

MISSIONARY ADVOCATE.

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

VOLUME XXII.

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NUMBER 1.

ANNUAL REPORT.

THE FORTY-SEVENTH ANNUAL REPORT will be in the hands of many of our readers before this notice of it comes under their attention.

They will find a very full account of our anniversary meeting at Baltimore, which all agree was of greater interest than any that has been held since the days when the "Flat-head Indians" were among us to ask for missionaries.

India makes a good showing as a missionary conference, and seems to have been well managed, for the statistics show a gratifying increase in every department.

China.—In this mission also progress has been made in almost every department, notwithstanding the death of one of the missionaries, (Rev. C. R. Martin,) and the necessary absence of another, Rev. Otis Gibson.

Germany.—Here, as usual, our missionaries have been caused to "triumph," and they are spreading in every direction.

Africa needs only a single guiding mind in the person of a resident bishop or superintendent, and we should soon see, we doubt not, the breaking of a day upon that land, for which we have been looking with intense anxiety. The material interests of the young republic of Liberia seem to be on the advance in a remarkable manner.

Bulgaria.—Our friends will be disappointed to find the report of this mission was not at hand when the Annual Report went to press, but they will be amply compensated by the perusal of two articles from that mission in the present number of the Missionary Advocate.

Scandinavia.—The account of our work in this field presents a cheerful aspect, and will show that foundations have been laid, temporal and spiritual, which will endure not only for the present century, but for all time.

South America.—Our mission in Buenos Ayres is now "spread into bands," and unlikelier things than the formation of a conference there at an early day have occurred in our history. The Church will take new courage from the account we are enabled to present of the present state of our work in this long-occupied field.

THE DOMESTIC MISSIONS, particularly those to our American populations, are unusually represented; and although there is yet great

neglect somewhere, the facts and figures which are given afford material for profitable study.

The Indian Missions are more fully brought out, and much more satisfactorily, than for many years past.

The Welsh Domestic Missions present evidences of improvement in numbers of members, churches, and Sunday-school scholars.

The German Domestic Work shows a large increase in every department, not quite equal, however, to the immense immigration (above 83,000) during the past year.

The Scandinavian Work shows an increase in every department except that of the number of missionaries, but that too would have presented an increase if the number of "supplies" had not been omitted.

To the Chinese.—This work having been commenced in California since the late session of the California Conference, the history of its commencement only is given.

THE THIRD CLASS OF MISSIONS is a distinct department of our home work, and is fully set forth, as its merits demand, in this Annual Report. This Third Class of Missions is divided into five departments:

The First, "Mississippi Department," is under the supervision of Bishop Thomson.

The Second, "Middle Department," Bishop Clark.

Third, "Southern Department," Bishop Baker.

Fourth, "Northern Department," Bishop Scott.

Fifth, "Interior Department," Bishops Kingsley and Baker.

SEAMEN.—The interests of this great class of our fellow-citizens, said to number three millions, is disposed of in twenty lines. We are by no means satisfied with ourselves in relation to this department of Christian labor.

CONTRIBUTIONS FOR FIFTEEN YEARS.—The figures for these cover seven pages, and will take the attention of all Conference Officers and Conference Committees on Missions.

THE CONTRIBUTIONS FOR 1865 are presented in the alphabetical order of the several Conferences.

THE RECEIPTS FOR FORTY-SIX YEARS will show the progress the cause has made during those years, so far as the gifts of the people are an index of the intelligent zeal and real life of the Church.

THE SUMMARY of Missionaries abroad and at home, with the number of the members also.

REINFORCEMENTS, RETURNED MISSIONARIES, THE DEPARTED, and THE MISSING, will all be found on pages 176 and 177.

NEW PHASE OF MISSIONARY INFLUENCE.

In our last month's issue we gave an account of the assaults made on missions to heathen people by Mr. Harris, and the merited rebuke and castigation given him by Rev. Mr. SAKER. We give below the still more caustic and triumphant reply of Mr. Saker to Mr. Burton.—COR. SEC.

Captain Burton, you have been to Victoria, you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for "animals so infinitely beneath the wild ones?" Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen men. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life; and you know that he is manly and honorable, universally honored. And Wilson, too, for twenty-two years has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbids men to worship God, and substitutes the worship of images and dolls, exiled himself and family to the then wilderness of Victoria. Sacrificing all that men of this world hold so dear, can you charge him with wrong-doing? I specify these because you know them. What is said of that noble-hearted man, William Smith, who for years maintained the worship in Fernando Po, during my much absence, who journeyed with and for me to mountain tribes? But why further individualize. I could go on to name a hundred converts once worshipping in the church at Fernando Po, whose Christian life showed that they were freed from the disgusting vices of the "not nice Pagan animal."

"Not nice," you say. No! we found Biso, a chief at Basipu, his head covered with the "bosuper," that mass of clay and fat with which those animals mat together the hair of their heads. He was painted too with earthy pigments, oil and ashes; with sundry snake-skins, incisors of the bush-cat, bones, and feathers of fowls, as ornaments, round his neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and, animal as he was, he became interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and, in after

YALE DIVINITY SCHOOL

New Haven, Conn.

life, spent much of his time in telling the tale of mercy to his fellows in their mountain homes, and doing this for three years unpaid, till death laid him low. He was not alone; many of the Fernandians followed him, whose Christian, manly life testified to the falsehood of the slanders heaped on native converts; and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man, visiting or resident at Fernando Po, to point me to a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island. Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

You tell us that "converted pagans lose their own code of morals, and do not acquire ours." "OURS!" Do you mean that code of morals Englishmen practice on the coast. O, at any cost, keep the converts from such a code! In this you point us to "incontinence in women." Captain Burton, do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name, that "Fernando Po was spoiled by the missionaries; that you could get no work done on the Sabbath; and as to the women, money would not buy them?" But chastity and piety were not a sufficient defense against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks.

Captain Burton, I do fearlessly and cheerfully assert, from long connection with the Church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for unostentatious piety and steadfast faith.

Enough of the island! Go to Bimbia. On its hill-side lived Moindu, who in visage and life reminded one of the degrading epithets your would-be learned men apply to these Africans. The story of a Saviour's love was told her again and again. At the end of a few months she came to the teacher, with a heart nearly bursting with emotion, and in broken utterance said, "The teacher has told me much; I heard not these things before; my eyes begin to open; but the teacher comes no more. Will he leave me to perish? Who else can help me? O tell me more of Him who died to save." That woman did hear more; she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave.

Moindu was not alone in the Christian path at Bimbia; men and women soon joined in the worship; many are dead. The devoted teacher too is dead, but some still live, and are faithful to their profession.

On the banks of this river lived Edikir, a chief. He was a pagan; but was he an "animal?" For years he listened to the word of life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said: "Teacher, I am in the dark. I hear all you say; I feel it is true. But you English have had the Bible a long time; why did they not send it to my father? They sent ships; they bought and stole our people for slaves. Then they stopped, and began to buy oil. They bring us cloth, and guns, and powder, and rum. They rob us; they cheat us; they kill us. Rum

makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is he?" Time would fail to tell the tenth part of his words. Yet I may ask you, Was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian's life, even to the day of his death?

And what a tale too might I tell of "Ntepe," of "Tondi," of "Lounge," of "Nkwe," of "Ngwa," of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge; they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you, or any other man, shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

Captain Burton, I must close. I shall take an early hour to speak of Africa's "ignoble literature" if it be possible. In the mean time we part. I revere the memory of the dead, missionaries and converts. I respect the living, whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and the living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.—*The Missionary Herald.*

INDIA.

LUCKNOW.—One of the missionaries in this city writes as to the number of the English-speaking people:

First, we have a British force of not less than two thousand five hundred men, with officers.

Second, the number employed in the civil service is not less than twenty-five, with assistants and clerks probably numbering two hundred. There are probably not less than one hundred engaged in mercantile and other occupations, and safely I may add another hundred who are either independent or beggars. A large number of English-speaking natives are employed in all government offices; these I have not included. The above list includes Europeans, and Europeans only.

Books and Tracts.—The same missionary writes:

I have a larger supply of books and tracts than was ever in our Lucknow mission since it opened, or can be found in any of our mission stations, and they are not here for show, but to be circulated. Since the beginning of the conference year I have received, from the Bible Society of the North-west Provinces, Scriptures valued at \$500, and tracts from two societies worth probably \$250 more. I have three colporteurs who are constantly employed, while our native brethren and myself distribute as many as we can.

The School Question is one which has engaged the serious attention of missionaries and Mission Boards perhaps more than any other.

The general conviction is growing in India, I think, among the various societies, that our schools are our only hold on the people, and the surest way to open up this field to the work of the Gospel.

CHINA.

A CHINESE PREACHER'S EXEGESIS OF 1 CHRON. XX, 2.—At a quarterly examination, now in progress, it fell to my lot to examine our native helpers on 1 Chronicles. On the second verse of the 20th chapter some discussion arose. It reads: "And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it, and it was set upon David's head." The word "talent" in the Chinese version is translated *fifteen hundred ounces*, about ninety-four pounds. Some of the class thought that rather a heavy crown. I remarked that the word in the Hebrew might be differently understood. It might refer to a weight equivalent to that mentioned in the Chinese version, or it might be a weight of seven pounds, or it might be a *value* of about \$5,000. On this, Ling Ching Ting, our helper at Hok Chiang, said he thought it was best to stick to the Chinese text; for he believed that the Philistines had made the crown on purpose, hoping that when they put it on David's head he would be *crushed by it!*

THE MISSES WOOLSTON write from the "Gulf of Petchali."

You will wonder what has taken us out to sea. Well, it is our first vacation since we came to China, and we are enjoying it very much. It seems like old times to have holidays and go visiting.

On our way up the river we spent a few weeks at Chefoo, and while there rode out to Teng Chow in a shendz. Do you want to know what that is? It is Solomon's chariot, and if you would like to try it just take an oyster wagon, (I am from New Jersey you know,) cover it with a mat in place of a sheet, no wheels, but instead thereof shafts standing out back as well as front, then you are to have one mule before and another behind. Be careful not to hitch the hind mule to match the front, or one will pull one way and the other the other, and you will not get along *very* fast. The shafts at either end are made fast to a stool, and after you get in these stools are lifted up and placed over the pack saddles of the mules, in which they fit. At first the mules kick and run backward, trying to throw off the shendz, in which they sometimes succeed, but after a while they get tamed down a little and go off on a jog-trot. Then you have an alternation of every known motion, and a mingling of every unknown one under the sun. First, you are sifting in a pepper-box, then shaking in a sieve, and again churning like a bottle of milk, dancing up and down, jogging sidewise, crosswise, lengthwise, winding up with a good hard shaking backward and forward, just like the schoolmaster used to give the naughty boys at school.

FOOCHOW.—Information has been received at the Mission Rooms, that the name of the city in which is our mission in China is hereafter to be spelled Foochow, instead of Fuh-chau as heretofore. This is occasioned by a change made by authority in China.

BOYS' BOARDING-SCHOOL, CHINA.—Mission pupils in our Boys' Boarding-school in China will hereafter be named for patrons in America upon the payment of forty dollars in gold, or its equivalent in currency, with exchange of ten per cent. in gold added. The actual expenses in China cannot now be covered by a less sum. The boys already received and named

upon the basis of thirty dollars per annum will be continued on this basis, unless the patrons, or any of them, shall find it agreeable and convenient to advance their contributions from thirty to forty dollars for each pupil.

GERMANY.

Under date of Bremen, January 19, 1866, Brother Jacoby writes to the Mission Rooms:

You will be pleased to hear that the Lord has commenced to bless the jubilee year in Germany.

Here in *Bremen* a few souls have been converted, and the greatest part of the members with their pastor meet every evening in prayer to seek a deeper work of grace.

At *Vegesack*, where Brother Weiss, one of our students, labors from Friday till Monday, more than twenty souls have already been converted.

In *Bremerhaven* a real work has commenced and still continues. Fifteen souls have been converted. On *Edwecht* Circuit more than twenty-five souls have been converted.

Brothers *Nippert*, *Riemenschneider*, and *Schwarz* write very encouragingly from their districts.

At *Werterstede* twenty have been converted recently.

SAXONY AND POMERANIA.—A letter received from Rev. C. H. Doering, dated at Berlin, February 7, 1866, advises us of the spread and prevalence of our mission work in Saxony and Pomerania. New doors are being opened, and there is a great work before the brethren. They are intending to build two churches in Saxony this year.

SWEDEN.

From a letter before us from Rev. A. Cederholm, of Wisby, Gotland, dated February 2, we learn that he has been successful in winning souls, and one of his converts has so far matured in intelligence and piety as to be able to watch over the little society in his absence. He has a Sunday-school of thirty-two children with two teachers. He seems to have held a protracted meeting of four weeks' continuance, during which he reports many got converted, and the love of the brethren was greatly confirmed toward one another. This excellent man has little acquaintance with our language, so that for the present he is denied the happiness of giving us as perfect an account of his work as he desires.

SCANDINAVIA.

OUR NEW CHURCH IN COPENHAGEN, DENMARK.—The great event of the year 1865 was the finishing of one of the most beautiful churches in Copenhagen, designed to be the head and home of our Scandinavian Missions. It is called St. Paul's. Those who have seen it say it is one of the most substantial and beautiful Methodist churches in the world. It

is built of brick, and the walls are six feet thick at the base of the spire, and are carried up four and a half feet thick to the roof. These everlasting walls were required by the city authorities. The other parts of the building had to be made to correspond. This increased the expense very considerably. We have received a front view and a side view of this church from H. Dollner, Esq., of New York, who has been very liberal in his aid to build this beautiful church in his native city. It was dedicated on Sunday, January 6, in the presence, probably, of the most distinguished audience ever assembled to participate in the public worship of the Methodist Episcopal Church. We are indebted to Mr. Dollner for the following accounts of the dedication, which he received in private correspondence and through the public papers of Copenhagen:

"January 7, 1866. Yesterday St. Paul's Methodist Episcopal Church was dedicated by a solemn service in the presence of as many people as the house could contain. Among those present we noticed the United States minister, Mr. Wright, formerly governor of Indiana, the governor of our city, several members of Parliament, and many others. Services were opened by singing a hymn, after which the pastor of the Church, Rev. C. Willerup, from the pulpit, expressed his joy that this temple of the Lord was now finished, and presented his thanks to all far and near who had aided in the accomplishment of the work. After reading a portion of the Scriptures by his associate, Rev. Mr. Rye, he dedicated the church to the service of Almighty God, and prayed for God's blessing to rest upon it and upon the congregation, and then prayed for the royal family, the cabinet, etc. After another hymn Governor Wright appeared before the altar, and in a lively and powerful address (translated from English to Danish by Rev. Mr. Rye) expressed the joy he felt at being present at that solemn hour with a people who could boast of so many courageous men, and from whom so many great sailors had gone out into the world. Though language, customs, and ceremonies differed so much, he hoped a unity in Christ might be obtained between Danes and Americans; and, referring to his own experience of life, he explained the significance of the Scriptures as the teacher of mankind, and as the means by which civilization had spread over the world. Another hymn was sung, after which Pastor Willerup preached a sermon from Rom. xii, 1, 2. After the sermon another hymn was sung, then a short prayer by the pastor, then the benediction, and the service closed by a postludium by the organ."

The preceding is the account which a principal city paper gave of the dedication. Brother Dollner's private letters give a more particular account. From these he sends us

the following: "St. Paul's Methodist Episcopal Church, Copenhagen, Denmark, was dedicated January 6, in the presence of about one thousand people, among whom were many high officials, namely, the Judge of the Supreme Court, the governor of the city, some generals of the army, professors from the university, some of the Lutheran ministers, some of the old nobility, and the American Minister, Governor Wright, from Berlin, who obviously attracted most attention. He made a powerful address, translated on the spot by Rev. P. K. Rye; and although it lost much of its power by translation, yet it made a profound impression. His remarkable head, the weight of his words, his very animated gesticulation, his clear thoughts, his sincere love of mankind, all supported by his immovable faith in the Bible, created a deep impression, and contrasted strongly with the quiet dignity of the dedicatory sermon. And while the occasion will be well remembered for a long time to come, the presence, appearance, and speech of our American minister will be the last to fade away." One letter to Brother Dollner says he is an "unforgettable man." Brother Dollner in the simplicity of his heart writes to the Corresponding Secretary, and says: "My dear brother, next to the good Lord I thank you for all you have done in bringing about the building of this church, which in time will, with God's blessing, produce an abundant fruit, to the glory of his name and to the credit of the Missionary Society."

BULGARIA.

In this age of the living force of an idea, the press is a great power. It sends these living ideas abroad, and they find lodgment in the hearts of the readers, and grow up, and bring forth fruit. The press is, therefore, a great auxiliary to the mission. Our mission in Bulgaria is using the press very effectively, giving an evangelical literature to the Bulgarians, which must produce precious fruit. The following list of publications issued from Constantinople has just been received from Brother Long, the superintendent of our Bulgarian missions.

Mission Publications up to January 1, 1866.

TRACTS.		Pages.
Appeal to Sound Reason, 8vo.	.....	24,000
Children's Tracts, No. 1, 32mo.	.....	64,000
" " No. 2, 32mo.	.....	64,000
Dialogue on Religion, 12mo.	.....	72,000
BOUND BOOKS.		
Little Henry, 16mo.	.....	237,000
Dairyman's Daughter, 16mo.	.....	396,000
Pilgrim's Progress, 12mo.	.....	120,000
(In press, 60 pp. printed.)	.....
Total	.....	977,000

We have received at the Mission Rooms, from Rev. A. L. Long, superintendent, the Report of the Bulgarian Mission for 1865. After alluding, in terms of great esteem, to the visit of Bishop Thomson, he says:

Transcribed A-19-51

At Tultcha, which I had the pleasure of visiting in company with Bishop Thomson, we found Brother Flocken busily engaged in the arduous duties of his station.

Although the Molokan colony, for whose benefit our mission there was especially designed, has become seriously diminished in number, and otherwise has not fully met our expectations in their reception of evangelical views, yet the truth has made considerable advance among them.

The principal developments, however, of the work of Tultcha have been among the German colonists. In his labors among these people Brother Flocken has met with considerable encouragement. He has found among them warm-hearted Christian brethren, ready to sympathize with and assist him in his efforts for the advancement of the Redeemer's kingdom, and his heart has been cheered and his soul strengthened by hearing the cries of penitent sinners seeking pardon, and the rejoicings of newborn souls in Christ.

At Sistof our faithful brother, Gabriel Elief, has continued to labor acceptably during the year as a colporteur and evangelist. My visit there last May was one of deep interest, and I have reason to believe that there are many in that city who are interested in the truth.

In Constantinople my own work has consisted as heretofore of Scripture revision, proof reading, and editing, in addition to preaching upon Sabbaths and engaging in other evangelistic labors whenever opportunity has offered.

In much of my work I have been greatly hindered by the terrible visitation of cholera during the months of July, August, and September, which carried off over fifty thousand victims from our city. I endeavored, however, in the fear of God, to improve the occasion afforded for doing good and joining my missionary brethren in ministering to the sick and dying. I found frequent opportunities of speaking a word for Christ and sowing precious seed.

In my work upon the Bulgarian Scriptures, associated with Rev. Dr. Riggs, of the American Board, we have completed during the past year the revision of the manuscript of the New Testament, and corrected the proof sheets of 564 pages 12mo., with references, and 288 pages of 32mo. We have also revised and prepared for the press the whole of the Psalms and thirty-four chapters of Genesis. It is contemplated going on as rapidly as possible until we can present the Bulgarian people with the entire word of God.

In other publications I have only been able to get through the press sixty pages of the Pilgrim's Progress, the manuscript of which was prepared by myself some time ago. I hope to complete it in a few weeks. Last spring, after almost despairing of success, I obtained from the Sublime Porte the permission to recommence the publication of the little paper, the "Daystar," which had been suspended for nearly a year. I have accordingly published, during the past year, seven numbers to complete the volume already commenced, and I am preparing to continue it regularly. It is well received, goes even where tracts will not go, and I feel it is doing good. The prospects are good for a good subscription list the coming year. As an illustration, I would just mention that a correspondent from Shumla sends me among others the names of *eight* priests who subscribe for the paper and pay for it. I have just received from Sistof sixty-seven names, with promise of more; and the trustees of five schools have already ordered the paper for their schools.

During the year preaching has been continued regularly every Sabbath, and although we

can point to no very decided and open results, yet very many indications show that the word has not been in vain.

I may say in conclusion, that a calm, deliberate, and candid survey of the whole field brings to my mind the encouraging conviction that important ground has been gained. The moral status of the Bulgarian people is a little higher than one year ago, and I believe that God is preparing them, by disappointment in their own plans, for greater and more glorious things than they have ever yet conceived.

TULTCHA.—We have received at the Mission Rooms a minute report from Rev. F. W. Flocken, our missionary in Tultcha, Bulgaria. We learn from it that the new question which is now agitating the English and the Russian Churches, in view of a closer and more formal union, is having some adverse influence on our mission in Bulgaria. But we do not anticipate much injury, as there is a growing interest in experimental religion in the German colonies, and to some extent among the Southern Russians.

We regret to learn that some of our Baptist brethren from Russia have come into our mission and unsettled the minds of some of our people. The question of rebaptism agitated them for some time, and some were rebaptized by a German Baptist preacher.

Brother Flocken spent the Christmas holidays in the German villages, and found whole families and various individuals truly awakened, and some of them truly converted, from having heard the Gospel in the mission. He held class-meetings and prayer-meetings, and administered the sacrament to the people. The people seemed much refreshed, and earnestly desired Brother Flocken to form them into a Church. We do not see why the mission should not take the form of a Church, and have all the privileges and immunities of a Church. We would so advise.

The work among the Molakans is coming to a crisis. Those of them who have become enlightened and evangelical in their feelings are beginning to combine, and thus naturally draw off from the old body. They are learning to judge of the Gospel by its fruits. And they are beginning to consider those orthodox whose lives are orthodox. And no matter how orthodox in doctrine they may claim to be, the evangelical party is strongly inclined to condemn them, and to hold to those who bear good fruit. These are promising symptoms, and may become the nucleus of a Church.

The day-school and the Sunday-schools are in a healthy condition. They are the best schools in the city, and the governor sends his own son to be taught. Since 1860 there have been two hundred and eighteen boys and forty girls in the school. By the marked improvement in these boys and girls, they have readily found places of employment as apprentices, or in stores. These schools yield quite a support to the mission. The monthly missionary

contributions amounted to \$35 82 in 1865; other friends gave \$15 40; the German villages gave \$10 34; tuition fees \$78 45; Sunday-school box \$2 73; making in all, \$142 74.

During the year the missionary baptized seven children, married two couples, and buried four persons. He is in good health amid his arduous work.

SOUTH AMERICA.

Rev. W. GOODFELLOW writes under date of December 29, 1865: "It is one of the healthful signs of progress in the colonies I recently visited, that I am able to send an order to-day for twenty copies of the *Christian Apologist* for them."

CANADA MISSIONARY MATTERS.

REV. F. G. HIBBARD, D.D., has made a visit lately to Canada to aid the brethren in their missionary collections, and gives us some of his observations:

The English method of raising missionary supplies is adopted here. Some of the features of this plan are incorporated in our American system, through the desperate perseverance of our honored secretary, Dr. Durbin. Others I heartily wish might be introduced. I am more and more impressed by advancing experience and observation, that it was the design of God to imbed religion, in every living feature of it, in our social nature. The social element is a mighty agent and conservator of all principles which have an original adaptation thereto. The Jewish religion largely exhibited this feature in its numerous public and social feasts—religious feasts I mean—and the Christian system has advanced upon the idea. Our missionary work is the characteristic public feature of Christianity in this age, and should be incorporated more and more with a Christian socialism. Once a year our Canadian brethren have a kind of "four days," missionary meeting. On Sunday, preaching on the subject of missions in all the churches of the circuit. On the following evenings of the week, public meetings in each of the churches, or preaching places, at which the preachers of the circuit, with the invited speakers from abroad, meet with the society, Sunday-school children, friends and auditors of all sorts. Their annual report for the circuit (everything goes by circuits here) is read, detailing the general state of the work, and giving what each society has contributed, each Sunday-school, each particular donor not included in the collector's list, and the footing is declared. The chairman (generally a layman, for they are generally more democratic than we) then introduces the first speaker. After the speaking comes the congregational collection, then the Sunday-school collection for the previous year, then the gatherings and offerings of those children who have applied themselves to beg, earn, and save pennies and shillings along through the year, till several dollars have accumulated. In fine, it is a moment for any to cast in an extra offering, and while this is being done they have "a good time in general." It is after this that the appointed collectors for the year start on their mission, to gather up the funds in monthly and weekly installments. A week thus devoted keeps the subject before the mind, fixes an impression, gives the subject an air of consequence, excites wholesome emulation, and be-

comes a missionary educator to the people. Like one of our old time quarterly meetings, it would be but natural too to lead to a wider Christian intercourse.

DOMESTIC MISSIONS.

REV. S. C. THOMAS, Superintendent of the Milwaukee District, Wisconsin Conference, reports:

I. *Genesee Mission*.—A church worth \$1,500, with 46 members, 160 Sunday-school scholars, society out of debt. This mission, which was commenced in 1864, is expected to be a self-supporting charge in 1867.

II. *Hebron*.—A church and parsonage cost \$2,000, free from debt; 24 members, 40 Sunday-school scholars. The zeal, intelligence, and activity of the missionary leads the superintendent to look for the best possible results.

III. *Watertown* has about 5,000 inhabitants located on the Rock River, at the junction of the Milwaukee and St. Paul and Chicago and North-western railways. It is a place of much trade, the population being largely German, and the balance divided among the Protestant Churches, so all of them are feeble. We have 64 members and 150 scholars. A good church worth \$2,500, and a parsonage worth \$1,500 and paid. This charge was not on the list of missions last year. We hope soon to report it as self-supporting.

IV. *Port Washington* is the seat of justice for the county, with a population of about twelve hundred. There are three appointments on the mission. The whole country is apparently settled with Germans. Our membership is 60, with 4 Sunday-schools and 165 scholars; one small stone church worth about \$500, a good brick church worth \$12,000, with a debt of \$800. This place the elder says must remain on the list of missions for the present.

REV. J. BOYNTON, presiding elder of the Manistee District, Michigan Conference, gives account of missions under his care.

I. *Manistee* commenced with 21 members, 27 probationers, 100 scholars, a church worth \$3,000. A lot for a parsonage has been secured which is valued at \$500 or \$600. I presume it will never need another appropriation.

II. *Traverse City*.—This is one of the most important fields in North-western Michigan. To do much we must build a house of worship. It has three Sunday-schools. It should have a larger collection for two years, and then it would become self-supporting, and pay back again all advances made to it.

III. *Old Mission*.—A new field. No church, no parsonage, a membership of 25. They are doing well, and will report much prosperity this year.

IV. *North Port*.—We hope to build a church this year. 25 members, 13 probationers, and 60 Sunday-school scholars.

V. *White Water*.—51 members, 46 probationers, 100 Sunday-school scholars, and a small parsonage worth \$300 to \$400. A good revival in progress, and the promise of soon becoming self-supporting.

VI. *Antrim City*.—Never before had any aid from the Missionary Society. Now having prosperity in every direction, have secured a two acre lot for church purposes, and are now putting up a parsonage. 14 members and 22 probationers. This is soon to become an important charge.

VII. *Glen Arbor*.—This mission is in a

wooden country, and is a new and large work. 29 members and 27 probationers.

VIII. *Monroeville*.—This is a mission just organized. It will make a good one.

IX. *Pere Marquette*.—This is an entirely new charge. It began the year with only 10 members, 3 of whom were males; it now has 12. The missionary at once set about getting a parsonage, and succeeded to build one worth \$400.

X. *Pent Water*.—There are 52 members and 19 probationers. It has a parsonage worth \$1,000. It is expected that a church edifice worth \$4,000 will be completed before conference. There is opposition, but the missionary seems the right man in the right place.

THIRD CLASS OF MISSIONS.

BISHOP CLARK writes to the Mission Rooms from Atlanta, Georgia, January 27, 1866, as follows:

Our work in Middle Tennessee is improving and enlarging constantly. Brother Ross is having a glorious revival in Shelbyville; and in that vicinity three preachers additional have united with us and entered the work, namely, J. R. Ivie, W. Turntine, and W. H. M'Ree. Ivie is reported as being very successful in re-organizing our work on Rich Valley Circuit. Turntine is on Middleton Circuit, and M'Ree on Farmington. Of their success I have no knowledge. Rev. E. G. Robertson, who was four years ago stationed in Nashville, has offered his services, and is appointed to the charge of the work in Manchester and vicinity.

Our meetings on the 24th and 25th in this place, for the organization of the Alabama and Western Georgia Mission District, surpassed my expectations in strength and interest, as well as in promise for the future. The work as it now appears will be nearly equally divided between the white and the colored population, the latter having probably the advantage now.

The men received and employed are as follows:

John Murphy, a traveling elder in the Church, South, heretofore, takes Campbell, Carroll, and Cobb counties, and his address will be Fairburn, Campbell County. His mission will be mainly to the whites.

R. H. Watters, a traveling elder, etc., takes Clayton, Henry, Spalding, and the eastern part of Fayette county. Residence at Jonesboro'. Mission nearly equally divided among whites and blacks.

J. B. Powell, a local deacon, etc., a man of some education, assists Brother Watters.

C. W. Parker, a traveling elder, etc., a good man, of gentlemanly address, now in the Atlanta City Mission, takes Griffin, Thomaston, and Forsyth; labors mainly among the colored people, and will be assisted by colored local preachers.

J. H. Caldwell, a traveling preacher, etc., takes Troup and Harris Counties in Georgia, and travels at large under Brother Chalfant in Alabama.

Joshua Knowles, a traveling elder, an educated and influential man, was in former years an editor and has been an educator, takes Newton, Morgan, and Walton counties. His field may be changed. Name does not appear in the first minutes, as he was prevented being present by sickness in his family. But he is one of the leaders in the movement.

Charles M. Caldwell, located elder, takes Cowetta, Meriwether, and Western Fayette counties. Newnan is his center. Mission mainly among the blacks. Will have colored local preachers to aid him.

David Rutledge, formerly of the Central Ohio Conference, returns from Oregon, and is appointed to Atlanta.

William Brewer, located elder, etc., takes Hall, White, and Lumpkin counties. Labors with the white population mainly.

Charles Bowen, located elder, takes Haralson, Paulding, and Polk counties; labors mainly among the whites, but will organize some colored congregations.

John O'Donnelly, a local deacon, a warm-hearted, good, and highly-esteemed Christian man, takes the colored church in Palmetto. There is at that point a large body of colored people. He will employ without cost local preachers, and his own support will be supplemented by other means than the small missionary appropriation asked for him.

FOREIGN POPULATIONS.

SCANDINAVIAN MISSIONS.—REV. V. WITTING, of Chicago, writes:

The Lord is gracious to us in every respect. Souls are being saved and led to the Church on all our missions, and the prospects are bright for the future. Glory to God! Even the "Sandebudet" (the Swedish paper) has been profited, having received one hundred more subscribers than ever before.

About one hundred in all, or more, have joined the Church since the first of January, on the several missions out here. Twelve joined in this city last Sunday.

Ladies' Department.

MANNERS AND CUSTOMS OF CHINESE FEMALES.—I send you the photographs of two of our school-girls, one large-footed, the other small; in other words, a "field woman" and a lady.

If there is any one thing a Chinese woman covets it is tiny feet; the smaller they are the more elegant. No matter how painful, the bandages are drawn tighter and tighter, till all the physicians in Christendom would not be able to take out of her feet the deformity her parents have with so much pride persistently bound into them. They have as great a liking for dress too as any American lady whose only study is to be fashionable.

Yesterday several girls were present when a letter was opened, out of which fell a photograph. They exclaimed, "How beautiful!" She is very handsome, because she wears nice clothes.

They do not wear bonnets feathered and flowered and bowed, but they more than make up for it in ear-rings, hair-pins, flowers, birds, and other head-gear. It is not an uncommon way for a large-footed woman to save her earnings by buying a pair of gold ear-rings three and a half inches in diameter.

I knew one old woman who wore a pair of this sort, and she said she was thus keeping some money safely with which to buy her coffin.

You can form a correct idea of the two styles of dress by looking at these likenesses. But if you want to see a small-footed woman arrayed in all her glory you must come over and see for yourself. Feet three inches long,

scarlet satin shoes embroidered with flowers and edged with gold thread, wide scarlet pants trimmed with black, red crape skirt with border according to fancy, a blue silk garment down to the knees; over this a shorter one of white satin, covered with embroidery and fastened with brass buttons. From these hang two or three short silver chains, with tooth-pick, ear-pick, ear-brush, face-knife, a tiny elephant, sword, etc., dangling at the ends. Her little fingers and their next door neighbors are furnished with silver nail-sheaths two and a half inches long, while her rings and bracelets are innumerable as well as indescribable. Her face is painted white, except where the red ought to go, and shaved clean all over, leaving only a narrow line of eyebrow finished out in the right form and place with pencil. The hair and decorations I will not attempt to describe, but instead thereof you shall have the head of a field woman. She, poor creature, has nothing else, unless I name her feet, free as God made them, and her hands, wherewith she earns her own living and frequently that of her family besides. Her hair is combed back from her forehead, and put up in a knot on the crown of her head. This knot is always enlarged by a good supply of artificial hair tied with a scarlet cord, unless she is in mourning, then it is yellow or white. The hair is plastered stiff with oil and gum, and as a general thing kept remarkably smooth. Up over the knot towers backward a silver horn, (I know of no other name for it.) Out on the right side stands a hair-pin with a flat square handle, while on the left side is a circular one of open work. On either side is another silver pin, with head of the size of a hickory nut, and the sharp point, passing through the hair, projects two or three inches in the opposite direction. On one side of her head she wears a bunch of wires, each wire tipped with a jasmine, tuberose, cayenne pepper, or some natural flower either fragrant or beautiful.

The School Girls have a great fancy for foreign notions. I presume Chieng Seng thinks she has found a prize, and appropriated it very becomingly. She came in this morning with the tinned ends of about twenty shoe-strings dangling behind one ear. One day they had a grand time playing foreigners. They had their garments arranged to touch the ground, their face-cloths tied round their arms for undersleeves, and other fixings to match.

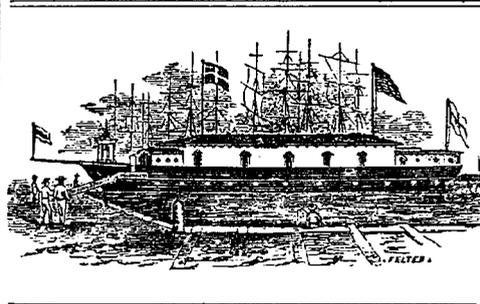
The little girls have a multitude of dolls, and it taxes their mothers' ingenuity to find foreign names enough to supply such a host. I believe they have now all the days of the week, all the flowers in our garden, besides pocket-handkerchief, homeopathist and nasturtian; names considered suitable for the gayest of their tribe. These are for the most part dressed a la foreigner.

We do not teach the girls English, as they will be much more likely to be of use to their countrywomen by studying only their own tongue. Every day they have sewing hours, and you would be amused to hear their conversations and remarks; nothing escapes their notice. One time they get to talking about getting married; who could ride in a scarlet sedan, and who could not have that privilege.

Teng Mu's mother is quite concerned just now about making a match for her, as she is of the dignified age of ten years, and few Fuh-chau girls are not betrothed long before they are so old. We are trying to persuade her to wait a few years, and let the child choose for herself, which would be indeed a new thing under the sun in China.

The sister of one of our school girls said she would give us her child, so she left her. We told the little thing's aunt she must teach her

to pray; she answered, "I am teaching her." What do you tell her to say? "Thank the heavenly Father not to let Satan tempt me." Now I think that is a pretty good prayer for one little Chinese to teach another.



Seamen's Department.

TOTAL DISASTERS REPORTED IN FEBRUARY.—We present herewith our usual monthly record of total wrecks reported in February, showing a considerable diminution from the aggregate of each of the three preceding months. The list includes only seagoing craft, belonging to, or bound to or from ports in the United States, and foots up a total of 53 vessels, of which 2 were steamers, 7 ships, 13 barks, 10 brigs, and 21 schooners, at an estimated valuation (exclusive of cargoes) of \$1,050,000. Of the above number, 29 were wrecked, 8 abandoned, 3 sunk, 1 burnt, and 12 are missing.

CONVERSIONS ON THE BETHEL SHIP.—The Bethel Ship continues to be crowded with Scandinavian seamen and emigrants, and conversions are occurring every week, if not every night.

BETHEL SHIP.—"In that day shall messengers go forth from me in ships." The work of God is going forward in a most remarkable manner in the Bethel Ship, several captains at a time being found among the numerous penitent sailors at the altar for prayer. Last Sunday night a Norwegian, some seven feet and more, nearly eight feet, known in this community as the "Giant," bowed at the altar and professed to find the forgiveness of sins.

Miscellaneous.

COMMON SCHOOLS IN NEW JERSEY.—The number of children in the state, of school age, during last year was nearly 199,000, of whom less than 29,000, or one sixth, attended school throughout the year; the average daily attendance was 52,000, about a fourth of those who ought to have been there; while 50,000 did not enter a school during the year; and the total amount devoted in any way to public education was at a rate of a little over \$3 per child; 2,012 teachers were provided, on an average of one to little less than one hundred pupils, while they were paid annual sala-

ries, averaging \$443 per year to the male teachers, and \$268 for the female.

MISSIONARY WANTED.—Two chiefs of the Red Lake Indians have arrived at St. Cloud, Minnesota, to ask Bishop Whipple to send them a missionary and teacher, whom they offer to pay a salary out of their annuity. One third of the tribe propose to separate from the rest, and attempt to imitate the civilization of the white race.

A STATESMAN'S THREAT.—The late enlightened and liberal Count Cavour, the Prime Minister of Victor Emmanuel, with a thorough comprehension of the genius of Romanism in its efforts to repress free thought and resist the spirit of the age, threatened the overthrow of Papal domination, not by fire and fagot, the favorite weapons of Rome, but by the introduction of modern improvements. "I will attack Rome," said he, "by railways, by the electric telegraph, by agricultural improvements, by establishing national banks, by gratuitous education on a large scale, by civil marriages, by the secularization of conventual property, by the enactment of a model code, embodying the most lenient laws in Europe, and by the suppression of corporeal punishment. I will place the spirit of modern expansion face to face with the old spirit of obscurity; I am quite certain the former will triumph. I will establish a blockade of civilization around Rome. If she undergoes a modification, she will come to us; if she remains unchanged, she will by constant comparison become so disgusted with her state of inferiority that she will throw herself into our arms to escape destruction." As a result of this far-seeing policy, wherever the liberal rule of Victor Emmanuel has extended in Italy, schools are multiplying, internal improvements are advancing, industry and enterprise are increasing, property is rising in value, and as a necessary result, the power of the despotic and bigoted priesthood is gradually but surely waning.

ROMANISM IN THE UNITED STATES.—The *Catholic World* says that nowhere has the Catholic Church increased so prosperously within the last fifty years as in the United States. About two thousand churches and chapels built; an increase of one thousand eight hundred clergymen; one hundred and sixteen schools established for the Catholic training of eighteen thousand boys and thirty-four thousand girls. Moreover, there existed in 1857 sixty-six asylums, with four thousand nine hundred and sixty-three orphans of both sexes; twenty-six hospitals, with three thousand beds; four insane asylums, besides many other charitable institutions, all established and supported by the private charity of Catholics.

IOWA METHODISM.—The following returns for 1865, of the work in Iowa, appear in *Zion's Herald*, and are reliable :

Conferences.	Districts.	Pastoral Charges.	Travelling Preachers.	Local Prechs.	Probationers and Members.
Iowa	6	74	103	192	16,416
Upper Iowa	6	97	124	172	13,496
Des Moines	6	67	75	144	9,733
German	1	15	20	14	1,217
Scandinavian	0	3	3	8	266
	19	256	325	530	41,128

The total of ministers and members for 1865 is 41,983. The church property stands thus :

Conferences.	Churches.	Prob'le value.	Parsonages.	Prob'le value.	Total value.
Iowa	129	\$221,900	37	\$28,200	\$250,100
Upper Iowa	91	219,700	48	85,450	255,150
Des Moines	52	80,200	37	16,900	97,100
German	23	19,000	7	4,400	23,400
Scandinavian	5	3,600	3	900	4,500
	300	\$544,300	132	\$85,850	\$630,150

The Sunday-school report is as follows :

Conferences.	Schools.	Officers and Teachers.	Scholars.
Iowa	237	2,173	16,265
Upper Iowa	254	2,504	14,579
Des Moines	212	1,873	10,756
German	34	296	827
Scandinavian	4	17	231
	746	6,863	42,708

It is noticeable that the number of members given above for the Iowa Conference exceeds the number reported in the General Minutes by 410. The figures here given are correct. The Secretary of the Conference discovered errors in the report of the statistical secretary when too late for correction for the General Minutes, and the true figures appear in the Conference Minutes.

To recognize the real power of Methodism in this commonwealth it is necessary to look at its comparative standing. The most recent statistics of the other leading denominations in Iowa make this numerical showing :

Baptists, English and German	15,000
Congregationalists	6,799
Presbyterians, Old School	6,517
" New School	2,100
" United	3,278
Episcopal (communicants)	1,151
English Lutherans	1,400
Total	36,245
Aggregate M. E. membership	41,128
Excess of Methodists over all	4,883

THE JUVENILES.

BRISOL, PA., February 26, 1866.

To the Mission Rooms :

The Methodist Episcopal Sunday-school of this place has given a noble response to the appeal of our excellent Missionary Committee, having increased our collections over that of last year by 450 per cent.

Previous to last year our school gave but about \$10 annually. Last year we made this amount \$40; but feeling this also to be too small a sum for us to give, we concluded to

endeavor to increase the amount. So accordingly, but four months ago, (as I have told you before,) we organized a Juvenile Missionary Society in our midst, and it has been and is doing a good work for us, both in collections and prosperity of the school.

With yesterday our labor for the year ceased; of course we made this an interesting occasion, having Brother Yard, of Philadelphia, and others to speak with us, together with choice music by the children. At the close of the meeting our report was read, when the total amount collected by the society was named as being \$212 83, and this in only four months, when we had only collected \$40 the year before, and this too without a perfect organization of our society. Is not this worthy of the Centenary Year?

Nor is this the only good movement that is taking place in our school. During a revival which is now in our Church, and which had its origin in the Sabbath school, upward of fifty of our scholars have already professed to have found Jesus, obtained a pardon for their sins, and connected themselves with our Church. Nor has it only been confined to scholars; teachers also have been brought to the feet of Jesus, and been made to cry aloud, "Lord, be merciful to me a sinner!" With us we think you can cry, Glory to God! Halleluiah!

Truly the Sunday-school is destined to do a noble work, and our exercises yesterday have changed the opinions of some of our anti-Sunday-school men, in confirmation of which I will say, I was waited upon by one of our board of trustees of the Church this morning, who said that he had always looked upon the Sunday-school as something of no use, but to-day his whole soul was with it.

We shall send for certificates in a few days.

Thinking the above news would be gratifying to you, I have taken the liberty to pen you this. Yours, fraternally,

J. WESLEY WRIGHT.

RECEIPTS OF TREASURER FOR JANUARY, 1866.

Mrs. Reed, N. Y., for African Mission	\$1 00
Rose, B. R. Conf., by Rev. S. B. Crozier, \$21 50, exch. 25 cts.	21 25
Perry, N. Y., Gen. Conf., by Rev. J. H. Baylis, in part	71 00
Moscow and Fowlersville, Gen. Conf., by Rev. J. H. Rogers, in part	36 55
Baltimore City Station, additional, by Rev. I. P. Cook, treasurer	35 00
Champlain, N. Y., by Rev. A. Witherspoon, D. C. Hitchcock, \$10; G. E. Hitchcock and family, \$10	20 00
Putnam Valley S. S. Missionary Society, by Rev. G. Hearn, N. Y. Conference	13 00
Joseph Terrill, Boyerston, Pa.	4 00
Stillwater, New Conf., by Rev. J. H. Runyon	33 00
Gen. Moses A. Ross, to make Rev. H. Ludington a life member of the Miss'y Soc., by Rev. R. Jordan, Addison, Pa., Pitts. Conf.	20 00
Lowell Circuit, Michigan Conference, additional, by Levi Thompson	10 00

Central M. E. Church, N. Y.	\$1,169 00
Middletown, N. Y. Conf., by Rev. L. W. Peck	21 00
Lexington Circuit, N. Y. Conf., by Rev. E. Clement, in part	25 00
Janes M. E. Church, N. Y., by Rev. J. C. Washburn	20 00
Port Elizabeth Circuit, N. Y. Conf., by H. G. Williams, in part	85 00
S. S. Miss. Soc., Frank-street M. E. Church, Rochester, East Gen. Conf., by Rev. D. W. C. Huntington, in part	20 00
First M. E. Church, Crawford, N. Y. Conference, by Rev. J. W. Jones	81 10
Avails of lots sold in Kansas, by Rev. Dr. Harris, \$40; less taxes and expenses, \$3 50	86 50
John D. Toy, Esq., executor of Elizabeth Jolly, deceased, by Rev. I. P. Cook	354 75
Juv. Miss'y Society, Bellona, East Gen. Conf., by Rev. J. H. Day	20 00
Juv. Miss. Soc., Cornwall, N. Y. Conf., by Rev. G. H. Gregory	18 00
Freeport, N. Y. East Conf., by Rev. R. Wake, in part	12 00
Rogersville, East Gen. Conf., by Rev. R. Parker for foreign missions	40 00
Dividend on Terre Haute and Richmond R. R. stock, from the estate of J. I. Nelson, deceased, by Rev. A. Wood	21 50
Bayridge and Unionville, N. Y. East Conf., by Rev. H. C. Glover	16 00
North East. Erie Conf., by Rev. A. J. Merchant, in part	60 00
A. Lansing, Co. F. 8th Reg. Vet. Vols., Washington, D. C.	10 00
C. G. Riggs, Turin, N. Y.	10 00
Bethel M. E. Church, Staten Island, Newark Conf., by Rev. E. W. Adams, in part	159 50
Port Jervis, Newark Conference, by Rev. J. S. Coit, in part	80 00
S. S. Miss. Soc., Pine-street M. E. Church, Burlington, Vt., by A. J. Howard, Treasurer	45 00
L. Fish, Hopkinton, Mass., for the support of an orphan in India named Charles Erwin Fish	25 00
Milan Cir., N. Y. Conf., by Rev. N. Hubbell	25 00
Monroe Cir., N. Y. Conf., by Rev. J. T. Hand	24 00
A. Junkins, Executor of the Estate of Bradford Junkins of Rochester, N. H., deceased	100 00
Estate of Bishop Waugh, dec., by W. Daniel	250 00
St. Paul's M. E. Church, New York, on account of last year's collection	100 00
Interest on note	2 96
Highland, N. Y. Conf., by Rev. E. E. Pinney, in part	54 00
Estate of Thomas P. Cope, Philadelphia, by Bishop Stevens, for education in Africa	106 00
Mrs. Cocagne for orphans	0 70
Hamden, Conn., N. Y. E. Conf., by Rev. J. Field	75 00
Seneca River, Black River Conf., by Rev. T. K. Doty, in part	27 61
Durham, N. Y. Conf., by Rev. J. H. Hawxhurst	70 00
Putnam Valley, N. Y. Conf., by Rev. G. Hearn	18 00
New Windsor, N. Y. Conf., by Rev. D. Gibson	20 00
Washington Ave. M. E. Church, Albany, N. Y., by Rev. B. Hawley, in part	75 00
Emily's Hill M. E. S. S. Miss'y Soc., by Rev. J. P. Connelly, New. Conf., additional	10 00
A Friend, New London, Conn.	3 00
Waymart, Wyo. Conf., by Rev. C. L. Rice	25 00
Port Elizabeth Cir., N. J. Conf., by Rev. H. G. Williams, additional	72 00
Fairville, N. Y., East Gen. Conf., by Rev. J. Easter	44 00
Mr. H. H. Gibson, for House-rent	125 00
Warner, O., Erie Conf., by Rev. J. Peat, of which \$35 are from the Sunday-school to educate an orphan in India	156 25
Fayette-st. M. E. Church, Baltimore, Md., by H. W. Drakeley, Esq., on last year's sub., add'l.	439 50
A Friend, Paterson, N. J.	5 00
Cold Spring, Woodbury, and West Hills, N. Y. East Conf., by Rev. C. Stearns	15 00
Waterbury, Vt. Conf., by Rev. D. B. McKenzie	25 00
From a Missionary Box	0 47
Genesee College and Gen. Wes. Sem. Miss'y Soc., Lima, N. Y., by M. G. Bullock, Treasurer	40 00
Frederick Cir., E. Balt. Conf., by Rev. L. M. Smyser	150 00
Stapleton M. E. Church, S. I., New. Conf., by Rev. J. B. Faulks, in part	75 00
Esperance, Troy Conf., by Rev. J. C. Walker, in part	19 00

Rev. H. Morgan, Michigan Conference.....	\$28 90
North Newburgh, N. Y. Conf., by Rev. G. W. Knapp, in part.....	100 00
Rev. G. Laning, Gen. Conf.....	1 29
Total.....	\$4,754 58

DISBURSEMENTS FOR JANUARY, 1866—\$51,715 45.

RECEIPTS FOR FEBRUARY, 1866.

Portland Conn., Prov. Conf., by Rev. R. Donkersley.....	\$40 00
Pine Brook, New. Conf., by Rev. J. N. Morris, in part.....	24 00
Franklin M. E. S. S. Miss. Soc., Erie Conf., by Rev. J. Bain.....	74 30
Emley's Hill M. E. S. S., New. Conf., by Rev. J. P. Connelly.....	10 00
T. M'Canlis, for House-rent.....	175 00
Rockville Center, N. Y. E. Conf., by Rev. A. Booth, in part, of which \$10 are for the S. S. Bethel Ship, New York, by Rev. O. G. Hedstrom, in part.....	186 65
Shrub Oaks, N. Y. Conf., by Rev. P. C. Oakley.....	37 50
Farmingdale, N. Y. Conf., by Rev. J. S. D'Orsay.....	24 33
Juv. Miss. Soc., Janesville, Wis., by E. Kimball.....	64 00
St. Paul's M. E. Church, New York, collection for last year, in part, not previously acknowledged.....	4,468 40
M. E. S. S., Lima, E. Gen. Conference, by C. C. Wilbor.....	31 00
Newberry, E. Balt. Conference, by Rev. J. A. Melick.....	50 00
New Haven, Conn., N. Y. E. Conf., by Rev. M. C. White, Good Will Miss. Soc. of S. S. First M. E. Church, to educate the girl in our mission at Fowchow, China, called Hannah Addison.....	30 00
E. C. Wadhams, Executor of Estate of — Macfarlane, late of Plymouth, Pa., by Rev. J. G. Eckman, \$100, less government tax.....	95 00
Mongaup Val., N. Y. Conference, by Rev. A. Brundage.....	30 00
Binghamton, Wyoming Conference, by Rev. Dr. Bristol.....	53 25
German M. E. Church, Soranton, Pa., by Rev. L. Wallon.....	63 00
Hermon and Cross River, N. Y. Conf., by Rev. J. Z. Nichols, in part.....	60 00
M. E. S. S., Chester, N. Y. Conf., by Rev. W. G. Browning, additional.....	39 00
Danbury, Conn., N. Y. E. Conf., by Rev. W. T. Hill, in part.....	362 00
Ohio-street M. E. Church, West Troy, Troy Conf., by Rev. W. H. L. Starks, in part.....	43 00
Clarksburgh, N. J. Conf., by Rev. J. P. Connelly.....	10 00
M. E. S. S., Little Falls, B. R. Conf., by Rev. J. L. Humphrey.....	60 00
Hawleyton and Brackneyville, Wyoming Conference, by Rev. G. Comfort.....	10 00
A friend to Missions of M. E. Church, by Rev. J. M' Murray, Pres. Ea. Br. Am. Conf., coin, \$20; premium, \$7 50.....	27 50
Mongaup Val., N. Y. Conf., by Rev. A. Brundage, in part.....	20 00
Franklin, Pa., E. Conf., by Rev. J. Bain, in pt. Cornhill M. E. Church, Rochester, N. Y., E. G. Conf., by Rev. W. B. Holt.....	100 00
Det. Conf. Miss. So., for 1864-5, by Rev. J. W. Crippen, treasurer.....	29 85
Asbury and Wesley, Gen. Conf., by Rev. J. Hagar.....	10 00
Smithfield, E. G. Conf., by Rev. W. M. Haskell.....	10 00
St. Paul's M. E. Church, Jersey City, in part, by Rev. W. Tunison, of which \$64 63 is for Sunday-school.....	155 28
Quarry-street Church, Newark, in part, by Rev. J. R. Bryan.....	91 00
Seventh-street Church, New York, by J. Sander, Esq., Treasurer.....	223 66
No name.....	6 25
German M. E. Church, Schenectady, by Rev. J. Sauter.....	34 00
Ledyard, Oneida Conf., in part, by Rev. R. C. Fox.....	180 00
Granville, Troy Conf., in part, by Rev. H. C. Farrar.....	17 00
Broadway, Albany, Troy Conference, by Rev. H. L. Starks.....	92 35

Clinton-street, Newark, New. Conf., by Rev. R. B. Yard.....	\$10 50
Hunting Ridge, S. S., N. Y. E. Conf., by Rev. W. W. Brewer.....	6 55
Mendham, in part, New. Conf., by Rev. J. Lawton.....	50 00
Monticello, N. Y. Conf., by Rev. T. La Monte.....	60 00
Returned by Rev. Dr. Newman, of the Southern Department, Third Class of Missions, unexpended in 1865.....	1,468 35
Millstone, N. J. Conf., by Rev. W. Franklin.....	50 00
Newbury, Vermont Conference, by Rev. E. C. Bass, in part.....	80 00
Spring Valley Circuit, New. Conf., by Rev. M. C. Reed, in part.....	25 00
Morrisania, N. Y. Conf., by Rev. A. C. Fields.....	60 00
Harriet Dodson, by Rev. H. Rowland, Beaver Dam Circuit, E. Gen. Conference.....	2 00
Uncasville, Conn., Prov. Conference, by Rev. L. W. Blood.....	80 00
Pine-street M. E. Church, Burlington, Vt., in part, by A. J. Howard, Treasurer, of which \$9 71 are from the Sunday-school Missionary Society.....	65 66
Gilboa Circuit, N. Y. Conference, by Rev. N. O. Lent, in part.....	10 00
St. Paul's M. E. Church, New York, additional on subscription 1865.....	220 00
East Chester and City Island, N. Y. E. Conf., in part, by Rev. T. D. Littlewood.....	20 00
Quakertown, Newark Conference, by Rev. J. B. Heward.....	50 00
Mary G. Brown, New Berlin.....	5 00
Mercersburgh, E. Balt. Conference, by Rev. J. B. Akers.....	42 00
New Bloomfield, E. Balt. Conference, by Rev. F. B. Riddle.....	150 00
Skanateles, Oneida Conf., by Rev. M. S. Wells.....	66 43
Libertyville, Newark Conference, by Rev. G. Van Horn.....	5 00
Hempstead, L. I., by Rev. J. B. Merwin, of which \$150 are from the Sunday-school to make W. M. Pullis a life director.....	408 00
Newberry, E. Balt. Conf., by J. A. Melick.....	40 00
Bloomingsburgh, N. Y. Conf., by Rev. J. Elliott.....	60 00
Victory, in part, B. R. Conf., by Rev. S. O. Barnes.....	34 73
First Ch., White Plains, N. Y. Conf., by Rev. D. D. Lindsley, additional.....	85 00
Coeyman's Hollow, N. Y. Conf., by Rev. A. Vail.....	28 63
Mechanicsville, Troy Conf., by Rev. O. J. Squires.....	260 14
Milton, N. Y. Conf., by Rev. J. Croft.....	20 00
Mariner's Harbor, Newark Conference, by Rev. G. Winsor.....	100 00
Thirtieth-street Ch., New York, additional, by Rev. A. C. Foss.....	150 00
West Chazy, Troy Conference, by Rev. J. S. Mott, in part.....	32 58
Marathon, Oneida Conf., by Rev. W. R. Cobb.....	29 85
"A Friend".....	3 00
St. Paul's M. E. Ch., Jersey City, by Rev. W. Tunison, additional.....	85 00
Kensico and New Castle, N. Y. Conf. by W. E. Ketcham, in part.....	30 00
Crescent Circuit, Troy Conf., J. B. Wood.....	27 58
S. S. Miss. Society, Frank-st., Rochester City, E. Genesee Conf., by Rev. D. W. C. Huntington.....	20 00
Total.....	\$6,783 63

DISBURSEMENTS OF TREASURER—\$18,054 08.

RECEIPTS OF ASSISTANT TREASURER,

FOR THE MONTH OF JANUARY, 1866.

C. H. Wenz, N. W. German Conference.....	\$5 00
P. Brodbeck, C. German Conference.....	1 00
H. Neidel, by F. W. Dinger, N. Y. Conference.....	5 00
F. Fischer, N. W. German Conference, East Troy, Wisconsin.....	5 00
Balance of missionary money left with Rev. H. Numan, S. W. G. C., by B. St. J. Fry.....	90 00
Jacob Shaefer, N. W. German Conference.....	25 00
Centenary S. S., Marietta, O., by C. D. Battelle.....	30 00
New Albany, Ind. by F. Ruff.....	2 00
Lawrenceburg Station S. S., S. E. Ind. Conf., by F. A. Hester.....	157 17

Church in Berlin, by J. Schweinefurth.....	\$5 00
H. Dilling, Fond du Lac, Wis., by H. Mayne.....	5 00
S. L. Springfield, Ill.....	10 00
Geo. Starr, Wellington, O., by M. Richards, N. O. Conference.....	100 00
Newport, Ky., by C. A. Miltzer.....	2 50
Trenton Ct., So. Ill. Conf., by A. B. Nisbet.....	7 00
Vevay M. E. Ch. S. S., Vevay Station, S. E. Ind. Conf., by W. T. Sanders.....	25 46
Defiance, O., C. Ger. Conf., by W. A. Boerus.....	2 00
L. Escher, by letter.....	5 00
Albany Ct., R. R. Conf., by A. M. Young, \$85 30, counterfeit 50 cts.....	84 80
Wabash Ave. Ch., R. R., by R. M. Hatfield.....	2,617 79
Manteno Ct., R. R., by D. S. Winslow.....	5 50
Baldwin, U. Iowa Conf., collections by Rev. S. A. Lee, Treasurer.....	557 25
Iowa Conference, balance by W. Dennett.....	1,297 70
Pine Island Ct., Minn. Conf., by E. Tasker.....	30 00
Heathen Missions, Miss., by C. Gahn.....	5 00
Mina Hurestedt, Sherrell's Mount, Iowa.....	0 60
Ph. Doehr, Santa Clara, Ind.....	2 00
W. H. Mannwaring and wife, Franklin, Ind.....	500 00
A. Graesle, Ripley, O.....	2 00
T. Koeng.....	10 00
J. G. Reiber, Pomeroy, O.....	6 00
P. Funk, Wabashaw, Wis.....	10 00
E. Ellinger, Allegan, Mich.....	2 00
J. Strauch, Birmingham, Pa.....	5 00
A. B. Nisbet, Trenton, Ill.....	40 00
Total.....	\$5,657 77

PAYMENTS FOR THE MONTH—\$12,503 87.

ASSISTANT TREASURER'S REPORT for February had not come to hand when we were obliged to go to press.

FIRST MISSIONARY ORDINATION.—February 6, 1812, just fifty-four years ago, the first missionaries sent out by the American Board were ordained at Salem, Mass. The names of Hall, Judson, Newell, Nott, and Rice are to be held in lasting remembrance as the pioneers of American Missions.

ANTIOCH COLLEGE.—The Unitarians have subscribed \$121,429 39 for the endowment of Antioch College. In Providence, R. I., alone the sum of \$29,500 was raised.

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 Chicago; 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; Perkinpine & Higgins, P. Petersen, Philadelphia; H. H. Otis, Buffalo. It is under the editorial supervision of the

CORRESPONDING AND ASSISTANT CORRESPONDING SECRETARIES OF THE SOCIETY.

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

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