of the negroes in St. Thomas, the desire of many of them to be instructed in the Gospel, but of the difficulty, from their incessant labor, of getting to hear the same. Dober and Leupold, on hearing the difficulty, resolved on the work of going, and, if need be, selling themselves as slaves that they might preach Christ to them.

When the letter of Dober and Leupold was read in the hearing of the brethren, Martin Stach and Frederick Boenish resolved to offer themselves to go to Greenland.

The Moravians in the space of ten years after had missionaries in islands of the West Indies, Greenland, Surinam, Rio de Berbice, among Indians of North America, negroes in South Carolina, Lapland, Tartary, Algiers, Guinea, Cape of Good Hope, Ceylon, and since have entered other fields. Behold how great a matter a little fire kindleth!—*Presbyterian.*

THE NEW NAME.—Our Assistant Corresponding Secretary has come to wear a new name, so that hereafter we are to know Rev. W. L. Harris, D.D., as *Shaw-won-ne-ke-Zhiek*. We have before us a copy of the address which was made to him by the Indian chief at the time of conferring this name. We copy as follows:

Great while ago our forefathers in their pagan state when they named any person used to convene all the tribes and people. They considered it a very important occasion, and they used to make a great feast, and invoked the blessing of the Great Spirit to rest upon the person to be named. Now, my brothers and sisters, we are to confer a name on our brother, one of the Black Coats. I call him *Shaw-won-ne-ke-Zhiek*, (southern day,) and as this day comes from the south, and warms the whole earth and makes the vegetation and the flowers to grow, and as it makes the various kinds of birds to warble in the woods, and as it makes all nature delightful, so may *Shaw-won-ne-ke-Zhiek* resemble, by his preaching of the Gospel of our Lord and Saviour Jesus Christ. Always in the future you shall know and hail him by his name, *Shaw-won-ne-ke-Zhiek*.

INDIAN ORPHAN INSTITUTE.—A female missionary of the Presbyterian Board gives an interesting letter to her Board, from which we quote:

Let me briefly speak of our work. Our superintendent and his wife are veteran missionaries. Nearly thirty years of labor, faithful, efficient Christian labor and love, have they given to these Indians. We cannot see them bearing such fruits of the Spirit, lowliness, meekness, long-suffering, forbearance, love, and so on, without feeling that the smiles and blessing of the Lord rest upon them and their work. And should not the Church remember such, and give thanks for them?

At present Mr. Irvin has little to do with the Indian tribes, but confines himself to the mission, where are gathered between forty and fifty orphan children, Iowas, Sioux, Blackfeet, etc. These children are always with us. Mr. and Mrs. Irvin, as father and mother, and their two assistants as elder sisters, strive with patient watchfulness and unwearied care to make for them a happy home, and to have it said that this one and that one were born here. Let me tell you why ours is a happy home. The children have the truest confidence in Mr. and Mrs. Irvin. Were they asked if they believed that in all things these sought their good, every heart and lip would answer, yes. They say when Mr. Irvin (or father, as they call him) is obliged to punish them, he always goes away by himself, and they "know he just goes to pray," and so are satisfied all is right, and are glad they were chastised.

The children are obedient, docile, glad that the lines have fallen to them in such pleasant places, grateful for truth imparted, affectionate to their teachers, anticipating their wants, and with ready hands and cheerful feet meeting them. They love the Bible. More tenderly and thankfully do they receive its teachings than I have ever before known children to do. They love and seem to appreciate the prayers, ever new and ever ardent, that are offered for them. Such are our children; not always good, but possessing minds and hearts so susceptible to tender impressions, confidence in God so simple and so true, and a desire to learn their duty so apparent, as to make us feel that in all the world there is not better soil into which to cast Gospel seed. Will you not receive our orphan children into your hearts, give them your love and prayers, and whatever else your hearts prompt, believing that insomuch as ye do it unto one of the least of Christ's children, ye do it unto him?

Ladies' Department.

THE NESTORIANS.—"Morning on the Mountains," or "Woman and her Saviour in Persia." The *Free Church of Scotland Record*, January, 1864, has the following reference to the contents of this book:

We have no room to describe the wonderful success of the American mission to the Nestorians. Miss Fiske's labors among them were continued for fifteen years; and we shall leave the reader to infer from the scene at her farewell how God had prospered her endeavors.

The day that she left Oroomiah seventy women assembled in her room. They said, "Can we not have one more prayer-meeting before you leave?" Miss Fiske told them she could not lead their devotions that day. They replied, "You need not do it; we will carry you to-day." They sung a hymn, and six of them in succession offered up prayer.

One of these prayed that when Elijah should go up they might all see the horsemen and chariot, and all catch the falling mantle, and not sit down to weep or send into the mountains to search for their master, but take up the mantle, go smite Jordan, and passing over, go to work. She prayed that the Saviour, who had promised not to leave his people orphans, would come to them, and abide with them when their teacher was gone. Referring to the long land journey of six hundred miles which the departing company were to take on horseback, she asked that the sun might not smite them by day nor the moon by night. There was a desert way, and she entreated the Lord to spread a table for them through the wilderness, and when they should pass over the narrow precipitous roads, to give his angels charge to keep them in all their ways, and bear them up lest they dash a foot against a stone; and when they should go through the rivers, not to let the waters overflow them. The company would lodge in tents, and she prayed that the angel of the Lord might ever encamp round about the moving tabernacle.

Her thoughts passed to their voyage, first in the steamer and then in the sailing vessel, and she prayed that when they should be on the "fire-ship" the flame might not kindle upon them; and when on the "winged ship," where the waves would go up to heaven and down to hell, that he would keep them in the hollow of his hand, and bring them to the desired haven. She then asked that all her teacher's friends might be spared till she should reach them, especially the aged mother; and

that when she should fold her daughter in her arms she might say, like Simeon of old, "Now lettest thou thy servant depart in peace."

Here she paused, and Miss Fiske thought she had finished; but she added, "May our teacher's dust never mingle with a father's dust or a mother's dust, but may she come back to us to mingle her dust with her children's dust, hear the trumpet with them, and with them go up to meet the Lord, and be forever with him."

Youths' Department.

DEATH OF AN ARMENIAN GIRL.—Mrs. P. S. Long, the wife of our missionary in Constantinople, writes us:

CONSTANTINOPLE, March 11, 1864.

You will be interested in the following brief account of the happy death of a young Armenian girl of this city who died a few weeks ago. It is an extract from a private note to me from the wife of Rev. Dr. Riggs, who is at the present time so much interested in the Bulgarian work.

Mrs. Riggs says: "Her mind had long been peaceful, but as her end drew near she longed to go. She sent a day or two ago for all her friends, and gave them her last words of love and exhortation, and asked her parents to forgive her for all the pain she had ever caused them.

"Sunday she suffered much distress, but yesterday was more easy, and constantly begged those around her to pray and sing. She asked for hymn after hymn, and also asked them to pray that her desire to be released might not be only that she might be relieved from pain. When M. and J. (referring to the son and daughter of Mrs. Riggs) went yesterday to see her, her aunt met them at the door and said: 'O, I am so glad you have come! We are having a holy day, a day of rest; we are so happy; we were going to send for you, for we wanted you to know how happy we were.'"

Thus peacefully passed this young spirit away from earth to that world of light and love, where sickness, sorrow, and death are feared no more. How cheering to the heart of the toiling missionary are these demonstrations of the power of grace in the human heart in this land of spiritual darkness and death. When shall we be permitted to hear such dying testimony from the daughters of Bulgaria?

MISSION SUNDAY-SCHOOL.—We have before us a letter from one of our female missionaries in China in which she gives an account of her Sunday-school. She says:

We do not have very many little boys and girls here among the missionaries, only about one dozen in all. Eight of these are large enough to go to Sunday-school; so every Sunday morning Willie, Eddie, and Mira Gibson; Robert, Arthur, Charley, Georgy, and Nettie Maclay come to me, and we have our little school in our parlor. Arthur and Robert Maclay remember the Sunday-schools they visited in America two years ago; but Mr. Gibson's little boys have never been in a Sabbath-school, but they all behave very good. Willie Gibson is, I think, a very good little boy; he is not more than seven years old, but he loves God, and tries to do right. He believes that when he kneels down to pray God hears him and will answer him. Not long ago he went with his parents to Japan. They

went in a vessel, and sometimes the winds were so high and the ocean so rough that the vessel was tossed about terribly, and Willie was afraid they would all be drowned. Then he went to his pa and said, "Pa, hadn't I better go pray?" His pa told him yes; so little Willie went and knelt down beside some sails or something else, and prayed God to take care of them. When he came back all his fears were gone, for he said he had asked God not to let the ship sink.

DANGEROUS SPORT.—In a letter from Rev. T. Powell, of Tutuila, to his daughter in this country, the following passage occurred, which will interest our readers:

"I went this evening to visit a sick chief who is suffering from jaundice, and who has been under my medical treatment several days. While in his house a message came from his brother requesting me to go to him, as he had just been bitten by a shark. It appeared that the man had speared the shark in the sea, and was lifting it up on a rock by its tail, when it twisted itself round and seized his great toe and hung by it; he tried to shake it off, but in vain. A man who had been fishing with him ran to his aid, and thrust his fingers into the shark's eyes and pressed its throat, and thus delivered his companion. The toe was cut nearly all round. I dressed the wound, and hope the man will do well. I often hear sad tales of accidents of this kind; but the people are so fond of sharks' flesh that no danger deters them from trying to catch them whenever they get a chance.

"When I was last at Manua, Tanga gave me the following account of a man who came to converse with me as a member of the Church. This man went out one day to catch sharks. His canoe soon became surrounded by a shoal of some fifty or more of the fierce creatures. He let down his rope, with a noose in it, and got it round the body of a large one, which he began to draw up; but the rope broke, and his prey was gone. He looked down into the sea, and discovered his victim, with the rope round him, swimming about below all the others. Immediately he sprang out of his canoe, dived down, seized the end of the rope, came up again with his prey, surrounded by the whole shoal of sharks, got into his canoe, and beat his victim to death on the gunwale of the canoe and got home in triumph.

"The chief referred to died a few days after the visit mentioned. Very soon after his death some relatives from a distant part arrived. They got cocoa-nut leaves, and ran round the house several times, beating the roof, and calling the chief by name, demanding where he was, thus: 'Fui, where are you? Where are you? Fui, where are you?' In heathen times they would have broken up houses or canoes, or anything of the kind that came in their way. For many days after his death all trading was stopped in the village, and no one was allowed to travel along the roads leading to it. In the houses of every family at all connected with the deceased chief fires were kept burning night and day, and each night large fires were kindled in different parts of the village, while bands of young men went about singing in honor of the chief. When they came outside the house where he died they sat down and sang there, while a company of young women responded from within. Then they entered the house, and there chanted alternately with the women during the remainder of the night. On these occasions they did not confine themselves to pieces having reference to the deceased chief, but sang anything which was in harmony with the occasion."

NETTIE POTTER.—This is the name of a sweet little girl who sends us ten cents to purchase a Testament for a little heathen girl in India.

NEGRO LIBERALITY.—We have been holding our missionary anniversary in St. Kitts, says a missionary in the West Indies. When the meeting came on there was a negro fisherman with his promised subscription; indeed, he had a little exceeded the amount that he said he would give. He begged the favor of his name being withheld, and "Fish-pot" was to be put instead. The missionary inquired how it was he was able to give so much. The fisherman's reply was to the following effect: "About three months ago," said he, "I wondered what I could do to send the Gospel to the heathen; so I made a fish-pot, and determined that all the fish caught in it should be sold, and the money given to the missions." A fish-pot is a kind of wicker-work or basket, with holes let into its sides, through which fish pass to a bait firmly secured within; the fish once in cannot escape. The "Pot" is still engaged in and for the same purpose.

At another missionary meeting, among the list of contributions was a "Cocoa-nut Tree, 14s. 7d." This amount was given by an old negro man, a leader of the Church, as the sum realized from the produce of a cocoa-nut tree during the year. This tree the old man calls the mission-tree. When I saw it last it was heavily laden with ripening nuts.

"I don't know how it is," said Peter Kindo, the chapel-keeper at Simon's Town, South Africa, to Mrs. Thomas, "I don't know how it is, missis, but my garden never bore so well before. Everything grows so nicely, and I make so plenty of money, I never see anything like it before." "I can tell you how it is, Peter," said she; "God honors those who honor him. You have always given liberally to God's cause, and this year you have increased your subscription, and God is repaying you by making your garden more fruitful than it ever was before." "Yes, missis, I think that must be the reason," was Peter's response; "I must still try and work for God."

Now I have a very interesting circumstance to tell you of this man. When our missionary meeting was held the year before last, the morning of the day, as usual, Peter came to the mission-house to pay his yearly subscription. "Well, Peter," said Mr. Thomas, "what will you give this year?" "I don't know, master," was the reply, "I must try to give a little more than I did before, so master can put down £1 5s. 6d. this year." "Very good, Peter; and so in the report you may read, 'Mr. and Mrs. Peter Kindo, £1 5s. 6d.'"

At our last meeting Peter presented himself again, and said, "Master, I must give you £1 10s. this year; for that is the exact sum I obtained for my cauliflowers, and I must give it all to the mission cause." Will not my young friends pray that God will still continue to prosper Peter, so that he may still give as God has blessed him, to so great and good a cause?

DEENO, THE LITTLE INDIAN BOY.—Little readers have often heard of India and the native schools there. I am going to tell you about a little boy in one of these schools. His name was Deeno. This little boy was very attentive. He did not trifle away his time, but diligently endeavored to get all the knowledge he could, and the missionaries were looking forward to the time when he should be old enough to go and preach to his countrymen. Deeno listened to the things taught him

by the missionaries; and not only listened, but gave his heart to the Saviour.

When this little boy heard people say, or saw them do what was improper, he did not imitate their bad example, but told them that they did wrong. His father reproved him for doing so; but he replied, "Father, they do not know what they do; but if told of their faults they will refrain from such conduct."

Deeno lived in the habit of praying to God; and if the sircar were absent at morning prayer, he would read and pray with the other children in his stead.

After a while it pleased God to disappoint the hopes of the missionaries by laying Deeno on a bed of sickness. But though he did not live to grow up and assist them in instructing the heathen, they had the satisfaction of knowing that their labors had not been lost, and that he was indeed believing in Jesus. When he saw his parents grieving at the thought of losing him he said, "Weep not for me; it will be well with me. I am going to the Saviour."

My dear young friends, if God were to lay you on a bed of sickness and death, could you say, with this little boy, "I am going to the Saviour, it will be well with me?" If you would have Deeno's comfort in a dying hour, you must seek Deeno's Saviour. Remember, he has said, "They that seek me early shall find me."

The evening before this little boy died, when he appeared to be speechless, the missionary's wife said to him, "Deeno, are you happy?" He replied, "Yes." "Do you feel your love to God increase?" "Yes." The lady again said, "There will be no weakness in heaven, no sin in heaven." His eyes brightened at the thought, and he exclaimed, "No, no!"

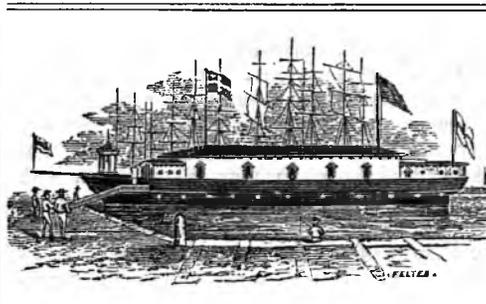
After eating a little food that the missionary's wife had sent, he appeared revived. Looking at his father, he said, "Father, I am not yours, I am the Lord's. Father, did Jesus die for sinners? Then believe in him, pray to him."

He was able to say no more. Having thus earnestly entreated his father to trust in that Jesus who had saved him, he fell asleep, at the age of eleven years.

Cannot my young friends learn a lesson from the account of this little Indian boy? Will they not imitate his diligence at school, his prayerfulness, his faith in the Saviour? Then if, like Deeno, they are called to leave their earthly parents, they will, like him, ascend to dwell with their Saviour in heaven, where there will be no weakness and no sin.—*Juv. Miss. Mag.*

LABRADOR.—With the Moravian mission among the Esquimaux, on the coast of Labrador, we are all more or less acquainted; but we know less of the efforts made by the Wesleyan brethren of Newfoundland to sustain every summer a mission along the coast for the benefit of the fishermen and their families that reside at the heads of the bays which indent that coast. The Rev. John Goodison also spent some weeks, last summer, in this self-denying mission, and has given a most encouraging account of his labors among these people in the *Wesleyan Missionary Notices* for last December. We give a summary in his own words: "During the summer we have sailed over three hundred miles, (and but for the ice would have gone further),

preached sixty times, visited some hundreds of families, to whom has been read (and in many cases explained) the word of life, seen many souls converted to God, some backsliders reclaimed, and believers in Christ filled with divine love. One chapel has been erected, the frames of two others are ready to be put up, and next summer it is expected that at Cape Charles another will be reared. I have got in operation several Sabbath schools, given away some thousands of books and tracts, and some New Testaments and Hymn books to those who were unable to pay for them." This is a good work. "Gather in the outcasts."—*Macedonian.*



Seamen's Department.

THE SEAMEN'S CAUSE.—Pastor Hedstrom, of the Bethel Ship, is in the receipt of many letters from the sons of the ocean while they are "far, far away." One writes him from on board the United States gunboat Huron, to whom he had sent a letter received from his father: "I thank you for the letter, and can say too that of all the good gifts I have from God, the greatest is that of his Holy Spirit. I thank you for your letter from the bottom of my heart. O, dear pastor, when will the tears be wiped from my eyes! I am led to say, in view of God's goodness to me, how can I refuse to tell the dying love of my Saviour! The text, 'be careful for nothing,' is most sweet to me. Remember me in all your prayers."

GAINED OTHER FOUR.—A sailor attended the services at the Bethel Ship, and was awakened by the word. He was obliged to go abroad and be absent at sea for three years before he could again come to the altar, for which his heart had many a time panted; but now, within a week or two, he has got back again to the port of New York. The word of God has in the mean time had a living place in his heart, and he hastened to the Bethel Ship, again bringing with him four of his shipmates, that they also might come to a saving knowledge of the truth, and with them persuade still more to come to the Saviour.

THE SAILORS' HOME.—*Generous Gift from an old blind Sailor.*—The American Seamen's Friend Society gratefully acknowledges a donation of five hundred dollars, inclosed in the following anonymous note, bearing the name of no place, but only the date of

APRIL 1st, 1864.

The Old Blind Sailor has been *listening* to your interesting periodical, as he still retains a deep interest in all that has been done and is doing for the welfare of seamen, believing, as he does, that through that channel the Gospel is to do its greatest and mightiest work preparatory to the coming of Christ. The benevolent hearts and founders of that noble structure, THE SAILORS' HOME, 190 Cherry-street, New York, many of whom have passed away, will, I trust, see the fruit of their labors when the sea gives up its dead, and witness the trophies of divine grace, by the blessing of God, in thousands who have been inmates of that benevolent and hospitable mansion, where kindness and sympathy have been proffered, with Christ in the heart and Christ on the lips, subduing and bringing to the feet of Jesus many weather-beaten sailors, who have gone forth as the heralds of salvation to preach the Gospel of Christ, and establish his kingdom among all nations, languages, and tongues.

In your February number you mentioned the liberal offer of \$1,000 by a New York subscriber, provided the debt on the Sailors' Home should be paid off by the 1st of May next. My feelings were such I was almost tempted to respond to the call; physical inability and temporary embarrassment alone prevented. I find in your March number that your cause has not been forgotten. Fearing I may be the last, or too late to obtain one block of granite in that noble structure, I shall forward you a certificate of deposit or check on the bank for \$500. Having strong faith to believe that others will respond to the New York subscriber, I shall expect to find in the May number that the long-standing debt on the Sailors' Home is canceled.

That God may continue to bless and prosper your work of love for the temporal and eternal welfare of the sailor, and for all those who go down to the sea and do business on the mighty deep, is the prayer of one who subscribes himself
AN OLD SAILOR.

PROTECTION OF SEAMEN.—The legislature has done a few good things this session. One of them is the passage of a bill protecting sailors from those amphibious creatures nautically known as "land sharks." The bill provides for the appointment of five commissioners, who shall be selected by the Chamber of Commerce, the Port Society, the Seamen's Friend Society and kindred institutions, who shall have the exclusive power to license sailors' hotels or boarding-houses. All persons who keep such establishments without licenses are liable to heavy fines. The ancient nuisance of boarding-house runners is to be stopped by severe penalties. Not only the sailors, but the captains of ships, will be grateful for this clause of the bill, which will relieve them from the presence of a flock of harpies as their ships are coming into port. When a boarding-house runner intrudes upon a vessel now, the captain has only to hold on to him and turn him over to the police at the dock. There are other excellent points in the bill, which has been drawn up with great care by the disinterested friends of the sailor. Its execution is fortunately in the hands of those who will effectually do the work, in which they will be aided, to any extent, by the Police Department. The police columns of the papers have

groaned for years with the reports of frauds and robberies perpetrated on the jolly, unsuspecting sailors by their natural enemies ashore; and it is not probable that more than one half of the truth has come to light.—*Jour. of Com.*

UNITED STATES RECEIVING SHIP, BALTIMORE.—Among the many Christian activities of this city we know of none more praiseworthy than that which has been inaugurated with eminent success by Rev. Dr. Gere, preacher in charge of East Baltimore station, on board the United States Receiving Ship Alleghany, stationed in our harbor.

This vessel was formerly "a man-of-war," but not being able to "walk the waters" with sufficient speed, has been used in this port for a number of years as a depot for newly-recruited sailors and marines, where they are drilled for service. Ships of war also, on entering the harbor for repairs or supplies, transfer their crews to the receiving ship, which rides at anchor a short distance from the land, where they are detained until ready to sail again, so that sometimes the number on board amounts to hundreds. In the early part of the summer a seaman belonging to the ship died, and Dr. Gere was importuned to "say a prayer" before they brought their deceased comrade ashore for interment.

The minister of Jesus did more than say a prayer; he delivered to them a solemn, affectionate address, which they listened to with respectful and serious attention. On learning from the courteous captain commanding the ship that no religious service had been provided for these men, either by the government or the Christian public, Dr. Gere resolved at once that they should no longer truthfully cry "no man careth for my soul," and that too within the hearing of our "church-going bells," but that the Gospel of salvation should be preached unto them. He found his colleagues, Rev. A. E. Gibson and I. Collins Stevens, as also Rev. A. A. Reese, post chaplain at Fort M'Henry, ready to co-operate with him in this labor of love, and thus a true and loyal *Seamen's Bethel* was at once organized, a plan of appointments arranged, giving preaching on board every Sabbath afternoon. These brethren are greatly encouraged in this work, for the indications are that it is not in vain. The men hear them with apparent delight, and almost rush upon them in their eagerness to secure the religious tracts and other pious literature with which they go provided.—*Balt. paper.*

The commerce of the entire world is so great that three millions of men are kept constantly traversing the sea. The average annual loss of property on the sea is \$25,000,000. The amount of property moved on the water every year is from \$1,500,000,000 to \$2,000,000,000.

Miscellaneous.

ZION DOES NOT KEEP SILENT.—A writer in the *New York Observer* says, "The praying does not cease." See how beautifully this case is set forth:

"Last evening," writes a missionary from China, "a small party of the disciples of Jesus held a meeting for prayer in my rooms in behalf of the heathen around, and for the kingdom of Christ throughout the world." So there begins, in that land of the rising sun, a series of prayer-meetings, or scenes of prayer, which are kept up all around the world. Inasmuch

as there are more or fewer Christians, it is not doubted, in some parts of all the nations, no sooner do the saints in China cease than others further west begin to bend the knee. Even Tartary furnishes a few saints who are next at the throne of grace, and the larger numbers of Siam follow them. The saints in India and Russia and Turkey next bow before their Maker, and they have scarce ceased when the followers of the Lamb in Africa and Europe begin. And, as the light of growing day "flames on the Atlantic isles" and on America, ten thousand times ten thousand gather round the throne of grace. And as the new morning opens on the Pacific isles, the ransomed of the Lord among them take up the blessed employment, which shall scarcely have ceased before China begins again the circuit, and again "earth rolls the rapturous hosanna round."

Thus it is literally true concerning Him who is the desire of all nations, the blessed Redeemer, that "Prayer also shall be made for him continually, and daily shall he be praised." There is not a day, an hour, perhaps not a moment, when there is not prayer on its wing to heaven; not a moment when more or fewer holy minds are not wrestling with God that his spiritual kingdom may fill the earth with its glory; not a moment of intermission of the appeals which the Church militant makes to the Hearer of prayer in behalf of the world's redemption. Thus is accomplished the never-ceasing importunity which, we are assured, has such power with God. Thus Zion does not for a moment keep silence. She gives him no rest, meeting thus one grand condition of his blessing, never-ceasing prayer.

Enjoy this sublime and delightful thought, child of God, that your fervent supplications are mingling with a stream that never ceases to flow; that the natural sun in his circuit is shining every moment on fellow-saints in the attitude of prayer; that a perpetual pressure is brought to bear upon God in behalf of his kingdom; a pressure most pleasing to him, the pressure of the fervent supplications of his people. Go into this blessed duty of prayer with the animating thought that you, weak and imperfect as you are, are adding a little rill to a river that not only unceasingly flows, but which every day and every hour is gaining increasing volume and power. It is the blessed result of prayer that its answers are the constant increase of its own amount among men, and the increase of its own power as an agency in converting the nations. Let all the saints unite with never-ceasing fervor and joy in this grand concert of never-ceasing prayer.

ITINERANT MISSIONARIES.—The mission fields in the pioneer portions of our country are no longer left to the exclusive occupancy of the domestic missionaries and itinerant preachers of our own Church. The Episcopalians, the Dutch Reformed, the Presbyterian and Baptist brethren are proving, in the sparsely settled regions of our country, the advantages of the itinerant system. It is not to be concealed, however, that just so soon as any one or two societies or Churches become strong enough to support the minister he restricts his labors to them, superintends the Sabbath-school, preaches the word, and assiduously cultivates the field as a pastor.

MAKING HISTORY.—This has come to be often said in these days. The Missionary Society of the Methodist Episcopal Church has been active in this work for years, both at

home and abroad. The latest and most notable fact in her work is, that at the late session of the Vermont Conference, Bishop Janes presiding, a native Chinese convert and member of our mission in Fuhchau, China, was, upon the recommendation of the quarterly conference and our mission there, received on trial into the Methodist traveling ministry.

Another was received at the late session of the Black River Conference, Bishop Baker presiding.

The population of Madras is 427,771. Of these, 16,368 are Europeans and East Indians; 21,839 native Christians; 63,886 Mussulmans, and 325,628 Hindoos. Of the native Christians only 6,804 are men. In this enumeration the children of Christian families are counted as Christians.

During the last ten years, notwithstanding the terrible Sepoy insurrection, the success of missions in India has more than doubled. According to the most reliable accounts the number of converted Hindoos has increased from 112,000 to 213,000. The 648 native helpers have become nearly 2,000. Ordained pastors, once idolaters, have risen from 48 to at least 183.

The number of Germans in the state of Wisconsin is estimated at 300,000. They are most numerous in the counties bordering on Lake Michigan. It is a peculiarity of German emigration that it always follows the water-courses, and settles where there is abundance of wood and water.

A treatise on the Burman language (probably contributions to a Grammar of the Burman language) was prepared by a Roman Catholic missionary to Burmah, and published at Rome in 1787. A copy was presented to the Rev. Mr. Jones in 1831 by a priest at Rangoon.

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