

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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BULGARIAN MISSION.

REV. W. PRETTYMAN.—This missionary arrived from Bulgaria on the 22d of May, after an absence of about seven years from his native country. His health and that of his family have suffered somewhat by the labors and the climate of that Eastern field, but his heart is in that work.

CONSTANTINOPLE, April 12, 1864.

To the Corresponding Secretary:

DEAR BROTHER—I trust that ere this you have received my communications of the 4th, 11th, and 18th ult., and that the suggestions therein contained have been taken into consideration.

I send you inclosed my own financial report for the *first quarter* of the current year; also Brother Flocken's quarterly report, which I commend to you as possessing peculiar interest.

I had hoped before this time to have given you my views at some length upon the position of affairs at Tultcha, but as I am still expecting soon to have an interview with Brother Flocken, I will give the substance of what I have now to say in a few words:

1. Tultcha, from its intermediate position between Russia and Germany, and combining both the Russian and German elements in its languages and population, (the latter composed of German Protestants and Russian Dissenters,) presents a work of at once the most promising kind and of the greatest importance in the evangelization of this part of Europe.

2. It needs no argument from me to show the friends of the mission the imperative need of speedy assistance being granted to Brother Flocken in this arduous double work in which he is engaged.

3. Without wishing thereby to disparage the Bulgarian work, yet we feel compelled to advise that Tultcha be *first* supplied.

4. The brother for that work should be a *German*, that he may be able immediately upon his arrival to enter upon his work without the tedious delay of acquiring the language.

5. I look forward to the day as not very far distant when Tultcha will be a frontier station of the German Mission Conference. An important field for German Methodism is opening in the United Provinces of Wallachia and Moldavia. Can you not find some capable and willing German brother to join our good and zealous Brother Flocken in this great work of lighting up the lamp of scriptural holiness in these dark regions?

6. If such a one is not readily found in No. 232.

America, could not a man from Germany be obtained? If we would as a Church fulfill the obligations imposed upon us in respect to that work, another summer must not be allowed to pass without seeing one or more additional missionaries in Tultcha.

Very encouraging signs are manifested in both the Russian and German departments of labor there, and the work must be vigorously prosecuted. Brother Flocken labors nobly, but it is impossible for any man to do justice to both of those departments, so essentially different.

7. Arrangements should also be made for placing the *school* there on a firmer basis than it has as yet obtained; hence, if the brother to be sent has had some experience in school-keeping, it would be an advantage not to be overlooked.

I have nothing new of special importance to communicate further than to say, that some of the unfavorable signs of jealousy on the part of the government toward missionary operations are increasing. The little paper which we started under so favorable auspices, and which was so enthusiastically received by the Bulgarians, although containing not a line of political signification, *has been stopped by the government*, and after repeated efforts, petitions, etc., we have not yet succeeded in obtaining permission to start again. His Highness A'ali Pasha has been addressed upon the subject, and we are awaiting his decision as our last hope.

No new developments of the "Bulgarian question" since I last wrote. All remains in the same unsettled, unsatisfactory state.

I am awaiting with great anxiety some intimation from you as to the intentions or plans of the Board relative to the *Bulgarian Mission*.

We are progressing slowly and very pleasantly in our work of Scripture revision. We are at present engaged upon the Acts of the Apostles. We are grateful to be able to say that we have not yet lost a day from our work on account of illness of any one of us engaged upon it. I will add that at present the press is the *only means left us* of reaching the multitudes in Bulgaria. Let us therefore use it to the extent of our ability.

I remain yours in Christ Jesus,

ALBERT L. LONG.

TULTCHA, Turkey, April 1, 1864.

To the Corresponding Secretary:

DEAR BROTHER,—During the quarter for which the accompanying report is intended, my missionary labors have been uninterrupted and performed as usual. The different branches of the work here have remained without special changes or variations, as in the previous

quarter, except the work among the Germans in the colonies, whom I visit occasionally. The grace of God manifested at the beginning of the year in one of these colonies, as stated in my last report, has inspired the few brethren there with new zeal, and an earnest longing for the conversion of souls in that colony. They commenced to meet oftener and to pray more, which effort was not in vain; for at my last visit, on Thursday and Good Friday, I found, as I heard before, a wonderful work of grace in progress. About twenty families have made up their mind to serve the Lord and work out their souls' salvation. When I got there I found ample opportunity to rejoice with them that do rejoice and weep with them that weep. During my two days' stay we had an almost uninterrupted meeting for preaching, prayers, and exhortations, in which, thanks be to God! the brethren became enlightened and encouraged; some of the mourners found peace, and sinners were awakened. You may well imagine how glad and thankful I feel to God for being permitted to see such a work in this country, and I assure you that we earnestly pray the Lord to work on until every soul in that village is brought to Christ, and until the inhabitants of the other two villages are also brought to see their lost condition without a saving interest in Christ. Please remember us in your prayers.

Yours in Christ, F. W. FLOCKEN.

ITALY.

The Rev. Mr. MOOREHEAD, a missionary of the American and Foreign Christian Union, has written a most interesting letter upon his work and its prospects in Italy. His field of labor is at Sienna, a city of about twenty-five thousand inhabitants, in Tuscany. He writes:

For more than a month past we have had exercises three times a week, twice on Sabbath and once during the week.

As this is one of the best cultivated and most refined cities of Tuscany, it was thought best to secure a native Italian preacher, and we succeeded in getting Sig. Peccenini, a converted priest, a man of great controversial ability. The first evening of our meeting we had an audience of about one hundred, and at every meeting since the room, though entirely too small, has been crowded. Last evening, though a disagreeable one, at least two hundred persons were crowded into the conference room, the hall from the door to the stairs (some fifteen feet) filled to overflowing, and I was told to-day that at least four hundred persons went away because they could find no place. Had we a church or a room capable of admitting them, I am fully persuaded from the public sentiment, and from conversation with the people, that we

would have an audience of one thousand persons! A great movement is going on; it is the daily theme of conversation. We are scattering books, tracts, Bibles, Testaments, and parts of the holy Scriptures day and night. O! if you could see the intense earnestness of those who have embraced the truth, those who call themselves *evangelici*, (and I too receive the same name,) it would do your heart good.

Let me give you a single instance. We have a poor blind boy, born blind, called Egidio, who from morning to night, from week to week, labors incessantly. This poor blind boy, "nostro cecchino" we call him, (our little blind boy,) carries books, tracts, Bibles, etc., to every part of the city, selling, giving away, talking, reasoning, persuading, combating the Catholics and the bigots, and by the grace of God gaining the victory over them almost always. For though deprived of sight, God seems to have touched the eyes of his mind and now he sees clearly. He heeds not the jeers, the taunts, the bitter, burning words of our persecutors, but presses on in the cause, "debasing," as he said to me this evening, "debasing proud man and exalting Christ." His father, a bitter Catholic and a persecutor, does not allow him to eat a bite in his house, and he is compelled to slip into his little room to sleep at 11 o'clock, and rises and is gone again at daylight. So bitter against this poor blind boy is the enmity of his unnatural parent, that he has beaten him until the poor *cechino* was confined to his bed for days, and spit blood from the effects of this cruel treatment; and all because he is a Protestant, an *evangelici*, a follower of the meek and lowly Saviour.

INDIA.

REV. T. S. JOHNSON, M. D., writes from
SHAHJEHANPORE, INDIA, March 3, 1864.

To the Corresponding Secretary:

DEAR BROTHER,—Our annual meeting is just past, and the impression made upon my mind, after listening to all the reports and reviewing the year, so far as I am able, is, that the past has been quite a successful year to our mission here. The statistics alone, in some respects, might make a different impression, especially in regard to communicants; but I presume the numerical strength is not always the *real* strength of a Church. As yet our Church in India is necessarily very small, and to see what the Gospel is doing we must look to its influence upon the great masses. From the various reports (some of which were not short) I think there are signs of general influences which are very encouraging; especially in some districts is this shown by the natives becoming more familiar with the missionaries, more willing to receive our books, and more anxious to patronize our schools. Some brethren represent the people of their districts as very kind and hospitable, (a district here includes hundreds of thousands.) These small signs of beginning is what we have to look to here, and though they may be considered small I think them very encouraging.

There are a few real conversions. There was, to me, an interesting convert at the annual meeting. He lives in Lucknow. His hair and beard are white with age; he has lived all his long life a Mohammedan; says he was convicted of sin years ago while reading portions of Scripture truth as found in the Koran. He

longed for the Gospel, found it, read it, and heard it preached, and during the past year has given satisfactory evidence that he has found the Saviour. The more I become acquainted with this people the more I see of their total, almost unrestrained depravity; it is fearfully awful; but while this is the case, my confidence in the Gospel to reach and save them is also increasing. I am quite convinced that the time is nigh at hand when the Lord, who is all-powerful, will deliver this idolatrous nation from Satan's power; it will be a work of many years, but certainly it will be done. We are all highly gratified with the success of the Missionary Society during the past year, and very thankful for its kind and generous action toward this our chosen field. May the Lord own such worthy deeds by the conversion of many souls both at home and abroad!

In the appointments for the year the boys' orphanage has fallen to my charge. For more than a year past this institution has been under the care of Rev. J. H. Messmore, who, together with his good wife, have done a most excellent work. I have been, to a very small extent, associated with them during the year, and have been highly gratified with the progress made through their diligent labors. He now goes to take charge of a large school in Lucknow, which position he formerly occupied, and the necessities of which appeared to require his return; and now the responsibility of this precious charge comes upon me.

Will the Church pray for us? Yours affectionately,
T. S. JOHNSON.

A TRAINING SCHOOL.—Our Dutch Reformed brethren have the following account of a school in their mission in India:

This is a newly founded institution, one that has arisen out of a happy necessity. During the past year a number of young men, between the ages of fourteen and twenty-five, have joined this mission, most of them of high caste. There is no reason to believe that any one of them was influenced by worldly motives. Many of them have literally left father and mother, brother and sister, house, lands, and country for Jesus' sake. For instance, one is of the "Reddi caste;" his friends are wealthy; they did everything they could to prevent his embracing Christianity; had he remained with his family he would have inherited considerable property; he is twenty years of age. Another is of the "Weaver caste;" he is sixteen years old; has father and mother and a host of relatives, any of whom would have supported him. There are a number of others. The history of each would be interesting; but I give these instances merely to show that worldly motives were not put before these lads to induce them to become Christians. Most of these young men are the fruit of touring. They have left all, cast their burden upon the Lord, knocked at the gate of the vineyard, which we, as the gardeners of Christ our King, are tilling, and they have been admitted. We have accepted them as our spiritual children, and, God willing, we do not intend to desert them under any circumstances. They were scattered over the mission. At the last meeting it was decided to collect and place them under the charge of one member of the mission. They were delivered over to me. The Lord has permitted me to baptize five of them. Some of them will soon be fitted to enter the "Arcot

Seminary." Others, older, we hope to gain situations for outside of the mission. All have made good progress in their studies, and, as we believe, in the knowledge of God. As I before said, this institution has arisen out of a happy necessity. We have no appropriation for its support, but we cannot turn these lads away.

REV. J. D. BROWN writes from Shahjehanpore:

We are getting along pleasantly in our work; at least we have only such trials as are incident to missionary life in India. Our bazar school in this city is rising up into an imposing edifice, upon the very top of which the soul's "lamp," the Word of God, is placed, and its healing beams are beginning to scatter the deathlike darkness which has for so many years shrouded this heathen people. Prejudice against the Bible is giving way. I can see a marked change in this respect during the past year. I am not so frequently interrupted in bazar preaching as formerly. I have seen during the present month men stand and assent to every assertion made in a plain and pointed Gospel sermon of nearly half an hour's length. Our schools are creating a great demand for books. Of this unprincipled natives are taking advantage, and are supplying the young men with novels of the most obscene and lascivious character. Now can we not by some means furnish reading matter of such a character as will interest these young men, and at the same time lead their minds in the way of purity and truth? I think we can. Hence I am trying to secure a "zyat," or kind of bookshop, in one of the principal streets of the city. The next step will be to secure a good stock of English and vernacular books, to be sold to those who may wish to buy, and also to give to those who are not able to purchase. One of our native preachers could spend an hour or two there every morning, and I could visit it on my way to or from school. By having a good variety of books on hand I think the project would work admirably. Teachers and boys from the village schools would soon patronize it, and who can tell what an influence for good it might soon exert.

I hope to be able to stay at my post through the summer as usual. I am now able to preach with considerable liberty, and I want to make up for the long time I had to hold my peace for want of words to tell the thoughts that were burning for utterance.

The night is far spent in India. The day-star begins to dawn. True, these people are degraded, and sunken in vice of the worst forms, but the blood of Christ cleanseth from all sin. Blessed promise! O for the outpouring of the Holy Spirit! Pray for us!

CHINA.

REV. R. S. MACLAY, our superintendent, writes us under date of

FUCHOWAU, CHINA, February 23, 1864.

We have just closed our second quarterly conference for the Nantai and South Nantai circuits, together with the quarterly examination of native helpers, which is held in connection with this quarterly meeting.

Baptisms.—Four adults and five infants were baptized.

The services of the meeting were very interesting and profitable.

Two of the Sermons were preached by native helpers, and I am sure it would have given you very great pleasure to hear understandingly such discourses. One was preached by Brother Hü long Mi, and he urged most pertinently and earnestly on the native Christians the duty of contributing liberally in support of the Gospel. The discourse was so good, that on the suggestion of Brother Gibson, Brother Hü long Mi was requested to write out a copy of it, and a sum of money was at once raised by the helpers and missionaries to have it published for distribution.

The next sermon was by Brother Tang Ieu K'ong, and he urged the native Christians to *holy living* as a means of aiding the missionary cause. I assure you it was a rare treat to listen to such discourses. May God bless our China mission! And let all the Church say, Amen!

English Wesleyan Missionary.—We have just had the pleasure of a brief visit from the Rev. Mr. Cox, English Wesleyan missionary, stationed at Hankow, right in the heart of China. He is opening a mission at one of the greatest cities of China, and he is expecting a reinforcement from England to aid him in his great work. He cordially invites us to co-operate with him in occupying Hankow. The field is inviting. Shall we not extend our operations in China? The riot troubles are passing away. We have to be repaid by the Chinese government for all our losses.

REV. R. S. MACLAY writes under date of March 9 to the Corresponding Secretary: "You will be pleased to learn that the Chinese authorities agree to pay us for all our losses in the late riot. The money will be paid in a few days. Brother Gibson has been most energetic and efficient, as chairman of the Mission Committee, in bringing about this settlement of the matter."

REV. R. S. MACLAY, in company with Rev. C. C. Baldwin, a missionary of the American Board, have in course of preparation a dictionary of the Fuhchau dialect, which they are about publishing on their own account. The prospect is that this work will issue from the press of the Methodist Mission in Fuhchau, under the superintendence of Rev. S. L. Baldwin.

A MISSIONARY EDITOR.—It is a source of gratification to us, that seeing Dr. Wiley cannot carry out his heart's desire of returning to China, he is to take the editorial department of the *Ladies' Repository*. The readers of that periodical will find a living friend of the missionary cause in its editor.

GERMANY.

GERMAN MISSION ANNUAL CONFERENCE.—In the action of the General Conference the following, from the Committee on Boundaries, relates to our Foreign German Mission:

There shall be an annual conference in Germany, to be denominated the *German Mission Annual Conference*, embracing also the mis-

sions in France and Switzerland where the German language is spoken, which conference shall possess all the rights, powers, and privileges of other annual conferences, excepting that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

BREMEN, Germany, April 7, 1864.

To the Corresponding Secretary:

DEAR BROTHER,—Last Monday evening I returned home after having been absent three and a half weeks, and traveled a great part of the time, enjoying many refreshing seasons from the Lord. I give you only a short account of the work at the missions which I visited this time.

I wrote to you that I left Bremen to accompany to his home (Heilbronn) one of our students, who became sick, and as the doctor believed has the consumption. He had strength enough to stand the journey very well; however, since that time I heard that he was going to heaven very fast. Being in South Germany I thought it would be well to visit Brother Riemenschneider's district, as he was not yet able to leave home.

Heilbronn is a very interesting field of labor: twenty-five appointments, two missionaries, and seven faithful local preachers. Does this not look like an old Methodist circuit? When I was there the junior preacher made his quarterly visits in the class-meetings and received seventy-three members on trial. The society has built a large chapel, and on Sunday evening it was crowded; but on Sunday morning I had only the members as hearers.

On Monday I visited Hapenbach, one of the country appointments. This was formerly one of the most wicked places, but the Lord has done wonders. Many sinners have been converted, and others are seeking the Lord. The parents of one of our students live here, and they were glad to see me. I preached in the large schoolroom at five o'clock P. M., but the house was crowded, and the people around the house were so anxious to hear and to see the preacher that they took out the windows, which was not done without breaking some panes of glass.

On Wednesday night I preached in Ludwigsburg. I rejoiced to find our dear Brother Riemenschneider well enough to go with me into the town to visit some members. The Lord has dealt wonderfully with him. During his whole sickness he had not the least pain, though he was very weak. He feels now better than before, and thinks that his youth is renewed like the eagle's. May the Lord add many years to his very useful life! In Ludwigsburg I found an invitation from Brother Nippert to visit Zurich, and as I wished also to make some arrangements with the clerk of our Book Concern, I left on Thursday for Basel, where I arrived in the evening, to the great surprise of our missionary family at that place. Brother Schwarz seems to be in better health than last year. I preached there on Friday evening to a good congregation, and left on Saturday for Zurich. We have a large field

in Zurich canton and few men to attend to it. Brother Gerdes had to be sent to Lausanne, where the Lord is blessing his labors; and Brother Mann, of Winterthur Mission, has been very unwell since New Year, so that the brethren in Zurich Mission had to fill some of his appointments, and still there are calls from new places to visit them. In this way the brethren cannot attend to members as they would desire to do, and find not much time to study. In consideration of the work in large cities, as Basel, Zurich, etc., I have, after several years of experience, found out that our American plan of stations is to be preferred to the English plan of circuits, which we followed till now. It is more than sufficient work for one minister in such cities, and if he is the only man to attend to it he can do more pastoral work, which is of the greatest necessity for the welfare of societies.

I found Sister Nippert in better health than before, and I hope the Lord will remember our brother and his four small boys and permit his wife to assist him still many years. She desires to do not only the work in her family, but also the work of the Lord as a missionary.

I preached on Sunday twice, and attended on Monday to our business in the Book Concern. Our clerk, Brother Schnaebli, a local preacher, is not only known as a faithful man, but also as a man of good sense, and I hope he will be very useful to us in the future. On Tuesday I left Switzerland again, and returned on Wednesday to Ludwigsburg.

Here we had our quarterly meeting on Thursday, (Maundy Thursday,) and an excellent love-feast. On Good Friday I preached in Bissingen and Bietigheim. In both places we had very crowded congregations, and the members are full of life. The Lord has done great things for these two places, and the work is still progressing.

Saturday I left Ludwigsburg and went to *Pforzheim*. This is a large manufacturing place in the Grand Duchy of Baden, and many souls that lived without God in the world have been gained for the Saviour. Easter Sunday morning I gave the sacrament to one hundred and ten persons. At one o'clock we had a very interesting love-feast, and at three o'clock I preached to a very large congregation. After the sermon was over I had to hurry to the railroad, and arrived at six o'clock at Karlsruhe, where I preached at eight o'clock to about sixty persons. We have in this place only a small class, but earnest members.

Monday morning I went to *Mannheim*, where Brother Hauser has commenced a mission since New Year. He is laboring with success in this place and in the neighborhood, and several souls have already been converted and class-meetings commenced. We expect soon a good society here, and we have full liberty to labor as we think best.

I preached in the evening to a large congregation in *Heidelberg*, which can be reached in thirty minutes by railroad. Tuesday I went to *Pirmasens*, near the French boundary, where I arrived Wednesday noon. Eleven years ago Brother Mann, whose parents live here, preach-

ed in this place and gathered a society. The members have been very much persecuted, and when Brother Mann left, a local preacher, Brother Schaaf, continued the work. Our preachers visited the small society occasionally, and Brother Nuelsen was at one time banished by the government. However, our people were faithful, and at the last annual prayer-meeting in January they prayed for a new outpouring of the Holy Spirit. The Lord heard their prayers, the meetings became crowded, and they rented a large hall. I preached there to more than three hundred persons, and I have never had a more attentive congregation. With the members I had a meeting before preaching. If we were permitted to send here a preacher we would soon have a large work in the place and neighborhood; but in Bavaria, to which it belongs, there is no religious liberty. Brother Hauser will visit Pirmasens every four weeks.

On Thursday evening I arrived at Friedrichsdorf, where we have a very good society, and preached on Friday night, after having held the quarterly conference of Frankfort-on-the-Main mission in the afternoon. The brethren are very faithful in contributing for all benevolent societies.

On Sunday noon we had our sacramental meeting in Frankfort-on-the-Main, and afterward a good love-feast, and at five o'clock I preached to a large congregation. The evening I had the pleasure of spending in the company of Brother Graydon of New York, and his son and daughter, as also Brother Doering's daughter, who stayed here over Sunday on her journey to Lausanne. I related to them many reminiscences of my travelings and blessings experienced during my itinerancy in America. I wish I had time to write a book, I am sure it would interest the German and American Methodists. I can only say, in remembering all the blessings of the Lord, I am not worthy of the least of all the mercies and of all the truth which he has showed unto his servant. Bless the Lord, O my soul! May he keep me faithful to the end!

On Monday night I returned home and found all the house in good health and spirits. You must excuse this hurried report. I am much occupied, but I know the Church wishes to hear from us. I leave to-day for my quarterly meeting in Edwecht.

Yours in Christ, L. S. JACOBY.

REV. C. H. DOERING writes from Berlin as encouraged in his work, and says in relation to Pomerania: "Our prospects are good; fifty to sixty have united with us there. The field of usefulness is large, and just at this time we have not a sufficient number of laborers."

AFRICA.

REV. W. H. TYLER writes:

There is now established on the Farmington River, in the Junk country, a Christian native settlement called Mount Olive, or Christian Village, commenced by a native named Joe Harris, who settled there when Junk was a part of my district. He first became instrumental in the conversion of his wife, and was

baptized and received into the church at Marshall.

By the assistance of God, by the divine blessing, the efforts of said Harris, and the help of Rev. J. D. Holly, the preacher at Marshall, there is now a church and forty-five Christian native members. We made a visit there while at Marshall, baptized nineteen, and administered the sacrament of the Lord's supper.

O it was a melting time to see grown native men and women, with their children, rejoicing in the love of God!

THE SESSION of the annual conference was held at Marshall. It commenced on the 9th of February, 1864, and lasted five days.

APPOINTMENTS.

Monrovia District.—B. R. Wilson, P. E., H. H. Whitfield and H. B. Matthews, sup.

Cape Mount Circuit, Philip Gross.

Junk Circuit, J. D. Holly, James Thompson.

St. Paul's River District.—J. W. Roberts, P. E.

Clay Ashland Circuit, J. W. Roberts, H. E. Fuller, and O. Richards, sup.

Millsburgh and White Plains, Philip Coker and J. Campbell.

Careysburgh Circuit, Daniel Ware.

Golah Mission, W. P. Kennedy.

Queah Mission, C. A. Pitman.

Bassa District.—William H. Tyler, P. E.

Buchanan Circuit, Joseph G. Thompson.

Edina Circuit, William H. Tyler.

Sinou Circuit, N. P. Russ.

Cape Palmas Circuit, Thomas Fuller and J. C. Lowrie.

STATISTICS FOR 1864.—Members 1,351, probationers 142, local preachers 36, native members 98, number of schools 19, officers and teachers 164, number of scholars 978, churches 19, probable value \$20,908; parsonages 5, value \$2,550; infant baptisms 76, adult baptisms 94, deaths 19.

REV. B. R. WILSON writes from

MONROVIA, West Africa, March 7, 1864.

To the Corresponding Secretary:

DEAR BROTHER,—Another year has passed away, and with it the Lord has been pleased to take our beloved Bishop Burns, which we in Liberia feel to be a serious loss to us; but it is the Lord's doing, and we should calmly submit, as I trust we do. Though our loss has been serious, still the Lord has been with us, and strengthened our hearts for the work. The past year has been one of rejoicing with many of the brethren, inasmuch as the Head of the Church has owned their efforts and blessed their labor, notwithstanding they work under many discouraging circumstances. Our labor among the heathen has been more effectual, and the blessing of God has rested upon it more than in any previous year. A greater number of native converts have been received and baptized during the last year than in any one for the last twenty years; and though our increase seems to be small, yet we who are engaged in the work see no cause to be discouraged, nor will we be so long as God blesses our labors. When we see those who were born and raised in heathenism coming to the knowledge of the truth by scores, which has been the case this year, we can but give God the praise for the dispensation of his divine providence among the heathen, as well as in connection with ourselves. Our annual conference took place in Marshall, February 9, and closed its business after five days' session. Our business was transacted with much harmony and peace.

Bishop Scott's appointment of one of our number to preside not having reached us, the brethren therefore took the disciplinary course, and the lot fell upon myself, which was the design of Bishop Scott, as his letter since received shows.

The instructions of the Board, presented through yourself, were received and acted upon by items, which you will receive as soon as the minutes can be made out. The secretary of the conference thinks he cannot conveniently prepare the journal to send by this mail, but will try and have it in readiness to send by the next. I here give you the state of the work such as has come under my own observation and as reported by the brethren. We have had during the last year no great revivals among our civilized population.

On the *Monrovia Circuit* a few have been converted and added to the Church. The members are faithful and prosperous. There are but a few civilized inhabitants at Robertsport, but the work seems to be prosperous. I send the report of Brother Gross, preacher in charge of the above station; also that of Sister Cyrus.

FOREIGN SCANDINAVIAN MISSIONS.

REV. C. WILLERUP, our superintendent, writes under date of March 29: "I feel it my duty to cheer your heart with the good news, that the work of the Lord is in a prosperous state on the entire mission; yea, I am happy to be able to report to you that the Lord is rewarding the toil of our faithful and devoted brethren, the missionaries. God has visited the charges in great mercy. Sinners have been converted, weary wanderers returned to their Father's house and united with us on probation, and though we have still persecution, the Lord gives us the victory."

Frederikshald.—In this city the mission is enjoying its usual prosperity; the attendance is very good, and the promise for the future still better. The Lord is working here for his own glory, and the people are coming out from several miles distance at times, and several family altars have been erected.

We regret that several of our good brethren, class-leaders and stewards, with their families, are this spring leaving us to go to America. They go from Norway direct to America, (Quebec.)

Porsgrund.—The charge under the pastoral care of Brother Cederholm in Porsgrund has been graciously visited during the past few months; souls have been converted and received on probation. The missionary writes: "The Lord has abundantly blessed our humble endeavors, and continues to smile upon this charge."

Sarpsborg.—The missionary in this city, Brother Larsen, says in a letter: "Several souls have given evidence of renewal in Christ, and the membership is quickened and strengthened. Also from this place, I understand, some of the members intend leaving for America. I am really sorry to see constantly our good brethren leave us, but our loss will be your gain and theirs too in a temporal point of view."

Frederikstad.—Brother Arveson, missionary, says: "We have been blessed with a gracious and refreshing outpouring of the Holy Spirit. Some have felt the load of sin, and have sought the Lord in the ordinary means of grace, and they are now rejoicing in their Saviour. Praise be to God!"

Odelen.—Brother Rund, the missionary, writes: "At our prayer-meetings many per-

sons have presented themselves as seekers of religion, some of whom, we trust, have passed from death unto life. Many there send their love and thanks to Pastor Hedstrom for his late visit."

Holand and Rodness.—Brother Olsen, missionary, writes: "Thank God! we are all well and happy in our Saviour. The Lord is with us, and the work is prospering."

Svendborg.—Brother Nielsen writes: "The spiritual condition of the mission is very much improved. At present we are favored with a good revival."

Aalborg.—Brother Johansen labors here, though we have not yet formed any society; but quite a little number stand ready to unite with us when opportunity is offered."

Copenhagen.—I am happy to say the house is still crowded, so much so that we cannot work at the altar. The Lord is giving prosperity to our Zion here. When we get up the church we expect to see glorious results. May the Lord hasten the time!

Pray for us, that the Holy Spirit may be poured out on our missionaries and on our members, that God's name may be glorified in the entire mission.

INDIAN MISSIONS.

The Moravian says, "We are pleased to furnish the following extracts from a letter of Rev. Jesse Wogler, Moraviantown, Canada West, under date of April 22:"

It is surprising to witness the devout attention which the Indians pay during the meetings of the Passion Week, and I have no doubt there is seed sown which will bring forth fruit in many an apparently barren soil. At the communion two persons were confirmed, and one woman, formerly an Episcopalian, was admitted. A year ago she led a very vain and wicked life. Although not addicted to strong drink, last November she became intoxicated, and while in that condition her clothing took fire and was nearly all consumed on her body. Her agony was indescribable, and it seemed impossible that she should recover; but the Lord was pleased to give her time to repent and fulfill her vows, which she confesses to have been unmerited mercy. On the following Saturday three youths were admitted into the congregation. The conversations with the members during the week were very encouraging.

Last Sunday was a feast-day for my poor doubting heart. I baptized the firstling from among the Pottawatomes. She was married to one of our young men above a year ago, and was a regular attendant at church. Shortly after Easter her husband came and presented her desire to be baptized. They both came to the instruction, he acting as interpreter. She can understand Delaware, but does not speak it. As I am so deaf that I cannot hear the answers to questions put to the candidate, we arranged it that she should look at me and nod her assent. I shall never forget those looks. I must say it was the happiest hour that I have spent among the Indians. It was a recompense for many discouraging toils.

AMERICAN DOMESTIC.

OREGON.—Here is an account of a monthly meeting of the Juvenile Missionary Society of our Church in Salem, Rev. Mr. Dillon, pastor. We give this to show how well our missionaries planted.

The seventh monthly meeting was held March 6. The house was crowded. After short exercises in the Sunday-school, the venerable Father Leslie took the chair and presided over the meeting. He gave out the beautiful hymn by Heber, "From Greenland's icy mountains," etc., which was sung in the spirit by all the audience. After the superintendent, Mr. F. Grubbs, read the minutes of the preceding meeting, Miss Fannie Wilson (in a clear and distinct voice) read an interesting extract stating the condition of the inhabitants of Ceylon and their claims upon the missionary cause. Next followed an original essay by Miss S. A. Cornell, teacher of the primary department of the Wallamet University. This was an exceedingly interesting history of the first establishment and progress of the mission to Burmah, under Adoniram Judson and his companions. The venerable president of the meeting then addressed us. He described the shocking habits of the native Indians when he first came to Oregon. He said when their old people were sick and helpless they conveyed them to some remote place and left them alone to suffer and to die; and that when a man died a living one was lashed to his back and both carried away and buried together. The idea was that the *ti-ee* must have a slave to attend him to the spirit-land. Another practice was to bury their children alive when they were troublesome. We could scarcely realize that one stood before us who a brief quarter of a century ago witnessed Oregon a land of heathens, with no Bibles, no Sabbath, no churches, and no Sunday-schools. We were made to feel very thankful for the many and various Christian blessings we of the present age enjoy. Dr. E. Fisher, an old Oregonian, just returned from a visit to the Atlantic states, was next called to address the school. He commenced by saying that two months ago he attended a missionary concert connected with one of the schools at Cambridge, Mass., at which one of the speakers interestingly described the departure of missionaries to Oregon a quarter of a century ago. He was here to-day to hear from the venerable Father Leslie, one of those missionaries, the great contrast between the state of things then and now.

FOR CALIFORNIA.—We are still having pioneer spirits who are restless until they reach the utmost borders of our population. Several of our preachers during the past twelve months have been leaving the port of New York for the shores of the Pacific. On the steamer of the 13th of May Rev. H. H. Hartwell, of the New Hampshire Conference, left to occupy an important position in the California Conference. Rev. C. H. Afferback sailed on the 23d of the same month, to take the charge of our German Mission in San Francisco, California.

GERMAN DOMESTIC.

GERMAN ANNUAL CONFERENCES.—The following is the result of the action of our General Conference at its late session in relation to our domestic German work, namely:

I. *Resolved*, That the German work be organized into three annual conferences, each containing about seventy-five preachers.

II. *Resolved*, That the German work at present connected with the Rock River and Minnesota Conferences, and the Galena Ger-

man districts of the Upper Iowa Conference, be formed into a conference, to be called the *Northwestern Conference*.

III. *Resolved*, That the German work at present connected with Illinois, Southern Illinois, and Kansas Conferences, and the Burlington German districts of the Upper Iowa Conference, be formed into a conference, to be called the *Southwestern German Conference*.

IV. *Resolved*, That the German work at present connected with the Cincinnati, North Ohio, and Southeastern Indiana Conferences, be formed into a conference, to be called the *Central German Conference*.

V. *Resolved*, That the German work in the New York Conference remain for the present at it is, but that the bishop, with the concurrence of the New York Conference at its next session, shall have power to form the same into a German Annual Conference.

VI. *Resolved*, That the German work in California remain in its present form.

A new German Hymn Book, also a German Music Book, were ordered to be published by the Western Book Concern.

A committee of three, namely, Rev. William Nast, D.D., Rev. Philip Kuhl, and Rev. George Mulfinger, were appointed to visit the next General Conference of the Evangelical Association, and to correspond with the authorities of that Church, should the way be open in the order of Providence for a closer union between the Churches.

SOUTH AMERICA.

Rev. W. GOODFELLOW writes, under date of March 12:

Brother Carter has made one visit to the camp about one hundred miles out, spending two Sundays, and leaving an appointment for next month.

To-morrow we shall commence an appointment, or rather resume an old one that for a while we had abandoned for want of workers, in a little village about four or five miles out.

Since moving to the house facing the public park, my health has become better than ever before in this country.

The school is doing well, but thus far does not make demands on Brother Carter or myself.

MISSIONARIES FOR LIFE.—I hope that none will come unless they come for life. I am afraid it will become fashionable to come out for a limited term of years. Do inveigh everywhere against this pernicious system. I regard it as a regular scheme of the devil to sap the foundation of missions. I wish to see the face of no one who is not sworn in for life. What sort of a missionary spirit can a man have who intends to go home after he has got the language and begun to be serviceable, when every additional year will render his services more and more efficient and valuable? What should the man go home for, and leave the perishing millions to whom he can preach the Gospel, when there are so few that can preach in that language?—*Dr. Judson to Dr. Wade, Mag. for May, 1833, p. 200.*

MY PRAYER.

Let me not die before I've done for thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled.

Impress this truth upon me, that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot
To labor in for life, and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of thine,
To gather worshipers unto thy shrine:
To be the means one human soul to save
From the dark terrors of a hopeless grave.

Yet most I want a spirit of content,
To work where'er thou'lt wish my labors spent;
Whether at home or in a stranger clime,
In days of joy or sorrow's sterner time.

I want a spirit passive, to lie still,
And by thy power to do thy holy will.
And when the prayer unto my lips doth rise,
Before a new home doth my soul surprise,
"Let me accomplish some great work for thee,"
Subdue it, Lord; let my petition be,
O make me useful in this world of thine,
In ways according to thy will, not mine.

Let me not leave my space of ground untilled,
Call me not hence with mission unfulfilled.
Let me not die before I've done for thee
My earthly work, whatever it may be.

Macedonian.

Ladies' Department.

REV. C. R. MARTIN gives to Mrs. Maclay, wife of Rev. R. S. Maclay, the following account of the "RIOT" by which they were driven out of their house and plundered in CHINA recently:

MY DEAR MRS. MACLAY,—I have just been reading again the kind note you sent to Mrs. Martin and myself the day we came out of the city. I now proceed to answer it, begging you will pardon the delay. I feel grateful to you and to all the brethren and sisters for their sympathy and prayers for me and my family during the night the mob tore down my chapel and broke into my house, and made it necessary for me to remove my family to a hiding-place in a near temple. Perhaps in answer to those prayers we were saved from a worse fate. A general account of the proceedings of the mob you have already before this seen; I will therefore only speak of *our own* experience that night.

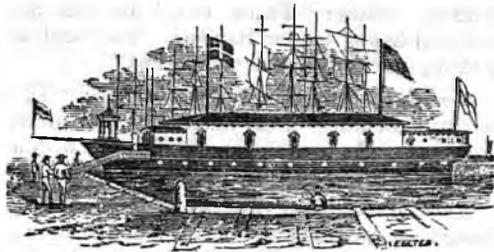
I came home from the Ming Kiang about seven o'clock in the evening. The mob then were pulling down Wolfe's Chapel. Mrs. Martin had heard what the mob were doing, and had sent the coolie after me, fearing something had happened to me. Tea was waiting, but I did not feel like eating. I tried to be composed and thus quiet Mrs. Martin's fears. I was soon called to the door by some one, I think Esay, and was told that the mob threatened to come and pull down my house. I told my boys not to let Mrs. Martin hear this, and said there was no danger of the mob coming. Mrs. Martin proposed that we have prayers and go to bed. I read a psalm and prayed, but did not dare to manifest that I feared an attack. After prayers word came again that the mob were coming. I went back to the bedroom and found Mrs. Martin preparing for bed. Both the children were sleeping, unconscious of their father's anxiety. But I must now tell Mrs. Martin of what I feared, and persuaded her to keep up a while longer.

She, seeing my fears, now began to be afraid, and proceeded to gather up the children's clothes and put them in a satchel, while I went to the back part of the house and made a hole through the wall leading into the court of a Tanest temple, so that here we might make our exit in case the mob broke into the house. I had no sooner done this, yes, while in the act, I heard the mob coming up the hill, with fearful imprecations and the vilest language on their tongues. The next moment stones and missiles came banging against the veranda blinds in rapid succession. In ten minutes they had broken down the large yard-gate, and rushing into the yard commenced smashing in the glass-doors and windows of my house. While the mob were thus making an entrance into my house I was getting my wife and still-sleeping babes out by a secret way, which was no easy work. From the opening I had made in the wall to the ground below was some ten or fifteen feet. The light I had was dim, and there was fear of losing that. How to get down was the question. I first jumped down, then looking about found an old Chinese rickety table. This I placed for one step. Looking further I espied an old form or seat, which I placed on top of the table. I then took the children from their mother's arms one at a time, wrapped up in bed-clothes, and placed them on the ground. I then helped Mrs. Martin down with some difficulty, but safely. I then went and spoke to the priests, who appeared more frightened than myself, and asked if they would show me to a private room with my family and the little clothing I had brought. They readily acceded to my request, and told us we need not fear, as no one would look for us there. Having secreted my own family, I next went to look after Mrs. Smith, but found she had already gone to a neighboring Chinese house. All this while I could hear the mob furiously at work in my house. It was yell and smash, and smash and yell. They cried "Find the huang kiangs, expose them, violate them," and such like. After they had been at their work of destruction and plunder for an interval of a half or three quarters of an hour, the back district magistrate came and drove the mob away, but left no one to watch the premises. As soon as the mob had dispersed I took a lantern and went back to my own house, and found all the parlor doors and windows broken to pieces, and everything gone or destroyed, and the same in the dining-room, and many articles gone from the guest-room. Finding quiet again restored, I got my family back again into the sleeping-rooms. The children slept on. I was too much overcome to do anything, with a deep gushing gratitude to God that he had saved all our lives. The spoiling of my goods I cared not for; if all had gone no matter, so long as life and health were secure.

But while my soul was filled with praise I heard noises in the street; it sounded as if the mob was returning again. I told Mrs. Martin I thought they were coming, and we began to make ready to leave the house again. It did not seem possible for me to get my family down that steep again; my strength was gone. I prayed for strength, and resolved to do it. But soon the sounds died away, and we lay down with our clothes on to get a little slumber, but every little sound would alarm afresh, and drive sweet sleep from our eyelids; and so we waited with trembling anxiety till morning should come and we could leave the city.

I have thus briefly written our own experience. When I compare it with what the native Christians suffered at East-street, I feel I had better keep silence. Our trials cannot be compared with theirs.

These life-trials will, I hope, make us better, and prepare us for a more glorious inheritance hereafter. Yours fraternally,
C. R. MARTIN.



Seamen's Department.

THE CAPTAIN'S WIFE AND DAUGHTER.—Some several months since we reported the conversion of the wife and daughter of a sea-captain. The captain himself seemed to be well pleased with the event, and evinced his approval by liberal offerings in the general collections of the ship. He was a man who for many years had observed the forms of religion, and reckoned himself a Christian by virtue of his early education, baptism, and confirmation; but he never dared to declare that he knew his sins were "blotted out." A few days since he arrived in port again, and with his family, as well as with some of his officers and crew, he appeared at one of the social meetings of the *Bethel Ship*. At an early stage of the meeting he availed himself of the invitation to declare the loving-kindness of the Lord, when from an overflowing heart he testified how he knew his sins on earth were forgiven. He said that a message of mercy which he heard in the ship convinced him that it was his privilege to have the witness in himself that he was accepted in the beloved. The life and conversation of his wife and daughter, as well as of some of his officers and men, persuaded him of it; and making up his mind to no longer rest without the sign infallible, he went down into the "forecastle" with his men, and there in the midst of their prayer-meeting he found the "gate of heaven," from which time he had been enabled to "rejoice with joy unspeakable and full of glory." This testimony was rendered the more exciting and effective upon the audience as during its progress his wife arose and moved forward to his side, standing all the while as if to support and corroborate his testimony by her angelic countenance, radiant with the joy of an indwelling assurance of her personal acceptance with her husband's God and hers. The work of salvation in the captain's ship has spread until nine or more souls are reckoned among the believers.

DONATION TO ANDOVER SEMINARY.—John Smith, Peter Smith, and John Dove, manufacturers in Andover, Mass., have pledged

thirty thousand dollars for the erection of a suitable building for the library of the Theological Seminary in said town, conditioned on the addition of a sum sufficient to build a new chapel for the institution. The present accommodations for the library are entirely insufficient, and the present chapel quite too small for convenience.

Boys' Department.

AN ATTEMPT TO DO GOOD.—The following is an extract of a letter from the wife of an American missionary in Madura. It is a pleasant instance of a desire on the part of a simple-minded Hindoo woman to obey the command, "To do good and to communicate forget not."

"I had not lighted my lamp after tea, when the school cook-woman came in. She is a very faithful servant, a very earnest Christian, and I can always understand her Tamil. I really love her very much. So I said, 'Come, sit down,' very cordially. 'I came to say a little to you,' she said. 'I have been to see Apparvoo's mother to-day, and she wanted me to get your favor. Vetham's daughter will marry Apparvoo, and she don't know how to read, and hasn't got sense like your school-girls. She will be just like heathen girls; and, if Apparvoo has a good learned girl for his wife, there will be great joy to me,' she said. 'She wants you to let her come to school, and when she is like other girls she can be married to Apparvoo. Here is my husband,' she said, 'and all my boys, getting so much good sense, I want her to be a reader.

"I think,' the cook-woman continued, 'that Apparvoo's mother did not like to see me at first. I never went there till last week, and didn't know the house. Apparvoo told me that when he said things about our religion his mother was angry, and he asked me if I would go and try to do her some good. (The cook-woman was formerly a Roman Catholic.) So I asked your leave, and Gabriel showed me the house. His mother was not very joyful to see me; but I only spoke a little and came away. I thought I wouldn't say anything about our religion the first time.' Here was wisdom from a Hindoo woman's heart!

"Severymmal,' I said, 'you must ask Jesus to go with you.' 'Didn't I?' she said, eagerly. 'When Apparvoo asked me, I thought, What can a poor woman like me do? Didn't I? When my work was done I went into the little prayer-house, and asked Jesus to send the Holy Spirit in first, to make a little place for me.'

"Do you think he did?' I asked. 'Didn't I ask him to? I asked him with all my heart! Two days after I went again, and she spoke more kindly to me; and the next day she began to tell me how much the boys were learning; and the next day she said she would go to church if she wasn't afraid of the Roman Catholics; and the next day I talked a little about Jesus. I shall pray with her some day, and if she comes to our religion I shall rejoice very much.'—*Juv. Miss. Mag.*

A STORY ABOUT MONKEYS.—The Hindoos regard the monkey as a sacred animal; they therefore feed it, or let it help itself to food, and speak kindly to it, calling it pleasant names. In a former birth they say that monkeys were men, and that they could speak now if they chose to do so; but they will not speak, lest they should be made to work.

Let me give you an instance of how these creatures conduct themselves, and how they are regarded by the Hindoos. Early one fine morning, in the year 1857, two of them came walking down the middle of a street in the patta of Bangalore in their usual style, with tails erect, swaying to and fro, probably to secure something tasteful for breakfast. Peeping hither and thither as they strolled leisurely along, they surveyed numerous fruit and vegetable stalls, and stopped frequently to examine them; but the owners of the fruit were either too watchful in guarding their property, or they were too irreligious to admit the claims of Hanuman's descendants, for none of the coveted spoil could our friends profit by. They looked wistfully, and grinned; or they showed their teeth in anger, and, chattering abuse, passed on.

Presently, however, they espied a stall-keeper, an old man, squatted on the ground, eastern fashion, with a fan in his hand, fanning vigorously to keep the flies from his fine collection of sweetmeats. Before him they stopped and held a parley of an amusing kind, which proved them to be keen observers. They found that the owner of the sweetmeats was perhaps feeble with age; or they judged from his countenance that he was good-natured and irresolute; or they may have thought that he was devout, and prepared to respect their demands. At any rate they deemed him fair game; so they proceeded, to his discomfiture, and to the sustaining of their own reputation.

One of them boldly attempted to seize a nice, luscious lump of candied sweets. The old man remonstrated, fan in hand; *Illeiyeyen-tambiyé-ap-padi-sèyâlbè*. "No, no; my younger brother, do not do so." The monkey renewed his effort to possess himself of the sweets, and the old man continues, deprecatingly, *Nan yeli*, "I am a poor man;" and then he suggested, "Yonder is a rich man, he is very charitable."

The monkey grew impatient, and darted forward to catch his prize. The old man raised his fan, threatening to strike the thief, while the other monkey, who has unperceived slipped round behind, quietly thrust his paw forward and bore off the booty, which they both retired to share, leaving the poor old man to bemoan his fate, and lament the freaks of his gods.—*Missionary Recorder*.

THE HOLE IN THE POCKET.—I visited a house not long ago, and the chief thing on the center table was—what? An elegant vase? No. A splendid red picture book? No. A new game? No. It was a mission box. "It stands there," said the father of the little family who lived in that sitting-room, "a silent preacher, but preaching always, 'Deny thyself for Christ's sake.'"

I examined the box and found reading on it. On one side were Christ's last words, and last words, you know, are generally very full of meaning: "Go ye into all the world and preach the Gospel to every creature." On another side there was this: "Not because I desire a gift, but I desire fruit that may abound to your account." Phil. iv, 17.

Every Sabbath morning the father recounts the goodness of God through the week, the mercies of God to his little flock, the privilege and the blessing of their all having been born in a Christian land; and then, as a testimony of his gratitude, he puts a part of his weekly earnings in the mission box, to help to give others their share of the blessings so highly prized by them. The mother and all the children follow their father's example, and put in their mites.

One day Georgy came into the room where I was reading alone, and he seemed very uneasy and restless. "Do you want anything, Georgy?" "No," he said, "nothing." He kept putting his hand into his pocket, pulling out something, looking at it, and putting it back again. At last, after a great while, he marched to the table, and there was a clinking in the mission box. "There you are, and I am glad of it," said the little boy, speaking aloud to himself.

"What is it, Georgy?" "O," said Georgy, "I had a penny-piece, and a nice orange down at Corson's seems to keep saying, 'Buy me; eat me; I'm a real good one.' Now I don't really want the orange, do I? but the heathen really want Christ, don't they?" asked the little boy, looking up with sweet earnestness in his face. "Indeed they do," I said. "Well, I thought so," replied he; "so I put my penny-piece in the mission box to-day, lest there might be a naughty hole in my pocket before Sunday."

The naughty holes in the pocket! O, I am afraid there are a great many of them, and a great deal of missionary money slips out through them. Georgy's was nearly gone.—*Juv. Miss. Herald*.

A RECONCILIATION EFFECTED BY PRAYER.—Mr. Mayforth, a missionary in South Africa, mentions the following fact, to show how prayer can soften hard hearts, and bring together friends who have been long estranged. "We were lately," he says, "obliged to put away a woman named Janetze, who was a candidate for baptism, from the class in which she had been receiving instruction, because she insisted on leaving her husband. All our advice and entreaties were in vain; she remained firm in her resolve. At last we threatened to send her from the station if she persisted, and gave her time to think over the matter. The husband, who was still a heathen, would not on any account agree to separate from his wife, and did all that he could, though unhappily not in the wisest way, to win her affections toward him. But her hatred of him was only increased. However, one day, to our great joy, both of them came to our house together, and told us they had agreed to forgive one another, but neither of them would be the first to stretch out the hand of forgiveness. They appeared to be only half reconciled; each seemed anxious to lay the chief blame on the other. They stopped in our room for a long time without saying a word. At last they were persuaded to kneel down and pray together in silence. During the prayer their hearts became softened; they burst into tears, and both at the same moment stretched out their hands in sign of reconciliation. We joined them together, gave them our blessing, and sent them away rejoicing."

Where can we find a better place for reconciliation than on our knees? and when do we need to exercise a forgiving spirit more than when we are praying, "Forgive us our trespasses, as we forgive them that trespass against us?"—*Juv. Miss. Mag.*

THE PRESBYTERIANS AMONG THE GERMANS OF THE NORTH-WEST.—*The Presbyterian* says they have in the north-west 22 churches, with a membership of over 1,000, and about 400 more in scattered places at which the missionaries preach. They have 13 ordained preachers and one licentiate. They have 17 houses of worship, eight of which cost \$18,000. The whole expense in building is estimated at \$25,000.

Statistics.

MISSIONARY RECEIPTS AND EXPENDITURES for the past four years:

RECAPITULATION OF RECEIPTS.

CONFERENCE.	1861.	1862.	1863.	1864.	TOTAL.
Baltimore	\$9,550 88	\$9,841 79	\$2,558 78	\$9,508 18	\$23,854 73
Black River	3,629 69	3,112 16	3,951 47	5,306 87	15,899 19
California	3,623 58		2,210 00	35 00	4,877 58
Central Illinois	2,385 70	3,023 62	3,526 46	7,558 95	16,391 73
Central Ohio	5,706 64	4,072 75	7,186 23	9,902 83	26,717 97
Cincinnati	12,135 32	11,840 38	10,420 38	17,823 83	52,223 63
Detroit	8,073 15	8,754 68	9,451 49	8,071 88	34,351 20
East Baltimore	8,393 83	6,517 56	7,513 47	9,936 73	32,359 60
East Genesee	3,002 34	3,709 35	4,297 03	6,519 18	18,428 53
East Maine	1,079 27	632 29	890 27	1,179 01	4,080 84
Erie	7,036 73	5,961 31	7,272 63	11,183 44	31,464 13
Genesee	1,577 62	2,619 83	3,186 42	5,170 86	12,554 85
Illinois	5,455 45	5,940 23	6,185 73	13,769 86	30,400 23
Indiana	4,114 83	2,583 73	4,351 42	9,361 43	20,511 43
Iowa and W. Iowa	1,623 35	1,220 04	1,377 59	8,745 65	7,965 89
Kansas and Neb.	639 23	400 15	352 00	1,849 79	3,241 17
Kentucky	372 31	263 73	207 46	229 76	965 16
Maine	2,962 87	2,229 84	2,171 74	2,391 90	9,855 85
Michigan	2,253 14	2,841 15	3,338 73	5,678 34	14,037 91
Minnesota	400 69	1,419 12	1,186 53	3,036 97	5,043 30
Missouri and Ark.	109 40	35 25	103 85	1,136 15	1,483 65
Nebraska		93 13	379 10		472 23
Newark	7,294 46	7,020 24	7,349 35	9,634 60	31,298 65
New England	9,289 71	9,160 91	8,434 06	11,488 32	38,363 00
New Hampshire	2,983 28	2,100 56	2,940 19	2,376 00	8,674 03
New Jersey	6,239 91	6,239 91	6,239 91	6,239 91	25,178 74
New York	12,292 50	18,065 43	12,480 99	23,141 04	65,989 98
New York East	15,313 17	13,143 24	13,686 38	17,489 03	59,550 82
North Indiana	3,134 51	4,574 04	4,511 77	8,107 01	20,327 33
North Ohio	8,296 65	7,730 78	9,769 35	12,308 83	38,106 21
Northwest Ind.	2,480 11	2,711 58	4,574 21	3,141 59	13,374 49
Northwest Wis.	119 34	257 19	176 23	661 39	1,214 73
Ohio	10,223 25	8,403 13	9,280 16	13,220 34	41,227 28
Oneida	3,254 49	3,638 69	5,268 08	7,494 24	19,714 50
Oregon	685 70		1,870 25	1,323 40	3,879 35
Philadelphia	29,647 65	28,198 32	25,337 00	37,030 10	113,113 27
Pittsburgh	9,916 49	9,533 27	10,528 76	15,675 58	45,719 10
Providence	4,276 59	4,005 15	5,290 60	6,576 41	21,148 65
Rock River	3,447 32	7,734 23	7,434 24	18,892 80	38,778 59
Rocky Mountain					
Southeastern Ind.	5,320 62	5,066 64	6,192 33	10,803 25	27,382 92
Southern Illinois	2,589 08	3,005 42	4,101 00	7,907 19	17,312 69
Troy	9,461 45	6,190 71	6,023 05	8,088 93	29,764 74
Upper Iowa	1,676 40	2,389 19	2,365 61	4,813 00	11,244 20
Vermont	1,350 40	2,489 19	2,681 77	4,065 08	10,586 44
Western Virginia	1,074 50	1,316 49	831 89	2,227 03	5,439 90
Western Iowa		378 51	520 45	1,240 95	2,237 71
West Wisconsin	1,292 91	2,147 41	1,773 54	2,733 59	7,907 45
Wisconsin	1,625 02	3,296 85	3,639 92	6,098 17	15,359 96
Wyoming	2,769 60	2,520 64	2,647 44	3,337 56	11,274 24
Legacies	10,109 97	10,651 44	13,874 78	17,641 24	60,477 43
Sundries	16,830 59	18,489 21	18,401 64	24,718 33	78,419 77
Assist. Treasurer	5,000 00				5,000 00
Grand total					\$1,219,227 16

AMOUNT OF APPROPRIATIONS TO CONFERENCES.

CONFERENCE.	1861.	1862.	1863.	1864.	TOTAL.
Baltimore	\$1,500	\$6,200	\$6,200	\$6,200	\$20,100
Black River	800	600	600	750	2,750
California	5,000	3,500	3,500	7,500	19,500
Central Illinois	400	300	300	300	1,300
Central Ohio	650	900	900	600	2,950
Cincinnati	1,800	1,200	1,200	1,200	5,400
Detroit	2,500	1,200	1,400	2,250	7,350
East Baltimore	1,500	1,200	1,500	2,000	6,200
East Genesee	600	400	200	200	1,400
East Maine	1,200	900	900	1,200	4,200
Erie	1,000	400	500	800	2,700
Genesee	800	400	300	500	2,000
Illinois	600	300	200	1,000	2,100
Indiana	300	200	200	600	1,300
Iowa	600	400	200	200	1,400
Kansas	13,000	6,500	4,500	5,100	29,100
Kentucky	1,235	4,000	1,000	6,500	12,735
Maine	600	600	600	1,000	3,800
Michigan	2,000	1,200	1,200	1,500	6,900
Minnesota	2,250	2,500	2,500	2,500	10,750
Missouri and Arkansas	7,000	11,000	10,000	10,000	38,000
Nebraska	3,000	2,000	2,000	2,000	9,000
Newark	1,000	900	1,000	1,200	4,100
New England	1,000	800	800	2,000	4,700
New Hampshire	1,000	800	800	1,200	3,800
New Jersey	1,000	700	1,000	1,200	3,900
New York	1,500	1,000	1,000	2,000	5,500
New York East	1,500	1,000	1,000	2,500	6,000
North Indiana	400	200	200	500	1,300
North Ohio	800	200	500	500	2,000
Northwest Ind.	200	400	200	200	1,000
Northwest Wisconsin	2,000	1,600	1,600	2,200	7,400
Ohio	300	150	150	800	1,400
Oneida	800	400	400	500	2,100
Oregon	4,000	2,300	2,500	2,300	11,500
Philadelphia	3,500	2,000	4,000	5,000	15,100
Pittsburgh	1,250	800	800	1,000	3,850
Providence	1,050	700	900	1,200	3,850
Rock River	800	600	600	1,400	3,400
Rocky Mountain		2,000	4,500	4,500	11,000
Southeastern Indiana	200	200	200	200	800
Southern Illinois	800	800	500	1,000	3,100
Troy	1,200	900	800	1,000	4,900
Upper Iowa	2,250	2,000	2,000	3,000	9,250
Vermont	1,400	1,300	1,300	1,400	5,400
Western Iowa	1,500	1,500	1,800	1,800	6,600
Western Virginia	2,500	2,300	3,500	4,500	13,000
West Wisconsin	1,500	1,000	1,000	1,200	4,700
Wisconsin	2,200	1,400	1,600	2,300	7,500
Wyoming	900	500	500	750	2,650
Grand total					\$37,095

AMERICAN BIBLE SOCIETY.—The receipts of the treasury from all sources during the year were \$560,578 60: of which there were from sales of books, \$290,761 98; from donations, collections, etc., \$133,348 85; from 134 legacies, \$121,239 14.

Books printed at the Bible House, 1,473,709; books printed in foreign lands, 118,487; total of books printed during the year, 1,592,196.

Books issued from the Depository, 1,425,160 volumes; books distributed in foreign lands, 75,418 volumes; total of issues during the year, 1,500,578 volumes.

Aggregate issues during the last three years (of the war,) 3,778,119 volumes, (exclusive of foreign distribution,) valued at \$948,360 61. This number exceeds the issues of the first twenty-eight years of the society, 1816 to 1844 inclusive, by 193,859 volumes.

Total number of volumes issued from the organization of the society in 1816, forty-eight years, exclusive of foreign distribution except for the past year, 18,854,296.

Of the Bible Society Record 413,800 copies were issued; average monthly circulation 34,483.

Donations by the society in grants of money and books, \$181,144 83.

Twelve new agents were appointed. Besides these, colporteurs and distributors have been engaged, and thousands of local unpaid agents in the service of our auxiliaries in this country.

The army and navy have been freely supplied through the United States Christian Commission, Auxiliary Bible Societies, agents, chaplains, and other distributing agencies. Besides the very large circulation by local Bible Societies, specific grants have been made by the Board of Managers for soldiers, prisoners of war, etc., of 362,802 volumes, to the United States Christian Commission, and distributed by it without cost to this society. The total number of Bibles, Testaments, and parts of Scripture granted for the army and navy within the past two years is 766,075 volumes.

To the freedmen of the South in schools and camps, 18,494 volumes have been granted, and the demand is constantly increasing. Thousands of colored troops have been supplied, with the armies to which they belong.

To the seceded states, during the year, grants have been made of 217,824 volumes, and sales of 40,054 volumes; total, 257,878. These books are forwarded by flag of truce, with the full permission of the government and military authorities.

Foreign Work.—Five new agents have been appointed for the work during the year, making seven in all, besides colporteurs, of which there are now about thirty.

The Scriptures are being published abroad in various languages; in Italy, Germany, Russia, Turkey, India, China, the Sandwich Islands, besides Scriptures in Arabic for the blind in Egypt.

In funds \$60,063 92 have been expended on the foreign work, besides what has been done in the Bible House for the foreign department.

The society publishes books at home and abroad in about forty-six languages and dialects.

THE AMERICAN TRACT SOCIETY has received the sum of \$357,487 40, compared with \$250,920 06 of last year, showing a gain of \$106,567 34.

Grants of publications, 102,407,035 pages, value \$72,981, exceeding the grants of any previous year by 30,000,000 pages, and those of the last year by 50,000,000 pages. Of these, 13,858,715 pages were delivered to life-directors and life-members, and 50,733,024 pages, double the amount of any previous year, to the army and navy.

Foreign cash appropriations, \$10,000.
New publications, 179.

Printed during the year 1,341,802 volumes, 11,056,384 publications.

Periodicals, over 500,000 copies monthly.

Colporteurs, 133, who have labored in nearly all the loyal states.

Army missionaries 17, who have labored with the most gratifying results in the army of the Potomac, in the armies of North and South Carolina, in the army of the Cumberland, and in the Army of the Mississippi.

THE AMERICAN TRACT SOCIETY, BOSTON.—The whole amount of the receipts of this society from all sources for 1863-4 has been \$124,468 75, which exceeds that of the preceding year \$17,433 61. There is also due it, for publications sold, about \$15,000. The expenditures in cash, and liabilities incurred which have not yet matured, have been \$140,652 51. The whole amount of publications furnished to the army has been 35,000,000 of pages, which, with incidental charges, has involved an expenditure of \$29,372 73. The entire amount expended for the army since the war began is \$76,351 49.

NEW YORK BIBLE SOCIETY.—Its distributions for the past year amounted to 80,527 volumes in English, German, Welsh, Spanish, French, Italian, Portuguese, Greek, Russian, Polish, Finnish, Norwegian, Swedish, Chinese, Bohemian, and Hungarian. Of these volumes some 100,000 have been distributed in the 39,000 families visited during the year, or furnished to hotels, etc., in the city; nearly 2,000 more in its asylums, hospitals, infirmaries, homes, prisons, etc., and about 4,000 to its Sabbath and Industrial schools. Not far from 25,000 have been presented to immigrants on their landing, or furnished to emigrant ships for distribution to the passengers on the voyage. About 11,000 have been used in supplying 1,000 of our own and foreign merchant and war vessels, including the newly-built iron-clads, while between five and six thousand have been furnished to other agencies, as seamen's churches, sailors' homes, etc., for the benefit of seamen. To the soldiers of our regular and volunteer army, 17,548 volumes have been distributed at their posts, or in camps near New York, or in their passage through to the scene of active operations.

AMERICAN FEMALE GUARDIAN SOCIETY.—The following abstract is from their annual report:

Average number per annum of beneficiaries receiving food and shelter in the Home since it was opened in 1847, 750; total, 12,001. Number of adults and children receiving aid from the society the past year has been 3,041.

Five of the Home Industrial schools continue in successful operation. The whole number of pupils enrolled the past year has been: Regular attendants 955, irregular attendants 1,134. Life-members and friends of the society have generously contributed 645 packages of supplies for the Home. The receipts of the society for the year ending December 31, 1863, were \$23,441 67; disbursements, \$21,485 40; balance, \$1,956 27.

THE MISSIONARY ADVOCATE is published on the first of every month, for the Missionary Society of the Methodist Episcopal Church, by Carlton & Porter, 200 Mulberry-street, New York, and Poe & Hitchcock, Cincinnati; and may be had of them, or of J. P. Magee, Boston; Rev. J. L. Read, Pittsburgh; Mr. James Dew, (at Rev. I. P. Cook's,) Baltimore; Parkins & Higgins, P. Petersen, Philadelphia; William M. Doughty, Chicago; H. H. Otis, Buffalo. It is under the editorial supervision of the

CORRESPONDING SECRETARY OF THE SOCIETY.

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

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